

# CALLIMACHUS

AND

# LYCOPHRON

WITH AN ENGLISH TRANSLATION BY

A. W. MAIR, D.LITT.

PROFESSOR OF GREEK, EDINBURGH UNIVERSITY

# ARATUS

WITH AN ENGLISH TRANSLATION BY

G. R. MAIR, M.A.

HEADMASTER OF SPIER'S SCHOOL, BETH



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## PREFACE

THIS volume was intended to appear in 1914. The delay occasioned by the war, while it has doubtless enabled improvements to be made in detail, has at the same time made it hard to observe a meticulous consistency.

Such as it is, the hope may be permitted that the book will be found helpful as an introduction to the Alexandrine literature. The scholar will readily understand that the limitations of this series compelled us to partial statement where full discussion was desirable; he will understand, too, that to secure even such statement as we could attempt, we had to study the severest compression. In particular, it may be explained that, to satisfy the limits required for publication, a very considerable amount of work had to be ruthlessly jettisoned. At the same time the translators most cordially and gratefully acknowledge that the Editors of the series have done their utmost, by an unusual concession in the matter of notes, to render the volume useful.

To enumerate the names of the scholars who have at one time or another given us advice on special

points might seem to exaggerate the importance of the book. But, while the translators are alone responsible for their final decisions, they gratefully remember among those who have aided them: the Astronomer Royal, Sir Frank Dyson; Mr. W. T. Vesey; Mr. E. W. Maunder; the Astronomer Royal for Scotland, Professor Saunpson; Professor Cossar Ewart; Professor E. T. Whittaker; Mr. F. J. M. Stratton, D.S.O.; Dr. T. G. Smyly; Professor A. S. Hunt; Professor Burnet; Professor Arthur Platt; Professor Phillimore; and among the younger men *qui olim memorabuntur*, Mr. E. P. Dickie, M.C., and Messrs. A. and N. Porteous for help in revising the proofs.

To the firm of Messrs. R. & R. Clark we owe our cordial thanks. Mr. William Maxwell has shown a warm personal interest in the progress of the work which is in accordance with the best traditions of Scottish printing. To Messrs. Clark's accomplished Reader we desire to offer no merely formal acknowledgement of the vigilance and scholarship by which the book has been materially improved.

A. W. M.

G. R. M.



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Bibliography of Lycophron p. 492 :

*Add* Viscount Royston, translation and notes, Cambridge, at the University Press, 1806.

## INTRODUCTION

### 1. THE LIFE OF CALLIMACHUS

OUR authorities for the life of Callimachus are a notice in Suidas *s.v.* Καλλίμαχος and various references in other authors.

Suidas says: "Callimachus, son of Battus and Mesatma, of Cyrene, grammarian, pupil of Hermocrates of Iasos, the grammarian [an authority upon accents, *Gr. Lat.* iv. 530 f. Keil], married the daughter of Euphrates of Syracuse. His sister's son was Callimachus the younger, who wrote an epic, *On Islands*. So diligent was he that he wrote poems in every metre and also wrote a great number of works in prose. The books written by him amount in all to more than eight hundred. He lived in the times of Ptolemy Philadelphus [reigned 285-247 B.C.]. Before his introduction to that king he taught grammar in Eleusis, a hamlet of Alexandria. He survived to the time of Ptolemy, surnamed Euergetes, and Olympiad 127 [an error, see below], in the second year of which Ptolemy Euergetes began to reign."

Suidas gives also a notice of his nephew: "Callimachus of Cyrene, epic poet, nephew of the preceding son of Stasenor and Megatima, sister of Callimachus." From this Hemsterhys conjectured that in the first notice also Megatima should be read for Mesatma.

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The most probable date on the whole for the birth of Callimachus is *circa* 310 B.C. We learn from *Vit. Arat.* i. that Callimachus, both in his epigrams and also ἐν τοῖς πρὸς Πραξιφάνην, referred to Aratus as older than himself. But as they were fellow-students at Athens the difference of age is not likely to have been considerable: we may put the birth of Aratus in 315, that of Callimachus in 310.

Callimachus claimed to be descended from Battus, the founder of Cyrene (*Pind. P.* iv., v., *Hdt.* iv. 155 ff.): Strabo xvii. 837 λέγεται δὲ ἡ Κυρήνη κτίσμα Βάττον· πρόγονον δὲ τοῦτον ἑαυτοῦ φάσκει Καλλίμαχος. In any case he belonged to a family of some eminence, and we learn from himself that his grandfather had distinguished himself in military affairs (*Epigr.* xxiii.).

While still a young man he was, along with Aratus, a pupil of Praxiphanes the Peripatetic philosopher (author of treatises On Poetry, On History, etc.), in Athens (*Vit. Arat.* i., iv., and the Latin *Vit. Arat.*) probably *circa* 287–281.

Subsequently, as Suidas tells us, he was a teacher in Eleusis, a suburb of Alexandria; afterwards he was introduced to the court of Ptolemy Philadelphus, in whose service he continued—apart from occasional excursions—till his death *circa* 235 B.C.

The statement in Suidas that Callimachus παρέτεινε μέχρι τοῦ Εὐεργέτου κληθέντος Πτολεμαίου [came to the throne in 247], Ὀλυμπιάδος δὲ ρκζ', ἧς κατὰ τὸ δεύτερον ἔτος [271 B.C.] ὁ Εὐεργέτης Πτολεμαῖος ἤρξατο τῆς βασιλείας is manifestly wrong. Merkel proposed to read ρλγ', i.e. 247. Kaibel makes a more elaborate conjecture, reading <ἤκμασε δὲ ἐπὶ τῆς Ὀλυμπιάδος ρκζ' > καὶ παρέτεινε . . . Ὀλυμπιάδος δὲ ρλγ', ἧς κτλ., i.e. his

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"floruit" was in Ol. 127 and he survived to the time of Ptolemy Evergetes, Ol. 133. No passage in his works implying a later date than Ol. 133, that was assumed as the date of his death.

But we read in Suidas *s.v.* Ἀριστοφάνης Βυζάντιος . . . μαθητῆς Καλλιμάχου καὶ Ζηνοδότου· ἀλλὰ τοῦ μὲν νέος, τοῦ δὲ παῖς ἦκουσε. The natural interpretation here (though some would take the last sentence as a chiasmus) is to understand the first τοῦ as Callimachus, the second as Zenodotus; and hence it is sought to be inferred that Callimachus survived Zenodotus, whose death is put *circ.* 245-235.

Among the more distinguished pupils of Callimachus were Eratosthenes of Cyrene, Aristophanes of Byzantium, and Apollonius, a native of Alexandria or of Naucratis, but from his sojourn in Rhodes called "the Rhodian." With the last named Callimachus had a quarrel which, purely literary in its origin, developed into a bitter personal feud, and led to Apollonius withdrawing from Alexandria to Rhodes. In the view of Callimachus the day of the Homeric type of epic was past. That spacious type of poetry must now give place to a poetry more expressive of the genius of the age, the short and highly polished poem, in which the recondite learning of the time should find expression. Apollonius, on the other hand, in his *Argonautica* sought to continue the Homeric tradition. We are not concerned here to decide the dispute, but we can appreciate the two points of view. To Callimachus it may well have seemed that the long epic, written in the traditional epic language with its set phrases and formulae, could hardly be other than a weak and artificial echo of Homer: it could be no expression

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of the living culture of Alexandria: it could have no originality, nothing individual (Callim. *Ep.* xxx.). To Apollonius, on the other hand, it might seem that for Callimachus romance was dead; and to him, who deserves to be called the first of the romantics, Callimachus might appear even more truly

The idle singer of an empty day,

lifeless and "wooden" and uninspired: cf. *A.P.* xi. 275.

The true inwardness of the quarrel may not have been apparent to their contemporaries or even to themselves, and it may have seemed to be merely a question of the Small Book v. the Big Book. Athen. ii. 72 A tells us ὅτι Καλλίμαχος ὁ γραμματικὸς τὸ μέγα βιβλίον ἴσον ἔλεγε εἶναι τῷ μεγάλῳ κακῷ, "that a big book is a big evil." Even if we accept the modern explanation that this refers merely to a papyrus-roll (βιβλίον) of inconvenient size we have the evidence of Callimachus himself in *Hymn. Apoll.* 105 ff.: "Spake Envy privily in the ear of Apollo: 'I admire not the poet who singeth not songs in number as the sea.' Apollo spurned Envy with his foot, and spake thus: 'Great is the stream of the Assyrian river, but much filth of earth and much refuse it carries on its waters. And not of every water do the Melissae carry to Deo, but of the trickling stream that springs from a holy fountain, pure and undefiled, the very crown of waters.'" It might be fanciful to equate the λύματα (schol. *Hymn* i. 17 λύματα· καθάρματα) and καθαρὴ of this passage with the κάθαρμα of Apollonius' epigram; but in any case the schol. on this passage says expressly: ἐγκαλεῖ διὰ τούτων τοὺς σκώπτοντας αὐτὸν μὴ δύνανθαι ποιῆσαι

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μέγα ποίημα, ὅθεν ἡναγκάσθη ποιῆσαι τὴν Ἑκάλην. Some have supposed that Apollon. *Argon.* iii. 932 ff. ἀκλειῆς ὅδε μάντις ὃς οὐδ' ὅσα παῖδες ἴσασιν οἶδε νόῳ φρίσσασθαι κτλ. was a second edition insertion intended to refer to those words of Callimachus, the crow being Callimachus, Mopsus being Apollonius himself.

Doubtless Callimachus attributed the attitude of Apollonius to envy; he says of himself: ὁ δ' ἥϊσεν κρέσσονα βασκανίης, *Epigr.* xxiii. 4, cf. *Hymn. Apoll.* 105; and he wrote a poem called *Ibis*, "of studied obscurity and abuse on one Ibis, an enemy of Callimachus: this was Apollonius, who wrote the *Argonautica*" (*Suidas s.v. Καλλίμαχος*), which served as the model for Ovid's poem of the same name: Ovid, *Ibis*, 53 ff. "Postmodo, si perges, in te mihi liber iambus Tincta Lycamtheo sanguine tela dabit. Nunc, quo Battiades inimicum devovet Ibin, Hoc ego devoveo teque tuosque modo. Utque ille, historiis involvam carmina caecis: Non soleam quamvis hoc genus ipse sequi. Illius ambages imitatus in Ibide dicar Oblitus moris iudicii que mei."

To understand the allusion in applying the name *Ibis* to Apollonius we have only to read the description of the bird in Strabo xvii. 823, where he is speaking of the botany and zoology of Egypt: "Tamest of all is the Ibis, which is like a stork in shape and size, and is of two colours, one storklike [the white or Sacred Ibis], the other all black [the Glossy Ibis]. Every crossing (τρίδος) in Alexandria is full of them, in some respects usefully, in others not usefully. Usefully, because they pick up all sorts of vermin and the offal (ἀποκαθάρματα) in the butchers' shops and fish-shops (ὀψοπωλῖα). They

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are detrimental, because they are omnivorous and unclean (*παμφάγον καὶ ἀκάθαρτον*) and are with difficulty prevented from polluting in every way what is clean and what is not theirs (*τῶν ἀλλοτρίων*)."

Callimachus, as we have seen, abhorred the common path (*E. xxx. 1 f.*), and loved the pure spring (*II. Apoll. 110 f.*). So his professed disciple Propertius iii. 1. 1 ff. says: "Callimachi Manes . . . Primus ego ingredior puro de fonte sacerdos Itala per graios orgia ferre choras. . . . Non datur ad Musas currere lata via . . . opus hoc de monte Sororum Detulit intacta pagina nostra via." To Callimachus Apollonius was a treader in the beaten track, a feeder upon the unclean. Himself he would not have poetry to be

"Like a broad highway or a populous street

Or like some roadside pool, which no nice art  
Has guarded that the cattle may not beat  
And foul it with a multitude of feet."

### 2. CALLIMACHUS AND THE ALEXANDRINE LIBRARY

The statement, so unreservedly made in many works on Greek literature, that Callimachus succeeded Zenodotus as librarian of the Alexandrian library, would scarcely concern us here were it not that one observes in some recent writing remarks on the position of Callimachus among his contemporaries which proceed on the assumption that the librarianship of Callimachus is an ascertained fact.



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The genesis of the statement is briefly this. In 1819 F. Osann discovered in a Plautine MS. in Rome a scholium which professed to be based on a note by one Caccius on the *Plutus* of Aristophanes. Osann communicated the beginning of this scholium to Meineke, who published it in his *Quaest. Scen. Spec.* iii. p. 3.

A complete copy of the scholium was published by F. Ritschl in his *Die alexandrinischen Bibliotheken*, Breslau, 1838, pp. 3-4. The MS. in which it occurs is in the library of the Collegio Romano and is a fifteenth-century parchment codex of Plautus in 4to, designated 4.C.39, containing fifteen plays. The scholium occurs on the page where the *Poenulus* ends and the *Mostellaria* begins. It runs thus:

“Ex Caecio in commento comoediarum Aristophanis poetae in pluto quam possumus opulentiam nuncupare. Alexander aetolus et Lycophron chalcidensis et Zenodotus ephestius impulsu Regis ptolemaei philadelphi cognomento, qui mirum in modum favebat ingeniis et famae doctorum hominum, graccae artis poeticos libros in unum collegerunt et in ordinem redegerunt; Alexander tragicodias, Lycophron comoedias, Zenodotus vero Homeri poemata et reliquorum illustrium poetarum. Nam Rex ille philosophis affertissimus et caeteris omnibus autoribus claris disquisitis impensa regiae munificentiae ubique terrarum quantum valuit voluminibus opera demetrii phalerii phizza senum duas bibliothecas fecit, alteram extra Regiam, alteram autem in Regia. In exteriori autem fuerunt milia voluminum quadraginta duo et octingenta. In Regia autem bibliotheca voluminum quidem commixtorum volumina quadringenta milia, simplicium autem et digestorum milia nonaginta,

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sicuti refert Callimaecus aulicus Regius bibliothecarius qui etiam singulis voluminibus titulos inscripsit. Fuit praeterea qui idem asseveret eratosthenes non ita multo post eiusdem custos bibliothecae. hec autem fuerunt omnium gentium ac linguarum quae habere potuit docta volumina quae summa diligentia Rex ille in suam linguam fecit ab optimis interpretibus converti. Ceterum pisistratus sparsam prius homeri poesim ante ptolemacum philadelphum annis ducentis et eo etiam amplius sollerti cura in ea quae nunc extant redegit volumina usus ad hoc opus divinum industria quattuor celeberrimorum et eruditissimorum hominum videlicet Coneyli Onomacriti athenicē, Zopyri heracleotae et Orphei erotoniatae. Nam carptim prius Homerus et non nisi difficillime legebatur. Quum etiam post pisistrati curam et ptolemaei diligentiam aristarchus adhuc exactius in homeri eliminandam collectionem vigilavit. Heliodorus multa aliter nugatur quae longo convitio cecius reprehendit. Nam ol' LXXII duobus doctis viris a pisistrato huic negotio praepositis dicit homerum ita fuisse compositum. Qui quidem zenodoti et aristarchi industria omnibus praeclaram comprobant, quod constat fuisse falsissimum. Quippe cum inter pisistratum et Zenodotum fuerint anni supra ducentos. Aristarchus autem quattuor annis minor fuerit ipso et Zenodoto atque ptolemaeo."

The unknown Caecius or Caeius W. Dindorf (*Rhein. Mus.*, 1830, iv. p. 232) proposed to identify with John Tzetzes.

In 1839 J. A. Cramer published at Oxford his *Anecdota graeca e codd. manuscriptis Bibliothecae Regiae Parisiensis*. The first of the *Anecdota* (vol. i. p. 3 ff.) is a short anonymous treatise *Περὶ κομπῳδίας*

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from cod. 2677, "written apparently in the sixteenth century" according to the Paris catalogue: but Cramer notes that "Catalogi autem confector indicare neglexit, interesse quaedam vacua folia inter cetera quae Codicis insunt et opusculum nostrum, quod diversa prorsus manu scriptum videtur et aliquantum recentiori: ut aliunde crediderim in unum volumen cum prioribus coaluisse." Cramer does not quite accept the identification of Cecius = Tzetzes.

The relative portion of this treatise is as follows :  
 ἵπτεόν ὅτι Ἀλέξανδρος ὁ Αἰτωλὸς καὶ Λυκόφρων ὁ  
 Χαλκιδαῖς ὑπὸ Πτολεμαίου τοῦ Φιλαδέλφου προτρα-  
 πέντες τὰς σκηνικὰς διώρθωσαν βίβλους. Λυκόφρων  
 μὲν τὰς τῆς κωμῳδίας, Ἀλέξανδρος δὲ τὰς τῆς τραγῳδίας,  
 ἀλλὰ δὴ καὶ τὰς σατυρικὰς. ὁ γὰρ Πτολεμαῖος,  
 φιλολογώτατος ὢν, διὰ Δημητρίου τοῦ Φαληρέως καὶ  
 ἐτέρων ἐλλογίμων ἀνδρῶν, δαπάναις βασιλικαῖς ἀπαντα-  
 χόθεν τὰς βίβλους εἰς Ἀλεξανδρείαν συνήθροισεν, καὶ  
 δυσὶ βιβλιοθήκαις ταύτας ἐπέθετο. ὢν τῆς ἐκτὸς μὲν  
 ἀριθμὸς τετρακισμύριαι δισχίλιαι ὀκτακόσκιαι, τῆς δὲ  
 τῶν ἀνακτόρων ἐντὸς συμμιγῶν μὲν βιβλῶν ἀριθμὸς  
 τεσσαράκοντα μυριάδες, ἀμιγῶν δὲ καὶ ἀπλῶν μυριάδες  
 ἐννέα· ὢν τοῖς πίνακας ὕστερον Καλλιμάχος ἐπεγρά-  
 ψατο. Ἐρατοσθένι δὲ ἡλικιώτῃ Καλλιμάχου παρὰ τοῦ  
 βασιλέως τὸ τοιοῦτον ἐνεπιστεύθη βιβλιοφυλάκιον.  
 (An edition of this anonymous treatise corrected from  
 various MSS. was published by Studemund, *Philologus*,  
 xlv. (1886).)

Next in the *Rhein. Mus.* vi. (1847) H. Keil published from a MS. at Milan, "cod. Ambrosianus C 222 sup. 4. mai. bombycinus, saec. xiii., qui olim Georgii Merulae fuit" the Prolegomena to Aristophanes of John Tzetzes. The superscription

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*βίβλος Ἀριστοφάνους Τξέτην φορέουσ' ὑποφίτην* is followed by two versions of the Prolegomena, the similarity of which to the scholium Plantinum completely confirms Dindorf's conjecture. The relative passages in the two versions are as follows :

- I. "Alexander the Aetolian and Lycophron the Chalcidian encouraged by royal bounties revised (*διορθώσαντο*) for Ptolemy Philadelphus the scenic books—I mean the books of Comedy, Tragedy, and Satyric dramas—there being with them and helping in the correction such a librarian of so great a library—Eratosthenes, *ὃν βίβλων τοὺς πίνακας Καλλίμαχος ἀπεγράψατο*. Alexander corrected the Tragic, Lycophron the Comies. *νεανίαι ἦσαν Καλλίμαχος καὶ Ἐρατοσθένης*. These revised the scenic books, as the Aristarchuses and Zenodotuses looked over those of the poets."
- II. The second version, after a similar reference to the founding of the library, proceeds to mention the number of books in the two libraries, "whereof the number in the outside library was 42,800; in that within the Court and Palace the number of 'mixed' books was 400,000, of 'simple and unmixed' books 90,000, *ὥς ὁ Καλλίμαχος νεανίσκος ὢν τῆς αὐλῆς ὑστέριος μετὰ τὴν ἀνόρθωσιν τοὺς πίνακας αὐτῶν ἀπεγράψατο*. Eratosthenes, his contemporary, was entrusted by the king with such a great library. *ἀλλὰ τὰ Καλλιμάχου καὶ τοῦ Ἐρατοσθένους μετὰ βραχὺν τινα χρόνον ἐγένετο τῆς συναγωγῆς τῶν βίβλων, ὥς*

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ἔφην, καὶ διορθώσεως, καὶ ἐπ' αὐτοῦ τοῦ  
Πτολεμαίου τοῦ Φιλαδέλφου."

Thus the Plautine scholium alone names Callimachus as librarian, and even the phrase "aulicus Regius bibliothecarius" does not necessarily imply that he was Chief Librarian. The words, in fact seem rather to be merely a loose translation of the statement in the second version of Tzetzes.

The Prolegomena of Tzetzes can be consulted conveniently in the Appendix to Nauck's edition of the *Lexicon Indobonense*, St. Petersburg, 1867, or in Kaibel, *Comicorum Gr. Frag.* (Berlin 1899), p. 18 ff.

### 3. WORKS

It will be convenient to divide these into two groups.

#### A. Works mentioned by Suidas *s.v.* Καλλίμαχος.

His list does not profess to be complete: "among his books are also these." The list runs as follows: 1. The Coming of Io. 2. Semele. 3. Settlements of Argos. 4. Arcadia. 5. Glaucus. 6. Hopes (Ἑλπίδες). Nothing is known of any of these. They may not have been independent works at all, but merely subsections of the *Aitia* or other works mentioned below.

Suidas then mentions 7. Satyric dramas. 8. Tragedies. 9. Comedies. 10. Lyrics (μέλη). 11. Ibis (see above).

Then follows a list of works presumably in prose:

12. Museum. This, of which nothing is known,

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may have been a sub-title of the Pinaces. 13. Tables of all those who were eminent in any kind of literature and of their writings (Πίνακες τῶν ἐν πᾶσῃ παιδείᾳ διαλαμπάντων καὶ ὧν συνέγραψαν) in 120 books. 14. Table and register of dramatic poets chronologically, from the earliest times (Πίναξ καὶ ἀναγραφὴ τῶν κατὰ χρόνον καὶ ἀπ' ἀρχῆς γενομένων διδασκάλων).

No. 14 is doubtless only a sub-title of No. 13. These tables were a catalogue of the books in the larger Alexandrian Library, *i.e.* part of the Brycheion near the Museum. Besides giving a list of an author's works, this catalogue contained a biographical sketch of each author. It would seem that the authors were distributed in at least eight classes: Epic and other non-dramatic poets; Dramatic poets; Legislation (this was Pinax No. 3; Athen. 585 B, νόμον συνστικόν. . . ἀρέγραψε δ' αὐτὸν Καλλίμαχος ἐν τῇ τρίτῃ πίνακι τῶν Νόμων); Philosophy (Diog. Laert. viii. 86; Athen. 252 C); History (Athen. ii. 70 B); Oratory (Athen. 669 E Καλλίμαχος ἐν τῇ τῶν Ῥητορικῶν ἀναγραφῇ); Miscellaneous (τῶν παντοδαπῶν, Athen. 244 A). The Pinaces gave also the opening words of each book and the number of lines it contained (Athen. 244 A, 585 B; Harpocrat. *s.v.* Ἴων).

15. Table of the Glosses and Compositions of Democritus (Πίναξ τῶν Δημοκρίτου γλωσσῶν καὶ συνταγμάτων). 16. Local Month-names (Μηνῶν προσηγγορίαι κατὰ ἔθνος καὶ πόλεις). 17. Foundations of Islands and Cities and changes of name (Κτίσεις νήγων καὶ πόλεων καὶ μετονομασίαι). Known only from Suidas. 18. On the Rivers in Europe. A sub-title of No. 23. 19. On strange and marvellous things in Peloponnesus and Italy. A sub-title of

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No. 24. 20. *Περὶ μετονομασίας ἰχθύων*. 21. *Περὶ ἀνέμων*. Probably sub-titles of the *Ἑθ. Ὀνομ.* (see below). 22. On Birds (*Περὶ ὀρνέων*). This, cited by Athen. 388 D as *Περὶ ὀρνίθων*, may have been a sub-title of the *Ἑθ. Ὀνομ.* (see below). 23. On the Rivers of the World (*Περὶ τῶν ἐν τῇ οἰκουμένῃ ποταμῶν*). 24. Collection of marvels in all the earth according to localities (*Θαυμάτων τῶν εἰς ἅπασαν τὴν γῆν κατὰ τόπους συναγωγῇ*). This was used by Antigonus of Carystus.

B. Works not mentioned in Suidas' list but known of from other sources.

25. *Actia*. 26. *Hecale*. 27. On Games (*Περὶ ἀγώνων*). 28. *Galatæa*. 29. *Iambi*. 30. *Γραφεῖον*. 31. *Epigrams*. 32. The Lock of Berenice (*Βερενίκης πλόκαμος*) = Catullus lxvi. 33. Six Hymns. 34. *Elegy on Sosibios*. 35. *Ἀρσινόης γάμος*, inferred from fr. 196. 36. *Branchos*. 37. *Περὶ λογάδων*. 38. Customs of Barbarians. 39. On the Nymphs. 40. *Ἑθνικαὶ Ὀνομασῖαι*, or local nomenclature, Athen. 329 A (= fr. 38). To this belonged probably not only the *Περὶ μετονομασίας* (*κατονομασίας*?) *ἰχθύων* (No. 20), but also the *Περὶ ἀνέμων* (No. 21), the *Περὶ ὀρνέων*, No. 22 above, and the *Μηνῶν προσηγορίαι*, No. 16 above. 41. On the Rivers of Asia (schol. Ap. Rh. i. 1165). A sub-title of No. 23 above. 42. *Πρὸς Πραξιφάνη*, *Vit. Arati* i. 43. *Ὑπομνήματα ἱστορικά*.

### 4. THE MSS. OF THE HYMNS

All the extant MSS. descend from a Byzantine sylloge which contained the *Hymns* of Homer,

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Callimachus, Orpheus, and Proclus. A MS. containing this collection was brought from Constantinople to Venice in 1423 by Ioannes Aurispa (Sandys, *Hist. Class. Schol.* ii. 36). Neither this MS. nor any immediate copy of it survives, but from it are derived all existing MSS. of the *Hymns* of Callimachus.

These MSS. are now divided into three families :

E, best represented by

- m (Schneider S) = Matritensis Bibl. Nat. N 24, written by Constantine Lascaris at Milan in 1461 (1454 Schn.), containing Musaeus' *Hero and Leander*, Orpheus' *Argonautica* and *Hymns*, the *Hymns* of Homer and Callimachus, and a collection of ancient epigrams.
- q (Schneider Q) = Mutinensis Bibl. Estensis iii. E 11, written by Georgius Valla of Piacenza, who died in 1499 (Sandys ii. 133). Of this MS. Schneider had only an imperfect collation, which he regrets, "nam codex inter meliores est et proxime accedere videtur ad codicis E [*i.e.* Parisinus 2763] bonitatem."
- p = Parisinus suppl. Gr. 1095 (page lost which contained iii. 66-145) olim S. Petri Perusinus (library of S. Pierre de Pérouse (Perugia)).
- d (Schneider D) = Laurentianus 32, 45. The part of this MS. which contained Callimachus is now lost, having been torn out to be printed in the *editio princeps* of Janus Lascaris, Florence 1494, which now represents the lost MS.

Other MSS. of the E-family are Schneider's V, *i.e.* the MS. from which in 1489 Angelus Politianus



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published his Latin version of the Bath of Pallas (Hymn v.).

Also Schneider's E, i.e. Parisinus 2763, written in the fifteenth century, and containing Orpheus' *Argonautica* and *Hymns*, the *Hymns* of Callimachus with marginal scholia, *Homeric Hymns*, Moschus' *Amor Fugitivus* ("Ἔπος Δραπέτης), Musaeus' *Hero and Leander*, Hesiod's *Works and Days*, *Shield*, and *Theogony*, Theocritus' *Idylls*. This is the only MS. which places the Bath of Pallas after the Hymn to Demeter.

A, best represented by

a (Schneider A) = Vaticanus 1691, fifteenth century, containing Apollonius Rhodius' *Argonautica* with scholia, Orpheus' *Argonautica* and *Hymns*, and the *Hymns* of Callimachus ;

also by Vaticanus 36 (Schneider B), fifteenth century ; Venetus Marcianus 480 (Schneider C), which belonged to Cardinal Bessarion and was written by Joannes Rhosus ; Urbinas 145 (Schneider K), end of fifteenth century.

F, represented by

r = Athous Laurae 587 (in the Laura monastery on M. Athos), fourteenth century.

f (Schneider F) = Ambrosianus B 98, fifteenth century, containing Apollonius' *Argonautica* with scholl., Homer's *Batrachom.*, Herodotus' *Life of Homer*, *Hom. Hymns*, and Callimachus' *Hymns*, etc.

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## INTRODUCTION TO CALLIMACHUS'S HYMNS

### I

As a literary form the Callimachean Hymn is the descendant of the Homeric. That Callimachus wrote his Hymns with a practical purpose, to be recited on real occasions of public or semi-public ceremony, is a very general assumption of modern scholarship. Thus Susemihl, *Geschichte d. griech. Litt. in d. Alexandrinerzeit*, i. 358 : "Sie waren ohne Zweifel bestimmt bei festlichen Gelegenheiten declamirt zu werden"; and to the same effect Couat, *La Poésie alexandrine*, p. 198 : "Les allusions directes qui s'y trouvent prouvent qu'ils étaient composés pour une récitation publique, en vue de circonstances déterminées. Ils ont le plus souvent pour objet de célébrer dans une fête religieuse, sous le nom d'une divinité, la grandeur du prince et la gloire de son règne." As to the truth of the assumption one may be permitted to be sceptical, and our scepticism is rather increased by the poverty of the arguments adduced in its favour, and the diversity of the theories advanced as to the particular festival contemplated in a given Hymn. It is, moreover, to be remembered that a poem not intended for ceremonial performance may be none the less alive and pertinent to real events. It is difficult to see how Tennyson's *Ode on the Death of the Duke of Wellington* would gain either in poetic merit or in historical value if we knew it to have been actually performed in the Abbey; and it would be a matter rather of personal curiosity than of literary

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interest to discover that Mr. Bridges' *Elegy on a Lady* was sung by a choir of maidens at a real funeral.

### II.—HYMN I. TO ZEUS

After announcing his theme—the praise of Zeus—the poet refers to the rival claims of Crete and Arcadia to be the birthplace of Zeus. The Arcadian claim is preferred—Cretans are always liars (1-9). Zeus was born in Arcadia (10-33), thence he was conveyed by Neda to the Cretan cave, where he was cradled by Adrasteia, attended by the Dictæan Meliæ, suckled by the she-goat Amaltheia, and fed on honey by the Panacrian bees, while the Curetes danced round him to protect him from Cronus (33-53). The mention of the Dictæan Meliæ implies that the cave is on Dictæ (*cf.* Arat. 33), not on Ida. The cult of the Idæan cave seems to have superseded that of Dictæ, from perhaps 800 B.C. (*cf.* A. B. Cook, *Zeus*, i. 150). Zeus speedily exhibits precocious powers, and his elder brothers ungrudgingly yield to him the sovereignty of Heaven (53-59). His supremacy is due to his own prowess, not, as the old poets fabled, to the casting of lots (60-67). Zeus has all the attributes of the supreme king. The king of birds is his messenger, the kings of men derive their power from him, *ἐκ δὲ Διὸς βασιλῆες* = Hesiod, *Th.* 96, they are his peculiar care, above all Ptolemy (67-91). The Hymn ends with the *χαίρετισμα*, which is the Prayer proper (92-97).

As to the date and destination of the poem, the idea of Richter that it was written for the accession of Ptolemy Philadelphus in 285 B.C. is rejected on the ground that the poem in no way suggests a coronation hymn. A conjecture which finds more favour is that lines 58 f., which tell of the elevation of Zeus over his older brothers, allude to the circumstances of Ptolemy's accession. Ptolemy Soter left five sons of whom Philadelphus was the youngest (Justin. xvi. 2. 7). There is no reason to suppose that they accepted Ptolemy's elevation with equanimity, nor was their fate such as to make any reference

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to them a happy one. Recovery of the Egyptian throne was doubtless the ultimate objective of the stormy career of Ptolemy Cerannus, who left Egypt for the court of Lysimachus of Thrace, where with Arsinoë II. he compassed the death of the crown prince Agathocles; went thence to Seleucus whom he accompanied to Corupedion (281 B.C.) where Lysimachus fell; next assassinated Seleucus and became king of Thrace, but shortly after (280 B.C.) fell in a battle with the Gauls (Justin. xxiv. 3. 4). His brother Meleagrus who succeeded him was almost immediately deposed. As for the remaining brothers, Pausan. i. 7. 1, after mentioning the marriage of Philadelphus to Arsinoë II., says: *δεύτερα δὲ ἀδελφὸν ἀπέκτεινεν Ἀργαίου ἐπιβουλεύοντα ὡς λέγεται . . . ἀπέκτεινε δὲ καὶ ἄλλον ἀδελφὸν γεγερότα ἐξ Εὐρυδίκης, Κυπρίους ἀφιστάντα αἰσθόμενος*. It is argued, then, that the Hymn belongs to a time when his brothers had not yet made any move against Philadelphus. But it is difficult to assert that there was any time after the elevation of Ptolemy when their hostility was not obvious. Clearly, too, the reference, if reference there be, may just as well be an admonition, reproving their hostile attitude by appealing to the example of Zeus and his brothers. Wilamowitz, *Textgeschichte d. griech. Bukol.* p. 55, who thinks it undeniable that lines 58 f. allude to Ptolemy's succession, considers that the poem is dated by the absence of any reference to the marriage of Ptolemy and Arsinoë II. Couat dated it 280-275. Kaibel on certain metrical grounds put it later than III., V., VI., but earlier than II. and IV.

The preference given to the Arcadian tradition regarding Zeus is made by E. Maass, *Hermes* xxv. (1896), the basis of a theory of the destination of the poem. We have to do, he says, with a contamination of an originally purely Arcadian (Peloponnesian) saga with an originally purely Cretan saga in such manner that the Arcadian (Peloponnesian) is preferred. Now in the time of Battus II., *circa* 570, we hear of a large accession of colonists from all parts of Greece to Cyrene (Herod. iv. 159), and in the

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time of Battus III. troubles, doubtless due to this immigration, caused the Cyreneans to apply to Delphi. On the advice of the oracle they asked Mantinea in Arcadia for a commissioner to arrange their affairs. The Mantineans sent Demouax as *καταπριστήρ*, who distributed the population in three *phylae*: 1. Theraeans and *perioeci*. 2. Peloponnesians and Cretans. 3. All islanders (*νησιῶται*) (Herod. iv. 161). Maass argues that the Peloponnesian-Cretan contamination of the Zeus tradition arose in the 2nd Cyrenean *phyle*, and for a symposium of private persons belonging to that *phyle* the Hymn was written. Maass' theory is entirely unnecessary. Everything points to the original Greek settlers of Cyrene having come from the Peloponnesus (Arcadia-Taenarus), partly direct, partly by way of Crete. Thus from the first the Cyrenean settlement would have been precisely of the type which Maass desiderates and finds in the later 2nd *phyle*.

### III.—HYMN II. TO APOLLO

As to the destination of this Hymn, Couat, p. 235, Susenmühl i. p. 361, Maass, *Hermes* xxv. (1890), agree that it was written for the Carnean festival of Apollo at Cyrene. Maass, it is true, is somewhat troubled by the "Delian" palm. But he gravely conjectures that a scion of the Delian tree was grown in Cyrene and he appeals to Hehn, *Kulturpflanzen*, p. 224, to show that the palm is easily transplanted. Most readers will probably feel with Malten (*Kyrene*, p. 52, n. 1) that the conjecture is "zu gesucht!" We entirely agree with Malten—though not quite on the same grounds—that "obwohl er also von den kyrenäischen Karneen handelt, hat Kallimachos seinen Hymnus so wenig als ein sacrales Gedicht für Kyrene gedichtet wie Goethe die Walpurgisnacht für den Brocken."

The speaker throughout is the poet, and the occasion imagined is the epiphany of the God. To-day Apollo is to visit his temple. Ere yet the God veritably comes, we perceive the signs of his approach in the quivering of the

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holy laurel, in the trembling of the shrine. It is time for the profane to withdraw. Apollo is at the gate--the Delian palm bows to do him homage, the cry of the swan, Apollo's sacred bird, is heard on high. Let the doors of themselves roll back! Let the young men declare his praise with voice and harp! To see Apollo is not given unto all: it is the proof and promise of the Elect. That proof and that promise shall be ours. Now Apollo is present in his temple--let the youths sing his praise: so shall their days be long in the land which Apollo gave unto their fathers (1-15). Now the youths raise their song in honour of Apollo. Be silent, all ye faithful, and hearken to that Paean which wins Thetis from her mourning and stays the tears of Niobe--whose monumental grief still proclaims the sorrow and the sin of envy, of war with Heaven. Against Heaven, against my king: against my king, against Apollo! But they who sing the praise of Apollo shall have their reward (16-29). Rich in gold is Apollo, ever beautiful and ever young, his unshorn locks shed dews of healing wheresoever he goes. He is the pattern and patron of the Archer, the Poet, the Prophet, the Physician, nay he is the Pastoral God (Nomios) as well, ever since upon earth he did such service for Admetus. Lastly, he is the Founder of Cities, ever since as a child of four years he built the Altar of Horns in Delos (29-64). Under his guidance was Cyrene founded (65 ff.). Lines 65-96 are occupied with the story of Cyrene, 97-104 with the origin of the cry *Hie Paean*. Finally 105-113 contain the remarkable parable of Envy.

The schol. on v. 106 says: "In these words he rebukes those who jeered at him as not being able to write a big poem: which taunt drove him to write the *Hecule*." It is generally assumed that Phthonos represents Apollonius Rhodius and Apollo perhaps Ptolemy. There is a striking parallel to v. 106 in Apoll. Rh. iii. 932 f. ἀκλειὴς ὅδε μάντις, δς οὐδ' ὕσα παῖδες ἴσασιν | οἶδε νῦν φράσσασθαι. But into the thorny chronology of the quarrel of Callimachus and Apollonius we cannot here enter. We can only say dogmatically that there is no real difficulty in the syntax



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of οὐδ' ὅσα : that the construction intended is ὅσα πόντος ἀείδει, not ἐστὶ or the like : that πόντος is the sea, not the Euxine, as Mr. Smiley, *Hermuthena* xxxix. (1913), following Voss, conjectures : and the "Assyrian river" is, as the schol. says, the Euphrates, not a river—Halys or Iris—in Leucosyria (Smiley, *l.c.*).

For the student who is interested in the relations of Callimachus and Apollonius we append a list of passages in which he may find, as he pleases, coincidence or "versteckte Kritik": Call. *H.* i. 15=A. i. 129; *H.* ii. 79=A. i. 431; *H.* ii. 96=A. ii. 711 f.; *H.* ii. 106=A. iii. 932 f.; *H.* iii. 45=A. iii. 881; *H.* iii. 108=A. i. 997; *H.* iii. 176=A. iii. 1344; *H.* iii. 182=A. iv. 961; Call. *Hec.* i. 1. 12=A. iv. 217; *Hec.* i. 2. 11=A. i. 177; *Hec.* 4=A. i. 972; *Hec.* 5=A. i. 1116; *Hec.* 6=A. iii. 277; *Hec.* 19=A. iii. 1226; Call. *fr. incert.* 9 (a)=A. iv. 1717; 9 (b)=A. ii. 1094; 21=A. iv. 1323; 64=A. i. 738; 65=A. i. 1309; 112=A. iv. 1614.

As to the date of the poem it is agreed that it must belong to a period when Egypt and Cyrene were friendly, say 258-247 B.C. In vv. 26 and 27 Callimachus speaks of "my king" in the singular. Now we know from official documents that from 267/6 to 260/259 Ptolemy had as co-regent a son named Ptolemy. It is pretty generally agreed that this son was none other than the future Euergetes (Ptolemy III.), the reason for the disappearance of his name from 260/259 being that by his betrothal to Berenice, daughter of Magas, he became virtual king of Cyrene (see introd. and notes to the *Lock of Berenice*). If this is right, then the Hymn cannot be earlier than 258 B.C. Malten (*Kyrene*, p. 51) says that if the war between Ptolemy and Cyrene, of which Polyæn. viii. 70 speaks, is rightly placed by Niese in 250-247, then the poem cannot be later than 250. The words ἡμετέροις βασιλεῦσι v. 68 are much disputed. Who are "our kings"? It seems natural to understand the Battiadae, to whom as a matter of fact the promise was made (oracles in Herod. iv. 155, 157 and Diodor. viii. 29), and so the words are understood by Maass and Studniczka. On the other

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hand it is pointed out that the Battiad rule came to an end with the fall of Arcesilas IV. somewhat between 460 and 450 B.C. Hence it is more usually supposed that the reference is to the Ptolemies generally or more particularly to Philadelphus as king of Egypt and Euergetes as king in Cyrene.

The schol. on v. 26 has βασιλῆ] τῷ Πτολεμαίῳ τῷ Εὐεργέτῃ· διὰ οὗ τὸ φιλόλογον αὐτὸν εἶναι ὡς θεὸν τιμᾶ. This is accepted by Studniczka who, proceeding on the equation Apollo=Ptolemy, thinks the king referred to must be young, *i.e.* not Philadelphus but Euergetes. But Studniczka goes farther. He holds that the scene of Cyrene's lion-slaying was originally Thessaly and that tradition was accepted by Callimachus in the Hymn to Artemis 206-8: between that Hymn and the Hymn to Apollo a new version arose which transferred the scene to Libya: this was an invention of Callimachus intended to represent Cyrene as Berenice, daughter of Magas: the lion is Demetrius ὁ ἀσλός whom Berenice slew: and the date of the poem is 247 when Cyrene was united to Egypt by the marriage of Euergetes and Berenice.

### IV.~ CYRENE

1. The legend of the nymph Cyrene was told in the *Eoëae* of Hesiod (schol. Pind. *P.* ix. 6=Hes. fr. 149) from whom Pindar tells the story in *P.* ix. Cyrene, daughter of Hypseus, is seen by Apollo struggling with a lion near Mount Pelion. In accordance with the prophecy of Cheiron Apollo carries her to Libya where she becomes mother of Aristaeus and eponym of the city of Cyrene. According to Acesandrus of Cyrene the king of Libya at the time was Eurypylus, whose land was being ravaged by a lion. Eurypylus offered his kingdom as a reward for slaying the lion. Cyrene, having performed the feat, received the kingdom. She bore two sons, Autuchus and Aristaeus (schol. Apoll. Rh. ii. 498). According to Phylarchus she came to Libya μετὰ πλείονων. When her company were sent out to

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hunt she went with them, slew the lion and received the kingdom. She bore to Apollo two sons, Autuchus and Aristaeus. Autuchus remained in Libya, Aristaeus went to Ceos (schol. Apoll. Rh. *l.c.*). Apollonius's account in ii. 500 ff. does not mention the slaying of the lion. To Nonnus she is essentially the lion-slayer (λεοντοφόρος) 27, 263; 25, 181; 45, 21; 46, 238, etc.

2. The story of the foundation of Cyrene is told in Pindar, *P.* iv., Herod. iv. 145 ff., Lycophron 886 ff., Apoll. Rh. iv. 1232 ff. The Argonauts on their way home were driven by the wind into the Syrtes, from which they carried their ship overland for twelve days and nights to Lake Tritonis. From this they found no outlet to the sea, till Triton appeared to them, in guise of Eurypylos, son of Poseidon, who, in return for the gift of a tripod, presented Euphemus with a clod of earth and showed them the way out. The clod, which was the earnest of the possession of Libya, fell overboard and landed at Thera. Medea declared that (1) had Euphemus taken the clod home to Taenarus in Laconia, then, in the course of the great migrations from the Peloponnesus in the fourth generation, his descendants would have colonized Libya; (2) as it is, Euphemus will go with the Argonauts to Lemnos where in wedlock with a Lemnian wife he will beget descendants who will come to Thera, whence Battus will lead a colony to Libya and so in the seventeenth generation fulfil Medea's prophecy.

The fulfilment came about in this way. The descendants of Euphemus were driven from Lemnos by the Pelasgians, and came to Laconia where they settled on Taygetus. On the ground of their ancestry they were admitted to citizenship at Sparta, but when they aspired to the kingship they were thrown into prison, from which they escaped again to Taygetus. At this time Theras (see *Il.* ii. 74 n.) was preparing to lead a colony to Calliste (Thera), and he took with him a party of the Euphemid refugees. Finally, by order of the Delphic oracle (for details see Herod. iv. 150 ff.), Battus sets out for Libya with a party of colonists. They reach Plateia, an island

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off the coast of Cyrenaica, where they stay for two years. Things going badly with them, they consult Delphi and learn that they must proceed to Libya itself. They cross to the mainland and settle for six years in Aziris (Azilis), τὸν νάπαι κάλλισται συγκληθίουσι (Herod. iv. 157, cf. Callim. H. ii. 89). In the seventh year the Libyans conduct them westward, passing Irasa by night, until they reach the κρήνη Ἀπόλλωνος where they settle.

Here was the "Hill of Myrtles," from which Apollo and Cyrene watched the Theraeans dancing with the Libyan women--the Myrtussa of Callimachus ii. 91, the Μυρτώσιον αἶπος of Apoll. Rh. ii. 505. Smith and Porcher, *Discoveries at Cyrene* (1864), record an inscription (No. 13) found near the temple of Apollo at Cyrene which is dedicated Ἀπόλλωνι Μυρτώω, and they remark (p. 27) on the abundance of myrtles in the place at the present day. Here, too, was the imagined scene of the slaying of the lion by Cyrene (cf. Malten, *Cyrene*, p. 56).

### V.--HYMN III. TO ARTEMIS

According to Susenmühl (i. 360) the one thing certain about the date of this Hymn is that it was written after 277 B.C., because lines 251-258 presuppose the invasion of Asia Minor by the Gauls in 278/7 B.C., and their raid upon the Ionian towns (Pausan. x. 32. 4), when according to the dubious story of the Rhodian Cleitophon Ephesus was betrayed to them (Plut. *Parall.* 15, Müller, *F.H.G.* iv. 367). The assumption is a common one, but without the slightest foundation. Callimachus refers to the burning of the temple of Artemis at Ephesus by the Cimmerians under Lygdamis in the seventh century (Strabo i. 61, Herod. i. 15). To see in this a covert allusion to the Celts as Conat and others do is a perfectly gratuitous extravagance.

Gerecke, *Rhein. Mus.* xlii. (1887), p. 273 ff., sees in v. 130 ff. an allusion to the two Arsinoës who are the εἰβάτρες and γαλόφ: εἰβάτρες because Philadelphus, the husband of Arsinoë I., and Ceraunus, the husband of Arsinoë II.,

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were (half) brothers, and γαλῶν because Arsinoë I. was the wife while Arsinoë II. was the sister of Philadelphus. This would date the Hymn previous to the repudiation of Arsinoë I. and Philadelphus's marriage to Arsinoë II. Couat, on the other hand, holding that it was written for the festival of Artemis at Ephesus, dates it between 258 and 248 B.C.

¶ E. Maass, *Hermes* xxv. (1890), propounds a theory for which there is absolutely nothing to be said, namely, that it was written for the Artemis festival of the Third Phyle at Cyrene, which, as we have seen, was made up of the Νησιῶται. It is enough to say here that there is not an atom of evidence that the Third Phyle had anything to do with Artemis, and the "surprising fact" from which his theory starts, namely, that Artemis is attended by a choir of Ocean nymphs, is of all things the least surprising. In Homer, *Od.* vi. 105, Artemis is attended by the nymphs, and though they are there said to be daughters of Zeus, the far more fundamental doctrine is that the nymphs are daughters of Ocean. They are the female counterpart of the Rivers (Ποταμοί)—see Hesiod, *Theog.* 337 ff., whose doctrine is followed by Callimachus in *Hymn* i. 35 f. And if the choir of Artemis here needs such a desperate apology, how shall we apologize for Apollonius who (iii. 881 ff.) like Callimachus makes her attended by the nymphs of Amnisus, who are at any rate grand-daughters of Oceanus?

¶ Maass holds that the poem must belong to a time when Alexandria and Cyrene were friendly, thus at earliest *circa* 260 B.C. Kaibel on metrical grounds would put it earlier than any of the Hymns except vi. The early date for which Gercke argued is accepted by Studniczka, who thinks the humble rôle assigned to Cyrene in this Hymn implies a time when Alexandria and Cyrene were on such unfriendly terms that a court poet could not well occupy himself with the latter.

The lines referring to Cyrene have been the subject of much dispute: καὶ μὴν Κυρήνην ἐταρίσσαο, τῇ ποτ' ἔδωκας | αὐτῇ θρηνητῆρι δῶν κύνε, τοῖς ἐνὶ κόρυθι | Τψηλὸς παρὰ τρύμβον ἰώλκιοι

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ἐμμορ' ἀέθλου (206-8). The "Iolcian tomb," according to the schol., is the tomb of Pelias. Studniczka follows Spanheim in thinking that ἐμμορ' ἀέθλου refers to Cyrene's slaying of the lion. Meineke thought the reference was to a hunting contest at the funeral games of Pelias. Malten, *Kyrene*, p. 53, says, "Daß der τύμβος Ἰώλκιος, wo Kyrene an Wettspielen teilnimmt (ἐμμορε, sie ist also nicht die einzige, die dort wettkämpft!), ein Hinweis auf die Grabspiele zu Ehren des Pelias sei, ist eine aus der Natur der Sache ergebende Folgerung Meinekes und Vahlens. Daß in Wettspielen, an denen mehrere beteiligt sind, kein Löwenkampf figurieren kann, ist ebenso natürlich. Also besteht Kyrenes Kunst hier in einem Wettlauf inbinnen (τοῖς ἐνι) ihrer Hunde. Darüber kann man sich wundern, aber die Worte besagen dies und nichts anderes." But, apart from the fact that the freak race suggested receives no sort of support from such expressions as Hor. *Ep.* i. 13. 50 f. *cum valeas et vel cursu superare canem*, not even Malten's authority can compel us to assign an impossible meaning (1) to τοῖς ἐνι, (2) to ἐμμορε, and (3) to ἀέθλου. ἐμμορ' ἀέθλου means "won the prize," and only on that assumption is τοῖς ἐνι, "with which," perfectly natural Greek. Whether the contest was part of the funeral games of Pelias is of course a totally different question.

### VI.—HYMN IV. TO DELOS

For dating this Hymn we have the references in the prophecy of Apollo to the extent of the dominion of Ptolemy Philadelphus (165-170) and to the Gauls (171-188).

Apollo, prophesying of Philadelphus, says, "henceforth whose crown shall come not loth to be ruled by a Macedonian—both continents and the lands which are set in the sea, far as where the limit of the earth is and again whence his swift horses carry the sun." We are immediately reminded of the more detailed account of Ptolemy's dominion in the xviii<sup>th</sup> Idyll of Theocritus, the Ἐγκώμιον εἰς Ἡτολεμαῖον, where we read, 86 ff. :

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καὶ μὴν Φοινίκας ἀποτέμνεται Ἀραβίας τε  
καὶ Συρίας Λιβύας τε κελαινῶν τ' Αἰθιοπῶν.  
Παμφύλοισι τε πᾶσι καὶ αἰχμηταῖς Κιλικεσσι  
σαμαίνει, Λυκίοις τε φιλοποτολέμοισι τε Καρσί,  
καὶ νᾶσοις Κυκλάδεσσιν, ἐπεὶ οἱ νᾶες ἀριστοὶ  
πόντον ἐπιπλῶντι, θάλασσα δὲ πᾶσα καὶ αἶα,  
καὶ ποταμοὶ κελάδοντες ἀνάσσονται Πτολεμαίῳ.

Into the question of the mutual relations of Theocritus and Callimachus we cannot here enter. Theocritus in his *Enconium* speaks of Arsinoë II. as still alive, which dates the poem before 270 B.C. Wilamowitz puts it during the First Syrian War—"als der Krieg gegen Syrien, der 274 begonnen hat, guten Fortgang nahm, aber noch im Gange war" (*Textgeschichte d. gr. Bukol.* p. 152). If we assume the year 271 B.C., the year in which that war ended, as the date of the Hymn to Delos, the dominion of Philadelphus at that date would sufficiently justify the words of Callimachus. It included, outside Egypt, Coele Syria (recovered about 280), Lycia, Caria, Miletus, the island of Cyprus, and the Cyclades.

The reference to the Gallic invasion (see notes on the passage) would suit the supposed date very well. The schol. on v. 175 says: "Brennus, the king of the Gauls, gathered together the Celts and went against Pytho, wishing to plunder the treasures of the god. But when they approached, Apollo destroyed most of them by hail. A few survived, and one Antigonus, a friend of Ptolemy Philadelphus, procured them to serve him as mercenaries, Ptolemy wanting such an army at the moment. But they were equally eager to plunder his treasures. Knowing this he arrested them and brought them to the so-called Sebennytic mouth of the Nile where he drowned them. This is the 'common struggle' which he prophesies." Some regard the Antigonus mentioned above as the king of Macedon, others as merely a recruiting agent. The account of the incident in Paus. i. 7. 2 is: "When Ptolemy was preparing to repel the aggression of Magas he procured mercenaries, among them four thousand Gauls. Finding that these were plotting to seize Egypt,

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he conducted them over the river to a desert island, where they perished by each other's hands and by hunger."

It should be remembered, further, that from 303 B.C. there existed the Confederation of the Islanders—*Tò Κοινὸν τῶν Νησιωτῶν*—under the protectorate of Egypt and having its headquarters at Delos. See Dittenberger, *Orient. gr. Inscr.* Nos. 25, 40, 67, *Syll.*<sup>2</sup> Nos. 202, 209, 223, 224, 471, 533. The president of the Confederation (*νησιάρχος*) was nominated not by the Islands but by Egypt.

### VII.—V. THE BATH OF PALLAS

No one has detected in this poem any reference to contemporary events. It shares with Hymn vi. the peculiarity of being written in the Doric dialect, while it alone forsakes the heroic for the elegiac metre. On Kaibel's metrical theory it would come third in date, after vi. and iii. As to its destination, Susemihl holds that it was written to the order of the Argives for a festival of Pallas in that city. That is the view also of F. Spiro, "Prolog und Epilog in Lykophrons *Alexandra*," *Hermes* xxi. (1883) p. 194 ff., who holds further that it belongs to a period when such commissions were necessary for Callimachus, the period which he pictures in Epigrams xxviii., xxxiv., xlvii., when he was living as a poor schoolmaster in Eleusis, before his introduction to the Alexandrian court. He regards v. 56, *μήθος δ' οὐκ ἔμὸς ἀλλ' ἐτέρων*,<sup>a</sup> as the announcement by the poet of an artistic dogma which he was afterwards to express in less simple language in the *Aitia*: *βροντῶν δ' οὐκ ἔμὸν ἀλλὰ Διός*, frag. incert. 146 (490). In v. 140 ff. he detects a "versteckte Kritik" of Lycophron, *Alc.* 1-174 *σάξων παλαιὰν βεβρίκων παγκληρίαν*, which the Hymn therefore according to Spiro presupposes.

It was the custom, we are told by the schol. on v. 1, for the women of Argos on an appointed day to carry the image of Athena and the shield of Diomedes to the river Inachus and there to wash them. The image is the Palladium carried off from Troy by Odysseus and Diomedes

<sup>a</sup> "I cannot tell how the truth may be; I say the tale as 'twas said to me," Scott, *Lay of the Last Minstrel*, ii. 22.



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and by the latter brought to Argos. The shield of Diomede was dedicated by him in Athena's temple, cf. Pausan. ii. 24. 2, who mentions a temple of Athena Oxyderces on the Acropolis at Argos dedicated by Diomede in memory of the day when Athena took the mist from his eyes that he might discern God and man (*Il.* v. 127 f.).

For the widespread custom of annually bathing the holy image we have to compare the Athenian Plynteria (*Xen. Hell.* i. 4. 12, *Plut. Alc.* 34), also Pausan. ii. 10. 4 where, speaking of the temple of Aphrodite at Sicyon, he says *ἐσλάσι μὲν δὴ ἐς αὐτὸ γυνή τε νεωκόρος . . . καὶ παρθένος ἱερωσύνην ἐπέτειον ἔχονσα· λουτροφόρον τὴν παρθένον ὀνομάζουσι*. See further Ovid, *Fast.* iv. 336 ff., Ammian. Marc. xxiii. 3, Tac. *Germ.* 40, and for the significance of the practice Maunhardt, *Heimkultus* chapter vii., *Antike Wald u. Feldkulte*, chapter v.

### VIII.—HYMN VI. TO DEMETER

Nothing can be determined as to the date of this Hymn. On Kaibel's metrical theory it is the oldest of all. The schol. on v. 1 says: "Ptolemy Philadelphus among other imitations of Athenian customs which he established in Alexandria, instituted the Procession of the Basket (*τὴν τοῦ καλάθου πρόοδον*). For it was the custom in Athens that on a fixed day a basket should be borne upon a carriage in honour of Athena." The details of this Athenian celebration are entirely unknown, but it may be supposed that it followed more or less closely the model of the Athenian Thesmophoria. In that and in similar festivals there are three essential moments: *Anodos* (or *Cathodos*), *Nesteia*, *Calligeneia*, as they were called in the Thesmophoria. All that can be clearly distinguished here is that the Basket with its mystic contents is carried in procession to the temple of the goddess, attended by women, some of whom being uninitiated—these, if we may infer from the Athenian Thesmophoria, include the unmarried women—go but part of the way, while access to the temple is confined to the initiated

## INTRODUCTION TO THE *HYMNS*

(v. 118 ff.); and, further, that the procession takes place after sunset (v. 7).

### IX. TABLE OF DATES.

B.C.	
323.	Ptolemy satrap of Egypt.
323-321.	Ptolemy under Perdicas.
322.	Cyrene conquered and attached to the satrapy of Egypt.
321.	Ptolemy marries Eurydice, daughter of Antipater.
321-319.	Ptolemy under Antipater.
320.	Ptolemy seizes Coele Syria; establishes protectorate of Cyprus.
319-311.	<i>Ptolemy under Polyperchon.</i>
313.	Ptolemy marries Berenice.
313.	Cyrene under Ophellas revolts from Egypt.
311-305.	Ptolemy independent satrap.
310-9.	Birth of Ptolemy Philadelphus in Cos.
308.	Establishment of <i>Τὸ Κοινὸν τῶν Νησιωτῶν</i> under protectorate of Egypt.
	Ptolemy recovers Cyrenaica: Magas, son of Berenice, viceroy of Cyrene.
305-285.	<i>Ptolemy I. Soter</i> , king of Egypt.
285.	<i>Ptolemy II. Philadelphus</i> associated with his father as king; marries Arsinoë I., daughter of Lysimachus.
283.	Death of Ptolemy I. Soter.
280-79.	Invasion of Gauls. Ptolemy recovers Coele Syria.
277.	Ptolemy repudiates Arsinoë I. and marries his full sister Arsinoë II.
	Revolt of Magas of Cyrene, who marries Apama, daughter of Antiochus.
273-1.	First Syrian War; Lycia, Caria, etc., fall to Egypt.
270.	Death of Arsinoë II. Philadelphus.
270-258.	Co-regency of Ptolemy III. Euergetes.
267-3.	Chremonidean War.
262.	Defeat of Egyptian fleet at Cos.

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258.      Death of Magas of Cyrene, who had betrothed  
            his daughter Berenice to Ptolemy, afterwards  
            Ptolemy Euergetes.
- 257- 6.    The affair of Demetrius the Fair at Cyrene.  
            Ptolemy Euergetes king of Cyrene.  
            Second Syrian War.
247.      Death of Ptolemy II. Philadelphus.
247.      *Ptolemy III. Euergetes.* Cyrene united to Egypt  
            by marriage of Ptolemy III. to Berenice,  
            daughter of Magas.  
            Third Syrian War.
221.      Death of Ptolemy III.



## CALLIMACHUS'S HYMNS

# ΚΑΛΛΙΜΑΧΟΥ ΥΜΝΟΙ

## I.—ΕΙΣ ΔΙΑ

Ζηνὸς ἔοι τί κεν ἄλλο παρὰ σπονδῆσιν αἰεῖδεν  
λῳιον ἢ θεὸν αὐτόν, αἰὲ μέγαν, αἰὲν ἄνακτα,  
Πηλαγόνων<sup>1</sup> ἐλατῆρα, δικασπόλον οὐρανίδησι;  
    πῶς καί μιν, Δικταῖον αἰείσομεν ἢ Λυκαῖον;  
ἐν δοιῇ μάλῃ θυμὸς, ἐπεὶ γένος ἀμφήριστον. 5  
Ζεῦ, σέ μὲν Ἰδαίοισιν ἐν οὐρεσί φασι γενέσθαι,  
Ζεῦ, σέ δ' ἐν Ἀρκαδίῃ· πότεροι, πάτερ, ἐψεύσαντο;  
“Κρήτες αἰὲ ψευδῆται.” καὶ γὰρ τάφον, ὦ ἄνα,  
    σεῖο  
Κρήτες ἐτεκτῆναντο· σὺ δ' οὐ θάνες, ἐσσί γὰρ αἰεῖ.

<sup>1</sup> πηλαγόνων *E.M.*; πηλογόνων. The reading of the mss. Πηλογόνων (πηλογόνων· τῶν γιγάντων παρὰ τὸ ἐκ πηλοῦ γενέσθαι, τοιούτῃ τῆς γῆς schol.) was corrected by Salmasius and others from *E.M.* s.r. Πηλαγόνες· οἱ γίγαντες, Καλλιμαχος “Πηλαγόνων ἐλατῆρα.” Cf. Hesych. s.r., Strabo vii. 331, fr. 40.

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<sup>a</sup> Mountain in Crete.

<sup>b</sup> Mountain in Arcadia.

<sup>c</sup> This proverbial saying, attributed to Epimenides, is quoted by St. Paul, Ep. Tit. i. 12, “One of themselves, a prophet of their own, said, The Cretans are always liars, evil beasts, idle bellies” (κακά θηρία, γαστέρες ἀργαί), and seems to be alluded to by Aratus, *Phaen.* 30 εἰ ἐτεὸν δῆ.

## CALLIMACHUS'S HYMNS

### I.—TO ZEUS

AT libations to Zeus what else should rather be sung than the god himself, mighty for ever, king for evermore, router of the Pelagonians, dealer of justice to the sons of Heaven?

How shall we sing of him—as lord of Dicte<sup>a</sup> or of Lycaëum<sup>b</sup>? My soul is all in doubt, since debated is his birth. O Zeus, some say that thou wert born on the hills of Ida<sup>a</sup>; others, O Zeus, say in Arcadia; did these or those, O Father, lie? “Cretans are ever liars.”<sup>c</sup> Yea, a tomb,<sup>d</sup> O Lord, for thee the Cretans builded; but thou didst not die, for thou art for ever.

The explanation given by Athenodorus of Eretria *ap.* Ptolem. Hephaest. in *Photii Bibl.* p. 150 Bekk. is that Thetis and Medea, having a dispute as to which of them was the fairer, entrusted the decision to Idomeneus of Crete. He decided in favour of Thetis, whereon Medea said, “Cretans are always liars” and cursed them that they should never speak the truth. The schol. on the present passage says that Idomeneus divided the spoils of Troy unfairly.

<sup>a</sup> The Cretan legend was that Zeus was a prince who was slain by a wild boar and buried in Crete. His tomb was variously localized and the tradition of “the tomb of Zeus” attaches to several places even in modern times, especially to Mount Iuktas. See A. B. Cook, *Zeus*, vol. i. p. 157 ff.

# CALLIMACHUS

ἐν δέ σε Παρρασίη<sup>1</sup> ῥείη τέκεν, ἦχι μάλιστα 10  
 ἔσκειν ὄρος θάμνιοισι περισκεπές· ἔινθεν ὁ χώρος  
 ἱερός, οὐδὲ τί μιν κεχρημένον Εἰλειθυίης  
 ἔρπετον οὐδὲ γυνὴ ἐπιμίσγεται, ἀλλὰ ἔ ῥείης  
 ὠγύγιοι κυλεύουσι λεχώιον Ἀπιδανῆς.  
 ἔινθι σ' ἐπεὶ μήτηρ μεγόλων ἀπεθήκατο κόλπων  
 αὐτίκα δίζητο ῥόον ὕδατος, ᾧ κε τύκοιο 15  
 λίμματα χυτλώσαιτο, τεὸν δ' ἐνὶ χρῶτι λοέσσαι.

Αἰδῶν ἄλλ' οὐπω μέγας ἔρρεεν οὐδ' Ἐρύ-  
 μανθος,  
 λευκότατος ποταμῶν, ἔτι δ' ἄβροχος ἦεν ἅπασα  
 Ἀρκαδίη· μέλλεν δὲ μάλ' εὐνδρος καλέεσθαι  
 αὐτίς· ἐπεὶ τημιόσδε, ῥέη ὅτ' ἐλύσατο μήτρην, 20  
 ἥ πολλὰς ἐφίπερθε συρωνίδας ὕγρὸς Ἰάων  
 ἤειρεν, πολλὰς δὲ Μέλας ὠκχησεν ἀμάξας,  
 πολλὰ δὲ Καρνίωνος<sup>2</sup> ἄνω διεροῦ περ ἐόντος  
 ἱλιουὺς ἐβίβλιντο κινύπετα, νίσσετο δ' ἀνὴρ 25  
 πεζὸς ὑπὲρ Κρᾶθίν τε πολύστιόν<sup>3</sup> τε Μετώπην  
 διαβαλέος· τὸ δὲ πολλὸν ὕδωρ ὑπὸ ποσσὶν ἔκειτο.

καὶ ῥ' ὑπ' ἀμηχανίης σχομένη φάτο πότνια  
 ῥεΐη·

<sup>1</sup> Παρρασίη Lascaris; Παρρασίη.

<sup>2</sup> Καρνίωνος Arnaldus, cf. Paus. viii. 34, Plin. iv. 6; Καρνίωνος mss.

<sup>3</sup> πολύστιον schol. Apoll. Rh. ii. 1172; πολύστειον mss. and schol. Pind. O. vi. 146; cf. Nicand. T. 792, 950, 1. 466.

<sup>a</sup> Arcadia.

<sup>b</sup> Cf. Apoll. Rh. iv. 1240.

<sup>c</sup> Goddess of birth.

<sup>d</sup> The ancient Arcadians (schol.).

<sup>e</sup> River in Arcadia.

<sup>f</sup> Melas] Dion. Per. 115 ff. Ἀρκάδες Ἀπιδανῆς ὑπὸ σκοπὴν Ἐρμυάνθων, ἐνθα Μέλας, ὅθι Κρᾶθις, ἵνα ῥέει ὕγρὸς Ἰάων, ἦχι καὶ



## HYMN I

In Parrhasia<sup>a</sup> it was that Rhea bare thee, where was a hill sheltered with thickest brush. Thence is the place holy, and no fourfooted<sup>b</sup> thing that hath need of Eileithyia<sup>c</sup> nor any woman approacheth thereto, but the Apidianians<sup>d</sup> call it the primeval childbed of Rhea. There when thy mother had laid thee down from her mighty lap, straightway she sought a stream of water, wherewith she might purge her of the soilure of birth and wash thy body therein.

But mighty Ladon<sup>e</sup> flowed not yet, nor Erymanthus,<sup>f</sup> clearest of rivers; waterless was all Arcadia; yet was it anon to be called well-watered. For at that time when Rhea loosed her girdle, full many a hollow oak did watery Iacon<sup>g</sup> bear aloft, and many a wain did Melas<sup>h</sup> carry and many a serpent above Carnion,<sup>i</sup> wet though it now be, cast its lair; and a man would fare on foot over Crathis<sup>h</sup> and many-pebbled Metope,<sup>j</sup> athirst: while that abundant water lay beneath his feet.

And holden in distress the lady Rhea said, "Dear

ὠγύγιος μηκύνεται ὕδασι Λάδων. Herodot. i. 145 has "Ὀλενος ἐν τῷ Πείρῳ ποταμῷ μέγας ἐστί. Strabo 386 has "Ὀλενος, παρ' ὃν ποταμὸς μέγας Μέλας where it has been proposed to read παρ' ὃν <Πείρος> and to omit Μέλας. M. T. Smiley, in *Classical* (hi. v. (1911) p. 89 f., suggests that the Styx is meant, which supplies the waterfall near Nonacris in North Arcadia and later becomes a tributary of the Crathis (Paus. viii. 18. 4). When Leake discovered the waterfall in 1806 the natives did not know the name Styx for it but called it the Black Water (Μαυρο νερο) or the Dragon Water. The name Πείρος in any case suggests a connexion with the underworld.

<sup>a</sup> Carnion or Carion, river in Arcadia, Paus. viii. 34.

<sup>b</sup> Crathis, river in Arcadia (and Achaea), Paus. vii. 25. 11, viii. 15. 5, viii. 18. 4.

<sup>c</sup> Metope, river in Arcadia.

# CALLIMACHUS

“Γαῖα φίλη, τέκε καὶ σύ· τευὶ δ’ ὠδῶνες ἐλυφραί.”  
 εἶπε καὶ ἀντανύσασα θεῇ μέγαν ὑψόθι πῆχυν 30  
 πληῆξεν ὄρος σκήπτρῳ· τὸ δέ οἱ δίχα πουλὺ διέστη,  
 ἐκ δ’ ἔχεεν μέγα χεῦμα· τόθι χροῖα φαιδρύν’ ασα,  
 ὦνα, τεὸν σπεύρωσε, Νέδῃ δέ σε δῶκε κομίζειν<sup>1</sup>  
 κευθμόν· ἔσω Κρηταῖον, ἵνα κρύφα παιδεύοιο,  
 πρεσβυτάτῃ Νυμφέων αἶ μιν τότε μαιώσαντο, 35  
 πρωτίστῃ γενεῇ<sup>2</sup> μετὰ γε Στύγα τε Φιλύρην τε.  
 οὐδ’ ἀλίην ἀπέτεισε θεῇ χάριν, ἀλλὰ τὸ χεῦμα  
 κεῖνο Νέδῃν ὀνόμηνε· τὸ μὲν ποθι πουλὺ κατ’ αὐτὸ  
 Καυκίωνων πτολίεθρον, ὃ Λέπρειον<sup>3</sup> πεφάτισται,  
 συμφέρεται Νηρηῇ, παλαιώτατον δέ μιν ὕδωρ 40  
 υἱῶν<sup>4</sup> πίνουσι Λυκαονίης ἄρκτοιο.

εὔτε (τ)εινὰς ἀπέλειπεν ἐπὶ Κνωσοῦ φέρουσα,  
 Ζεῦ πάτερ, ἡ Νύμφη σε (τ)εινὰ δ’ ἔσαν ἐγγύθι  
 Κνωσοῦ),  
 τουτάκι τοι πέσε, δαῦμιον, ἅπ’ ὀμφαλός· ἔνθεν  
 ἐκεῖνο  
 Ὀμφάλιον μετέπειτα πέδον καλέουσι Κύδωνες.  
 Ζεῦ, σὲ δὲ Κυρβάντων ἐτάραι προσεπηχύναντο 45

<sup>1</sup> κομίζειν A ; κομίσσαι other mss.

<sup>2</sup> πρωτίστη γενεῇ Schneider.

<sup>3</sup> Λέπριον mss. ; corr. Wass.

<sup>4</sup> γυνῶν mss.

“ Cf. Paus. iv. 33. 1, “The Messenians say that Zeus was reared among them and that his nurses were Ithome and Neda, after whom the river got its name.” (cf. viii. 38 ff.

<sup>b</sup> Styx, daughter of Oceanus and Tethys, Hesiod, *Th.* 361.

<sup>c</sup> Philyna, daughter of Oceanus, mother of Cheiron by Cronus.

<sup>d</sup> Paus. iv. 20. 2. The river Neda rises in Mount Lycæon, flows into Messenia and forms the boundary between Messenia and Elis. (cf. Strabo 348 who says it 40

## HYMN I

Earth, give birth thou also! thy birthpangs are light." So spake the goddess, and lifting her great arm aloft she smote the mountain with her staff; and it was greatly rent in twain for her and poured forth a mighty flood. Therein, O Lord, she cleansed thy body; and swaddled thee, and gave thee to Neda<sup>a</sup> to carry within the Cretan covert, that thou mightst be reared secretly: Neda, eldest of the nymphs who then were about her bed, earliest birth after Styx<sup>b</sup> and Philyra.<sup>c</sup> And no idle favour did the goddess repay her, but named that stream Neda<sup>d</sup>; which, I ween, in great flood by the very city of the Cauconians,<sup>e</sup> which is called Lepreion,<sup>f</sup> mingles its stream with Nereus,<sup>g</sup> and its primeval water do the son's sons of the Bear,<sup>h</sup> Lycaon's daughter, drink.

When the nymph, carrying thee, O Father Zeus, toward Cnosus,<sup>i</sup> was leaving Thenae<sup>j</sup>—for Thenae was nigh to Cnosus—even then, O God, thy navel fell away: hence that plain the Cydonians<sup>j</sup> call the Plain of the Navel.<sup>k</sup> But thee, O Zeus, the companions of the Cyrbantes<sup>l</sup> took to their arms, even

risers in Lycaon from a spring which Rhea caused to flow in order to wash the infant Zeus.

<sup>a</sup> A people of Triphylia, Hom. *Od.* iii. 366.

<sup>j</sup> Herod. iv. 148 says that Lepreion in Triphylia was founded by the Minyae after driving out the Cauconians.

<sup>g</sup> *i.e.* the sea.

<sup>h</sup> Arcas, the ancestor of the Arcadians, was the son of Zeus and Lycaon's daughter Callisto who was changed into a bear.

<sup>i</sup> Town in Crete.

<sup>j</sup> Cydonia, town in Crete.

<sup>k</sup> Schol. Nicand. Alex. Ἡ Ὀμφαλὸς γὰρ τόπος ἐν Κρήτῃ, ὡς καὶ Καλλιμαχος· πέτε . . . Κύδωνες. Diodor. v. 70 tells the story (he says Zeus was carried by the Curetes) and gives the name of the place as Omphalos and of the plain around as Omphaleion.

<sup>l</sup> Corybantes.

# CALLIMACHUS

Δικταῖαι Μελίαι, σέ δ' ἐκοίμισεν Ἀδρήστεια  
 λίκνω<sup>1</sup> ἐνὶ χρυσέῳ, σὺ δ' ἐθήσαο πίονα μαζόν  
 αἰγὸς Ἀμαλθείης, ἐπὶ δέ γλυκὺ κηρίον ἔβρωσ.  
 γέντο γάρ ἐξαπιναῖα Παινακρίδος ἔργα μελίσσης  
 Ἰδαίοις ἐν ὄρεσσι, τά τε κλείουσι Πάνακρα. 50  
 οὔλα δὲ Κούρητές σε περὶ πρίλιν ὠρχήσαντο  
 τεύχεα πεπλήγοντες,<sup>2</sup> ἵνα Κρόνος οὔαισιν ἡχὴν  
 ἀσπίδος εἰσαῖτο καὶ μὴ σεο κουρίζοντος.  
 κυλὰ μὲν ἡέξεν, κυλὰ δ' ἔτραφες, οὐράνιε Ζεῦ,  
 ὄξυ δ' ἀνήβησας, ταχينوὶ δέ τοι ἦλλον ἱουλοι. 55  
 ἀλλ' ἔτι παιδνὸς ἐὼν ἐφρύσσαιο πάντα τέλεια.  
 τῷ τοι καὶ γνωτοὶ προτερηγενέες περ ἑόντες  
 οὐρανὸν οὐκ ἐμέγηραν ἔχειν ἐπιδάισιον οἶκον.  
 δηναῖοι δ' οὐ πάμπαν ἀληθείες ἦσαν αὐδοῖ·  
 φάντο πίλον Κρονίδησι διάτριχα δώματι νεῦμαι. 60  
 τίς δέ κ' ἐπ' Οὐλύμπῳ τε καὶ Ἰδί κλῆρον ἐρύσσαι,  
 ὅς μάλ' αὖ μὴ νενίηλος; ἐπ' ἰσαίῃ γὰρ ἔοικε  
 πῆλασθαι· τὰ δὲ τόσσον ὅσον διὰ πλείεστον ἔχουσι.  
 ψευδοίμην αἰώντος ἄ κεν πεπίθοιεν ἀκουήν.  
 οὐ σε θεῶν ἐσσήνα πάλοι θέσαν, ἔργα δὲ χειρῶν, 65

<sup>1</sup> λίκνω mss.

<sup>2</sup> n.l. πεπληγότες.

<sup>a</sup> The ash-tree nymphs, cf. Hesiod, *Th.* 187.

<sup>b</sup> (cf. Apoll. Rh. iii. 132 ff. Διὸς περικαλλὲς αἶθρμα | κείνο, τὸ οἱ πόλιν φιλὴ τροφὸς Ἀδρήστεια | ὄντρῳ ἐν Ἰδαίῳ ἔρι νήπια κουρίζοντι | σφαῖραν ἐντροχάλον; i.e. Nemesis, sister of the Curetes (schol.).

<sup>c</sup> The nymph or she-goat who suckled Zeus; Diodor. v. 70, Apollod. i. 5, schol. Arat. 161, Ovid, *Fast.* v. 115 ff.

<sup>d</sup> Mountains in Crete (Steph. Byz. s.v. Πάνακρα). Zeus rewarded the bees by making them of a golden bronze colour and rendering them insensible to the rigours of the mountain climate (Diodor. v. 70).

<sup>e</sup> Apollodorus, i. 4, "The Curetes in full armour, guarding

## HYMN I

the Dictæan Meliæ,<sup>a</sup> and Adrasteia<sup>b</sup> laid thee to rest in a cradle of gold, and thou didst suck the rich teat of the she-goat Amaltheia,<sup>c</sup> and thereto eat the sweet honey-comb. For suddenly on the hills of Ida, which men call Panacra,<sup>d</sup> appeared the works of the Panacrian bee. And lustily round thee danced the Curetes<sup>e</sup> a war-dance,<sup>f</sup> beating their armour, that Cronus might hear with his ears the din of the shield, but not thine infant noise.

Fairly didst thou wax, O heavenly Zeus, and fairly wert thou nurtured, and swiftly thou didst grow to manhood, and speedily came the down upon thy cheek. But, while yet a child, thou didst devise all the deeds of perfect stature. Wherefore thy kindred, though an earlier generation, grudged not that thou shouldst have heaven for thine appointed habitation.<sup>g</sup> The ancient poets spake not altogether truly. For they said that the lot assigned to the sons of Cronus their three several abodes.<sup>h</sup> But who would draw lots for Olympus and for Hades—save a very fool? for equal chances should one cast lots; but these are the wide world apart. When I speak fiction, be it such fiction as persuades the listener's ear! Thou wert made sovereign of the gods not by casting of lots but by the deeds of thy

the infant in the cave, beat their shields with their spears that Cronus might not hear the child's voice."

<sup>f</sup> *πριλις*, the Cretan name for the *πυρρῶχη* (Aristotle fr. 476, schol. Pind. *P.* ii. 127) or dance in armour (Pollux iv. 96 and 99).

<sup>g</sup> This has been supposed to refer to the fact that Ptolemy Philadelphus was the youngest of the sons of Ptolemy Soter. See Introduction.

<sup>h</sup> Homer, *Il.* xv. 187 ff.; cf. Apollodor. i. 7, Pind. *O.* vii. 54 ff.

# CALLIMACHUS

σή τε βίη τό τε κέρτος, ὃ καὶ πέλις εἴσαο δίφρου.  
 θήκαο δ' οἰωνῶν μέγ' ὑπείρουχον ἀγγελιώτην  
 σῶν τεράων· ἃ τ' ἐμοῖσι φίλοις ἐνδέξια φαίνοις.  
 εἴλεο δ' αἰζυγῶν ὃ τι φέρτατον· οὐ σὺ γε νηῶν  
 ἐμπεράμους, οὐκ ἄνδρι σακέσπαλον, οὐ μὲν ἀοιδόν· 70  
 ἀλλὰ τὰ μὲν μακάρεσσιν ὀλίζοσιν αἰθι παρῆκας  
 ἄλλα μέλειν ἑτέροισι, σὺ δ' ἐξέλεο πτολιάρχους  
 αὐτούς, ὧν ὑπὸ χεῖρα γεωμόρος, ὧν ἴδρις αἰχμῆς,  
 ὧν ἐρέτης, ὧν πάντα· τί δ' οὐ κρατέοντος ὑπ' ἰσχύ·  
 αὐτίκα χαλκῆας μὲν ὑδέϊομεν Ἰφαιστοιο, 75  
 τευχηστάς δ' Ἄρηος, ἐπακτῆρας δὲ Χιτώνης  
 Ἀρτέμιδος, Φοῖβου δὲ λύρης εὖ εἰδότας οἴμους·  
 ἐκ δὲ Διὸς βουσιλῆς, ἐπεὶ Διὸς οὐδὲν ἀνάκτων  
 θειότερον· τῷ καὶ σφε<sup>1</sup> τειν ἐκρίναο λάξιν.  
 δῶκας δὲ πτολίεθρα φυλασσέμεν, ἵζο δ' αὐτὸς 80  
 ἄκρησ' ἐν πολίεσσι, ἐπόψιμος οἷ τε δίκησι  
 λαὸν ὑπὸ σκολιῇσ' οἷ τ' ἐμπαλιν ἰθύνουσιν·  
 ἐν δὲ ῥητφενίην ἐβαλές σφισιν, ἐν δ' ἄλῃς ὄλβον·  
 πᾶσι μὲν, οὐ μῦλα δ' ἴσον· ἔοικε δὲ τεκμήρασθαι  
 ἡμετέρῳ μεδέοντι· περιπρὸ γὰρ εὐρὺν βέβηκεν. 85  
 ἐσπέρως κεῖνός γε τελεῖ τά κεν ἦρι νοήσῃ·  
 ἐσπέρως τὰ μέγιστα, τὰ μείονα δ', εὖτε νοήσῃ.  
 οἱ δὲ τὰ μὲν πλειῶνι, τὰ δ' οὐχ ἐνί, τῶν δ' ἀπὸ  
 πάμπαν  
 αὐτὸς ἄνῃν ἐκόλουσας, ἐνέκλασσας δὲ μενοινήν.  
 χαῖρε μέγα, Κρονίδη πανυπέρτατε, δῶτορ ἑάων, 90

<sup>1</sup> σφε Bentley ; σφι.

<sup>a</sup> Bia and Cratos appear as personifications of the might and majesty of Zeus in Aeschylus, *P. V.*, Hesiod, *Th.* 385, etc.

<sup>b</sup> The eagle.

<sup>c</sup> Artemis Chitone (Chitonea, Athen. 629 e), so called from the tunic (chiton) in which as huntress she was represented; not, as the schol. says, from the Attic deme Chitone.

## HYMN I

hands, thy might and that strength <sup>a</sup> which thou hast set beside thy throne. And the most excellent of birds <sup>b</sup> didst thou make the messenger of thy signs; favourable to my friends be the signs thou showest! And thou didst choose that which is most excellent among men—not thou the skilled in ships, nor the wielder of the shield, nor the minstrel: these didst thou straightway renounce to lesser gods, other cares to others. But thou didst choose the rulers of cities themselves, beneath whose hand is the lord of the soil, the skilled in spearmanship, the oarsman, yea, all things that are: what is there that is not under the ruler's sway? Thus, smiths, we say, belong to Hephaestus; to Ares, warriors; to Artemis of the Tunic,<sup>c</sup> huntsmen; to Phoebus they that know well the strains of the lyre. But from Zeus come kings; for nothing is diviner than the kings of Zeus. Wherefore thou didst choose them for thine own lot, and gavest them cities to guard. And thou didst seat thyself in the high places of the cities, watching who rule their people with crooked judgements, and who rule otherwise. And thou hast bestowed upon them wealth and prosperity abundantly; unto all, but not in equal measure. One may well judge by our Ruler,<sup>d</sup> for he hath clean outstripped all others. At evening he accomplisheth that whereon he thinketh in the morning; yea, at evening the greatest things, but the lesser soon as he thinketh on them. But the others accomplish some things in a year, and some things not in one; of others, again, thou thyself dost utterly frustrate the accomplishing and thwartest their desire.

Hail! greatly hail! most high Son of Cronus,

<sup>d</sup> Ptolemy II. Philadelphus, 285–247 B.C.

## CALLIMACHUS

δῶτορ ἀπημονίης. τεὰ δ' ἔργματα τίς κεν αἰίδοι;  
 οὐ γένετ', οὐκ ἔσται, τίς <sup>1</sup> κεν <sup>2</sup> Διὸς ἔργματ' αἰίσαι.<sup>3</sup>  
 χαῖρε πάτερ, χαῖρ' αὖθι· δίδου δ' ἀρετήν τ' ἄφενός  
 τε.  
 οὔτ' ἀρετῆς ἄτερ ὄλβος ἐπίσταται ἄνδρας ἀέξειν  
 οὔτ' ἀρετὴ ἀφένιοι· δίδου δ' ἀρετήν τε καὶ ὄλβον. 95

<sup>1</sup> ἔσται· τίς vulg.

<sup>2</sup> κεν MSS.; καὶ Wilamow.

<sup>3</sup> αἰίσαι Blomf.; αἰίσαι or αἰίσαι MSS.



## HYMN I

giver of good things, giver of safety. Thy works who could sing? There hath not been, there shall not be, who shall sing the works of Zeus. Hail! Father, hail again! and grant us goodness and prosperity. Without goodness wealth cannot bless men, nor goodness without prosperity. Give us goodness and weal.

## II.—ΕΙΣ ΑΠΟΛΛΩΝΑ

(Ι)ον ὁ τῷ πύλλωι<sup>ος</sup> ἐσεΐσατο δάφνινος ὄρηξ,  
οἴα δ' ὄλον τὸ μέλαθρον· ἐκάς, ἐκάς ὅστις ἀλιτρός.  
καὶ δῆ που τὰ θύρετρα καλῶ ποδὶ Φοῖβος ὑράσσει·  
οὐχ ὀράας; ἐπένευσεν ὁ Δῆλιος ἡδύ τι φοῖνιξ  
ἐξαπίνης, ὁ δὲ κύκνος ἐν ἡέρι καλὸν αἰεῖδι. 5  
αὐτοὶ νῦν κατοχῆς ἀνακλίνεσθε πυλάων,  
αὐταὶ δὲ κληῖδες· ὁ γὰρ θεὸς οὐκέτι μακρὴν·  
οἱ δὲ νέοι μολπήν τε καὶ ἐς χορὸν ἐντύνεσθε.  
ὠπόλλων οὐ παντὶ φαιίνεται, ἀλλ' ὅ τις ἐσθλός·  
ὅς μιν ἴδῃ, μέγας οὗτος, ὃς οὐκ ἴδε, λιτὸς ἐκεῖνος. 10  
ὀψόμεθ', ὦ Ἑκάεργε, καὶ ἐσσόμεθ' οὔποτε λιτοί.  
μήτε σιωπηλὴν κίθαριν μήτ' ἄψοφον ἵχνος  
τοῦ Φοῖβου τοὺς παῖδας ἔχειν ἐπιδημήσαντος,  
εἰ τελέειν μέλλουσι γάμον πολιὴν τε κερεῖσθαι,  
ἐστήξειν δὲ τὸ τεῖχος ἐπ' ἀρχαίοισι θεμέθοις. 15

<sup>a</sup> The palm-tree by which Leto supported herself when she bore Apollo. Cf. *H. Delos* 210, *Hom. II. Apoll.* 117, *Od.* vi. 162 f., *Theogn.* 5 f. The laurel and the palm are coupled in Euripides, *Heccuba*, 458 ff.

<sup>b</sup> For the association of the swan with Apollo cf. *Hymn to Delos* 249; Plato, *Phaedo*, 85; Manilius v. 381 "ipse Deum cygnus condit."

<sup>c</sup> The schol. on v. 12 remarks that Callimachus emphasizes the presence of the God because "it is said in the case of prophetic gods that the deities are sometimes present

## II.—TO APOLLO

How the laurel branch of Apollo trembles! how trembles all the shrine! Away, away, he that is sinful! Now surely Phoebus knocketh at the door with his beautiful foot. See'st thou not? the Delian palm "nods pleasantly of a sudden and the swan<sup>b</sup> in the air sings sweetly. Of yourselves now ye bolts be pushed back, pushed back of yourselves, ye bars! The god is no longer far away. And ye, young men, prepare ye for song and for the dance.

Not unto everyone doth Apollo appear, but unto him that is good. Whoso hath seen Apollo, he is great; whoso hath not seen him, he is of low estate. We shall see thee, O Archer, and we shall never be lowly. Let not the youths keep silent lyre or noiseless step, when Apollo visits<sup>c</sup> his shrine, if they think to accomplish marriage and to cut the locks of age,<sup>d</sup> and if the wall is to stand upon its old founda-

(ἐπιδημεῖν), sometimes absent (ἀποδημεῖν), and when they are present the oracles are true, when absent false." Cf. Pind. *P.* iv. 5 οὐκ ἀποδάμου Ἀπόλλωνος τυχόντος. The Delphians celebrated the seventh day of the month Bysios—the birthday of Apollo—when he was supposed to revisit his temple, and the seventh of the holy month (Attic Anthesterion) was celebrated by the Delians when Apollo was supposed to return to Delos from the land of the Hyperboreans. (W. Schmidt, *Geburststag im Altertum*, p. 86.) Cf. Verg. *A.* iii. 91.

<sup>d</sup> i.e. if they are to live to old age.

# CALLIMACHUS

ἡγασάμην τοὺς παῖδας, ἐπεὶ χέλυσ οὐκέτ' ἀεργός.

εὐφημεῖτ' αἰόντες ἐπ' Ἀπόλλωνος αἰοιδῇ.

εὐφημεῖ καὶ πόντος, ὅτε κλείουσιν αἰοιδοὶ

ἢ κίθαριν ἢ τόξα, Λυκωρέος ἔντεα Φοῖβον.

οὐδὲ θ' ἔτις Ἀχιλῆα κινύρεται αἶλινά μῆτιρ, 20

ὁππόθ' ἰὴ παιῆον ἰὴ παιῆον ἀκούσῃ.

καὶ μὲν ὁ δακρυόεις ἀναβάλλεται ἄλγεα πέτρος,

ὅστις ἐνὶ Φρυγίῃ διερὸς λίθος ἐστήρικται,

μάρμαρον ἀντὶ γυναικὸς οἰζυρόν τι χαινούσης.

ἰὴ ἰὴ φθέγγεσθε· κακὸν μακάρεσσιν ἐρίζειν. 25

ὃς μάχεται μακάρεσσιν, ἐμῶ βασιλῆι μάχοιτο·

ὅστις ἐμῶ βασιλῆι, καὶ Ἀπόλλωνι μάχοιτο.

τὸν χορὸν ὠπόλλων, ὃ τι οἱ κατὰ θυμὸν ἀεΐδει,

τιμῆσει· δύναται γάρ, ἐπεὶ Διὶ δεξιὸς ἦσται.

οὐδ' ὁ χορὸς τὸν Φοῖβον ἐφ' ἑν μόνον ἡμῖα ἀεΐσει, 30

ἔστι γὰρ εὐνυμος· τίς ἂν οὐ ρέα Φοῖβον ἀεΐδοι;

χρῦσα τῶπόλλωνι τό τ' ἐνδυτὸν ἢ τ' ἐπιπορπὶς

ἢ τε λύρη τό τ' ἄεμμα τὸ Λύκτιον ἢ τε φαρέτρην,

χρῦσα καὶ τὰ πέδιλα· πολύχρυσος γὰρ Ἀπόλλων.

καὶ δὲ πολυκτέανος· Πυθῶνί κε τεκμύραιο. 35

καὶ μὲν<sup>1</sup> αἰεὶ καλὸς καὶ αἰεὶ νέος· οὐποτε Φοῖβον

<sup>1</sup> καὶ μὲν c; other MSS. καὶ κεν.

<sup>a</sup> i.e. the lyre, originally made by Hermes from the shell of a tortoise. ἡγασάμην = Well done!

<sup>b</sup> Lycōreus, by-name of Apollo, from Lycœreia, town on Parnassus above Delphi: Strabo 418. 3 ὑπέρεκειται δ' αὐτῆς ἡ Λυκώρεια ἐφ' οὗ τόπον πρότερον Ἰδρυτο οἱ Δελφοὶ ὑπὲρ τοῦ ἱεροῦ. Legends of its foundation in Pausanias x. 6, 2-3. Φ. Λυκωρεῖοι Apoll. Rh. iv. 1490.

<sup>c</sup> Though ἰή, not ἰή, is the usual form, it is perhaps better here to write the aspirated form to suit the suggested etymology from ἰα "shoot." See vv. 97-104 for the legend.

<sup>d</sup> Niobe, daughter of Tantalus, had, according to Hom. Il. xxiv. 602 ff., six sons and six daughters, who were slain by

## HYMN II

tions. Well done the youths, for that the shell<sup>a</sup> is no longer idle.

Be hushed, ye that hear, at the song to Apollo; yea, hushed is even the sea when the minstrels celebrate the lyre or the bow, the weapons of Lycorean Phoebus.<sup>b</sup> Neither doth Thetis his mother wail her dirge for Achilles, when she hears *Hîë<sup>c</sup> Paeëon, Hîë Paeëon.*

Yea, the tearful rock defers its pain, the wet stone that is set in Phrygia, a marble rock like a woman<sup>d</sup> open-mouthed in some sorrowful utterance. Say ye *Hîë! Hîë!* an ill thing it is to strive with the Blessed Ones. He who fights with the Blessed Ones would fight with my King<sup>e</sup>; he who fights with my King, would fight even with Apollo. Apollo will honour the choir, since it sings according to his heart; for Apollo hath power, for that he sitteth on the right hand of Zeus. Nor will the choir sing of Phoebus for one day only. He is a copious theme of song; who would not readily sing of Phoebus?

Golden is the tunic of Apollo and golden his mantle, his lyre and his Lyctian<sup>f</sup> bow and his quiver: golden too are his sandals; for rich in gold is Apollo, rich also in possessions: by Pytho mightest thou guess. And ever beautiful is he and ever

Apollo and Artemis respectively, because she boasted over their mother Leto, who had but two children. Niobe was turned into a stone, and this was identified with a rude rock figure on Mount Sipylos near Smyrna which is still to be seen. The water running down the face of the rock was supposed to be Niobe's tears—*ἐνθα λίθος περ εἶδονα θεῶν ἐκ κήδεα πέσσει*, Hom. *l.c.* 617, cf. "Phrygium silicem," Stat. *S.* v. 3. 87.

<sup>a</sup> Ptolemy III. Euergetes, according to the schol. But see Introduction.

<sup>f</sup> Lyctos, town in Crete.

# CALLIMACHUS

ἡλείησ' οὐδ' ὅσπον ἐπὶ χιόος ἦλθε παρειαῖς.  
 μὶ δὲ κόμαι θυόεντα πέδῳ λείβουσιν ἔλαια·  
 καὶ λίπος Ἀπόλλωνος ἀποστάζουσιν ἔθειραι,  
 ἰλλ' αὐτὴν πανιάκειαν· ἐν ἄστεϊ δ' ὧ κεν ἐκεῖναι 40  
 πρῶκες ἔραζε πέσωσιν ἀκήρια πάντ' ἐγένοντο.

τέχνη δ' ἀμφιλαφὴς οὗ τις τόσον ὕσσον  
 Ἀπόλλων·

κεῖνος οὐστευτὴν ἔλαχ' ἀνέρα, κεῖνος αἰοιδὸν  
 (Φοῖβῳ γὰρ καὶ τῶρον ἐπιτρέπεται καὶ αἰοιδῇ),  
 κείνου δὲ θριαὶ καὶ μάντιες· ἐκ δέ νῦ Φοῖβου 45  
 ἡτροὶ δεδάασιν ἀνάβλησιν θανάτοιο.

Φοῖβον καὶ Νόμιον κυκλήσκομεν ἐξέτι κείνου,  
 ἐξότ' ἐπ' Ἀμφρυσσῶ ζευγίτιδας ἔτρεφεν ἵππους  
 ἡμιθέου ὑπ' ἔρωτι κεκαυμένος Ἀδμήτοιο.  
 ῥεῦιά κε βουβύσιον τελέθοι πλέον, οὐδέ κεν αἶγες 50  
 δεύοιντο βρεφέων ἐπιμηλάδες<sup>1</sup> ἦσιν Ἀπόλλων  
 βοσκομένησ' ὀφθαλμὸν ἐπήγαγεν· οὐδ' ἀγάλακτες  
 οἷες οὐδ' ἄκυθοι, πᾶσαι δέ κεν εἶεν ὕπαρνοι,  
 ἥ δέ κε μουννοτόκος διδυμητόκος αἶψα γένοιτο.

Φοῖβῳ δ' ἐσπόμενοι πόλιας διεμετρήσαντο 55  
 ἄνθρωποι· Φοῖβος γὰρ αἰὲ πολίεσσι φιληδεῖ  
 κτιζομένησ', αὐτὸς δὲ θεμείλια Φοῖβος ὑφαίνει.  
 τετραμέτης τὰ πρῶτα θεμείλια Φοῖβος ἔπηξε  
 καλῇ ἐν Ὀρτυγίῃ περιηγέος ἐγγύθι λίμνης.

Ἄρτεμις ἀγρώσσουσα καρῆατα συνεχὲς αἰγῶν 60  
 Κυνθιάδων φορέεσκεν, ὃ δ' ἔπλεκε βωμὸν Ἀπόλλων.

<sup>1</sup> μεμεηλάδες v.l. in schol.; ἐνιμηλάδες Schneider, cf.  
 Hesych. ἐμμηλάδας αἶγας.

"As a personification Panacea appears frequently as the  
 daughter of Asclepius. In the Hippocratean oath she is  
 named after Apollo, Asclepius, and Hygieia. Such "all-  
 healing" virtue was in early times ascribed to various  
 plants (Πάνακες Χειρώνειον, Ἀσκληπίειον, etc.).

## HYMN II

young: never on the girl cheeks of Apollo hath come so much as the down of manhood. His locks distil fragrant oils upon the ground; not oil of fat do the locks of Apollo distil but very Healing of All.<sup>a</sup> And in whatsoever city those dew drops fall upon the ground, in that city all things are free from harm.

None is so abundant in skill as Apollo. To him belongs the archer, to him the minstrel; for unto Apollo is given in keeping alike archery and song. His are the lots of the diviner and his the seers; and from Phoebus do leeches know the deferring of death.

Phoebus and Nomius<sup>b</sup> we call him, ever since the time when by Amphrysus<sup>c</sup> he tended the yoke-mares, fired with love of young Admetus.<sup>d</sup> Lightly would the herd of cattle wax larger, nor would the she-goats of the flock lack young, whereon as they feed Apollo casts his eye; nor without milk would the ewes be nor barren, but all would have lambs at foot; and she that bare one would soon be the mother of twins.

And Phoebus it is that men follow when they map out cities.<sup>e</sup> For Phoebus evermore delights in the founding of cities, and Phoebus himself doth weave their foundations. Four years of age was Phoebus when he framed his first foundations in fair Ortygia<sup>f</sup> near the round lake.<sup>g</sup>

Artemis hunted and brought continually the heads of Cynthian goats and Phoebus plaited an

<sup>b</sup> Cf. Pind. ix. 65.

<sup>c</sup> River in Thessaly where Apollo tended the flocks of Admetus. Cf. Verg. *G.* iii. 2 "pastor ab Amphryso."

<sup>d</sup> King of Phœræ in Thessaly.

<sup>e</sup> Hence Apollo's titles *Ἀρχηγέτης*, *Κτίστης*, etc.

<sup>f</sup> Delos.

<sup>g</sup> A lake in Delos. Cf. *H.* iv. 261, Theognis vii, Apollo is born ἐπὶ τροχοειδέϊ λίμνῃ, and Eur. *I.T.* 1104.

## CALLIMACHUS

εἶματό μὲν κεράευσσιν ἐδέθλια, πῆξε δὲ βωμόν  
 κ' κεράων, κεραυὸς δὲ πέριξ ὑπεβάλλετο τοίχους.  
 ὅδ' ἔμαθεν τὰ πρῶτα θεμείλια Φοῖβος ἐγείρειν.  
 Φοῖβος καὶ βαθύγειον ἐμὴν πόλιν ἔφρασε Βάττω 65  
 καὶ Λιβύην ἐσιώντι κόραξ ἡγήσατο λαῶ  
 δεξιὸς οἰκιστῆρι<sup>1</sup> καὶ ᾧ μωσέ τείχεα δώσειν  
 ἡμετέροις βασιλευσιν· αἰεὶ δ' εὖορκος Ἀπόλλων.  
 ὅπολλον, πολλοὶ σε Βοηδρόμιον καλέουσι,  
 πολλοὶ δὲ Κλίριον, πάντα δέ τοι οὖνομα πούλυ· 70  
 αὐτὰρ ἐγὼ Καρνείον· ἐμοὶ πατρῷον οὔτω.  
 Σπάρτη τοι, Καρνείε, τὸ δὴ πρῶτιστον ἔδεθλον,  
 δεύτερον αἰὲς Θήρη, τρίτατόν γε μὲν ἄστυ Κυρήνης.  
 ἐκ μὲν σε Σπάρτης ἔκτον γένος Ὀιδιπόδω  
 ἤγαγε Θηραίην ἐς ἀπόκτιν· ἐκ δέ σε Θήρης 75  
 οὗλος Ἀριστοτέλης Ἀσβυστίδι πάρθετο γαίῃ,  
 δεῖμε δέ τοι μίλα καλὸν ἀνάκτορον, ἐν δὲ πόλιν  
 θῆκε τελεσφορίην ἐπετήσιον, ἧ' ἐνὶ πολλοὶ  
 ὑστάτιον πίπτουσιν ἐπ' ἰσχίον, ὦ ἄνα, ταῦροι.  
 ἰὴ ἰὴ Καρνείε πολύλλετε, σείο δὲ βωμοὶ 80  
 ἄνθεα μὲν φυρέουσιν ἐν εἵαρι τόσσα περ ὦραι

<sup>1</sup> οἰκιστῆρι Bentley ; οἰκιστῆρι.

<sup>a</sup> The κερατῶν (Plut. *Thes.* 21, Dittenb. *Syll.*<sup>2</sup> No. 588, 172), βωμὸς κεράτιος (Plut. *Sollert. animal.* 35), made entirely of horns, was one of the Seven Wonders of the World. Cf. Anon. *De incredib.* 2; Ovid, *Ier.* 21. 99.

<sup>b</sup> Battus (Aristoteles), founder of Cyrene, birthplace of Callimachus.

<sup>c</sup> The raven was one of the birds sacred to Apollo.

<sup>d</sup> The Battidae. See Introduction.

<sup>e</sup> Boëdromius: *El. Mag.* s.v. Βοηδρομίον· ὅτι πολέμου συστάντος Ἀθηναῖοι καὶ Ἑλεσινεῖοι συμμαχήσαντος Ἴωνος . . ἐνίκησαν Ἀθηναῖοι. ἀπὸ οὗ τῆς τοῦ στρατεύματος βοῆς τῆς ἐπὶ τὸ ἄστυ ὁραιοῦσης ὅ τε Ἀπόλλων Βοηδρόμιος ἐκλήθη καὶ ἡ θυσία καὶ ὁ μῆν, καὶ τὰ Βοηδρόμια ἐτιλείτο ἐορτή. According to schol. ἔχρησεν αὐτοῖς ὁ θεὸς μετὰ βοῆς ἐπιθέσθαι τοῖς πολεμοῖς. Doubtless the



## HYMN II

altar.<sup>a</sup> With horns builded he the foundations, and of horns framed he the altar, and of horns were the walls he built around. Thus did Phoebus learn to raise his first foundations. Phoebus, too, it was who told Battus<sup>b</sup> of my own city of fertile soil, and in guise of a raven<sup>c</sup>—auspicious to our founder—led his people as they entered Libya and swore that he would vouchsafe a walled city to our kings.<sup>d</sup> And the oath of Apollo is ever sure. O Apollo! many there be that call thee Boëdromius,<sup>e</sup> and many there be that call thee Clarius:<sup>f</sup> everywhere is thy name on the lips of many. But I call thee Carneius<sup>g</sup>; for such is the manner of my fathers. Sparta, O Carneius! was thy first foundation; and next Thera; but third the city of Cyrene. From Sparta the sixth<sup>h</sup> generation of the sons of Oedipus brought thee to their colony of Thera; and from Thera lusty Aristoteles<sup>i</sup> set thee by the Asbystian<sup>j</sup> land, and builded thee a shrine exceeding beautiful, and in the city established a yearly festival wherein many a bull, O Lord, falls on his haunches for the last time. *Hü, Hü, Carneius!* Lord of many prayers,—thine altars wear flowers in spring, even all the pied flowers which the Hours lead forth when Zephyrus

Athenians associated the name with help given them by some superhuman champions (*βοηδόρμοι* = *βοαῖδοι*, Pind. *N.* vii. 31). Mommsen, *Feste u. Stadt Athen*, p. 171.

<sup>f</sup> Clarius, by-name of Apollo, from Claros near Colophon.

<sup>g</sup> Carneius, by-name of Apollo in many Dorian states, as Sparta, Thera, Cyrene.

<sup>h</sup> The genealogy is Oedipus—Polynices—Thersander—Tisamenus—Autesion—Theras, who led the colony to Thera and who is sixth descendant of Oedipus according to the Greek way of reckoning inclusively. Cf. Herod. iv. 147.

<sup>i</sup> Battus.

<sup>j</sup> The Asbystae were a people in the Cyrenaica.

# CALLIMACHUS

ποικίλ' ἀγνιεύσι ζεφύρου πείοντος ἔρσην,  
 χείματι δὲ κρόκον ἠδύν· αἰὲ δέ τοι αἰένων πῦρ,  
 οὐδέ ποτε χθιζὸν περιβόσκεται ἄνθρωπι τέφρῃ.  
 ἦ ῥ' ἐχάρη μέγα Φοῖβος, ὅτε ζωστήρες Ἐννουῦς 85  
 ἀνέρες ὠρχήσαιντο μετὰ ξανθῇσι Λιβύσσαις,  
 τέλλμμι εὐτέ σφιν Κυρνειάδες ἤλυθον ὠραι.  
 οἱ δ' οὐπω πηγῇσι<sup>1</sup> Κύρης ἐδύναιτο πελάσσαι  
 Δωριέες, πικινῇ δὲ ἰάπαις Ἀζιλιαι ἔναιον.  
 τοὺς μὲν ἀνὰ ἴδεν αὐτός, ἐπὶ δ' ἐπεδείξατο νύμφῃ 90  
 στὰς ἐπὶ Μυρτούσσης κερατώδεος, ἥχι λείοντα  
 ὕψηλ' κατέπεφνε βοῶν σίνιν Εὐρυπύλοιο.  
 οὐ κείνου χορὸν εἶδε<sup>2</sup> θεώτερον ἄλλον Ἀπόλλων,  
 οὐδὲ πόλει τόσ' ἔνευεν ὀφέλσιμμι, τόσσα Κυρήνῃ,  
 μνωόμενος προτέρης ἀρπακτύος. οὐδὲ μὲν αὐτοὶ 95  
 Βαττιάδι Φοῖβοιο πλέον θεὸν ἄλλον ἔτεισαν.

ἦ ἦ παιῶν ἀκούομεν, οὐνεκα τοῦτο  
 Δελφός τοι πρῶτιστον ἐφύμνιον εὔρετο λαός,  
 ἦμος ἐκηβολίην χρυσέων ἐπεδείκνυστο τόξων.  
 Πυθώ τοι κατιόντι συνήντητο δαιμόνιος θήρ, 100  
 αἰνὸς ὄφις. τὸν μὲν σὺ κατήναρες ἄλλον ἐπ' ἄλλω  
 βάλλων ὠκὺν οἰστόν, ἐπηύτησε δὲ λαός,  
 “ἦ ἦ παιῶν, ἴει βέλος.” εὐθύ σε μίτηρ  
 γείνατ' ἀοσσητήρα, τὸ δ' ἐξέτι κεῖθεν αἰέδη.  
 ὁ Φθόνος Ἀπόλλωνος ἐπ' οὐατα λάθριος εἶπεν 105

<sup>1</sup> πηγαῖσι schol. Pind. P. iv. 523; πηγῇς.

<sup>2</sup> ἔνευε A; ἔδειξε EF.

<sup>a</sup> Cyre: stream at Cyrene which after running some distance under ground reappears at the Temple of Apollo as the fountain of Apollo (Herod. iv. 158, Pind. P. iv. 294).

<sup>b</sup> Azilis or Aziris where the Theraeans with Battus dwelt for six years before they went to Cyrene (Herod. iv. 157 ff.).

<sup>c</sup> Cyrene.

<sup>d</sup> i.e. “Myrtle-hill” in Cyrene. See Introduction, p. 26.

<sup>e</sup> Eurypylus: prehistoric king of Libya, who offered his

## HYMN II

breathes dew, and in winter the sweet crocus. Undying evermore is thy fire, nor ever doth the ash feed about the coals of yester-even. Greatly, indeed, did Phoebus rejoice as the belted warriors of Enyo danced with the yellow-haired Libyan women, when the appointed season of the Carnean feast came round. But not yet could the Dorians approach the fountains of Cyre,<sup>a</sup> but dwelt in Azilis<sup>b</sup> thick with wooded dells. These did the Lord himself behold and showed them to his bride<sup>c</sup> as he stood on horned Myrtussa<sup>d</sup> where the daughter of Hypseus slew the lion that harried the kine of Eurypylus.<sup>e</sup> No other dance more divine hath Apollo beheld, nor to any city hath he given so many blessings as he hath given to Cyrene, remembering his rape of old. Nor, again, is there any other god whom the sons of Battus have honoured above Phoebus.

*Hië, Hië, Paeïon*, we hear—since this refrain did the Delphian folk first invent, what time thou didst display the archery of thy golden bow. As thou wert going down to Pytho, there met thee a beast unearthly, a dread snake.<sup>f</sup> And him thou didst slay, shooting swift arrows one upon the other; and the folk cried "*Hië, Hië, Paeïon*, shoot an arrow!" A helper<sup>g</sup> from the first thy mother bare thee, and ever since that is thy praise.

Spake Envy<sup>h</sup> privily in the ear of Apollo: "I kingdom to anyone who should slay the lion which was ravaging his land. Cyrene slew the lion and so won the kingdom (Acesandros of Cyrene in schol. Apoll. Rh. ii. 498).

<sup>f</sup> In Strabo 422 Python is a man, surnamed Draco. Pytho was popularly derived from the fact that the slain snake rotted (πύθω) there.

<sup>g</sup> Callimachus seems to adopt the old derivation of ἀσπαστήρ from δασα (voice). Thus ἀσπαστήρ = βουθός. For ἐξέτι cf. II. iv. 275.

<sup>h</sup> See Introduction, p. 22.

## CALLIMACIUS

“οὐκ ἄγαμαι τὸν ἀοιδὸν ὃς οὐδ’ ὅσα πάντος αἰεῖδει.”  
τὸν Φθόνον ὑπόλλων ποδί τ’ ἤλασεν ὧδέ τ’ εἶπεν·

“Ἄσσυρίου ποταμοῖο μέγας ῥόος, ἀλλὰ τὰ πολλὰ  
λύματα γῆς καὶ πολλὸν ἐφ’ ὕδατι συρφετὸν ἔλκει.  
Διοῖ δ’ οὐκ ἀπὸ παντὸς ὕδωρ φορέουσι Μέλισσαι, 110  
ἀλλ’ ἥτις καθαρὴ τε καὶ ἀχράαντος ἀνέρπει  
πίδακος ἐξ ἱερῆς ὀλίγη λιβὰς ἄκρον αἶον.”  
χαῖρε ἀναξ· ὁ δὲ Μῶμος, ἔν’ ὃ Φθόνος,<sup>1</sup> ἐνθα  
νέειτο.

<sup>1</sup> φθόνος I (Vat. 1319), I. (Mosquensis), schol. Gregor.  
Naz. *Catal. MSS. Clark.* p. 35 ; φθόρος.

## HYMN II

admire not the poet who singeth not things for number as the sea." <sup>a</sup> Apollo spurned Envy with his foot and spake thus: "Great is the stream of the Assyrian river,<sup>b</sup> but much filth of earth and much refuse it carries on its waters. And not of every water do the Melissae carry to Deo,<sup>c</sup> but of the trickling stream that springs from a holy fountain, pure and undefiled, the very crown of waters."

Hail, O Lord, but Blame—let him go where Envy dwells!

<sup>a</sup> Cf. Apoll. Rhod. iii. 932.

<sup>b</sup> Euphrates.

<sup>c</sup> Deo=Demeter, whose priestesses were called Melissae (Bees): Porphyry. *De autro nympharum* 18 καὶ τὰς Δήμητρος ἱερεῖας ὡς τῆς χθονίας θεᾶς μύστιδας Μελίσσας οἱ παλαιοὶ ἐκάλουν αὐτὴν τε τὴν Κόρην Μελιτώδη (Theocr. xv. 94).

### III.—ΕΙΣ ΑΙΨΤΕΜΙΝ

"Αρτεμιν (οὐ γὰρ ἐλαφρὸν ἀειδόντεσσι λαθέσθαι)  
 ὑμνέοιμεν, τῇ τόξῳ λυγωβολίαι τε μέλονται  
 καὶ χορὸς ἀμφιλαφίης καὶ ἐν οὖρεσιν ἐψιάσθαι,  
 ἄρχμενοι,<sup>1</sup> ὥς ὅτε πατρὸς ἐφεξομένη γονάτεσσι  
 παῖς ἔτι κουρίζουσα τάδε προσέειπε γονῆα 5  
 "δὸς μοι παρθενίην αἰώνιον, ἄππα, φυλάσσειν,  
 καὶ πολυωνυμίην, ἵνα μὴ μοι Φοῖβος ἐρίζῃ.  
 δὸς δ' ἰοὺς καὶ τόξα—ἔα, πῖτερ, οὐ σε φαρέτρην  
 οὐδ' αἰτέω μέγα τόξον· ἐμοὶ Κύκλωπες ὀιστοὺς  
 αὐτίκα τεχνήσονται, ἐμοὶ δ' εὐκαμπὲς ἄεμμα· 10  
 ἀλλὰ φαεσφορίην τε καὶ ἐς γόνυ μέχρι χιτῶνα  
 ζώνινυσθαι λεγνωτόν, ἵν' ἄγρια θηρία καίνω.  
 δὸς δέ μοι ἐξήκοντα χορίτιδας Ὠκεανίνας,  
 πάσας εἰνέτεας, πάσας ἔτι παῖδας ἀμίτρους.  
 δὸς δέ μοι ἀμφιπόλους Ἀμνισίδας εἴκοσι νύμφας, 15  
 αἷ μοι ἐνδρομίδας τε καὶ ὀππότε μηκέτι  
 λύγκας  
 μῆτ' ἐλάφους βάλλοιμι, θοοὺς κύνας εὖ κομέοιεν,  
 δὸς δέ μοι οὖρεα πάντα· πόλιν δέ μοι ἦντινα νεῖμον  
 ἦντινα λῆς· σπαρνὸν γὰρ ὅτ' Ἄρτεμις ἄστνυ κάτ-  
 εἰσιν·

<sup>1</sup> ἀρχμενοι Blomfield; cf. fr. 9<sup>b</sup> and now *Aitia* iii. 1. 56,  
 Herodian i. p. 471, ii. p. 190 and p. 252 Lentz; ἀρχόμενοι  
 or ἀρχόμενος MSS.

### III.—TO ARTEMIS

ARTEMIS we hymn—no light thing is it for singers to forget her—whose study is the bow and the shooting of hares and the spacious dance and sport upon the mountains; beginning with the time when sitting on her father's knees—still a little maid—she spake these words to her sire: "Give me to keep my maidenhood, Father, for ever: and give me to be of many names, that Phœbus may not vie with me. And give me arrows and a bow—stay, Father, I ask thee not for quiver or for mighty bow: for me the Cyclopes will straightway fashion arrows and fashion for me a well-bent bow. But give me to be the Bringer of Light<sup>a</sup> and give me to gird me in a tunic<sup>b</sup> with embroidered border reaching to the knee, that I may slay wild beasts. And give me sixty daughters of Oceanus for my choir—all nine years old, all maidens yet ungirdled; and give me for handmaidens twenty nymphs of Amnisus<sup>c</sup> who shall tend well my buskins, and, when I shoot no more at lynx or stag, shall tend my swift hounds. And give to me all mountains; and for city, assign me any, even whatsoever thou wilt: for seldom is it that Artemis goes down to the town. On the

<sup>a</sup> *φωσφόρος* is one of the titles of Artemis; *cf.* v. 204, Eur. *Iph. in T.* 21.

<sup>b</sup> See note on v. 225.

<sup>c</sup> Amnisus, river in Crete. *Cf.* Apoll. Rhod. iii. 877 ff.

# CALLIMACHUS

οὔρεσιν οἰκήσω, πόλεσιν δ' ἐπιμείξομαι ἀνδρῶν 20  
 μῶνον ὅτ' ὀξείησιν ὑπ' ὠδίνεσσι γυναῖκες  
 τειρόμεναι καλέουσι βοηθόον, ἥσ'ι με Μοῖραι  
 γεινομένην τὸ πρῶτον ἐπεκλήρωσαι ἀρήγειν,  
 ὅττι με καὶ τίκτουσα καὶ οὐκ ἤλγησε φέρουσα 25  
 μήτηρ, ἀλλ' ἰμογοντὶ φίλων ἀπεθήκατο γυίων."  
 ὥς ἡ παῖς εἰποῦσι γενειάδος ἤθελε πατρὸς  
 αἴφιασθαι, πολλὰς δὲ μάτην ἐταυνύσσιτο χεῖρας,  
 μέχρ' ἵν' ἡ ψαῖσ' αἴε. πατὴρ δ' ἐπένευσε γελάσσας,  
 φῆ δὲ καταρρέζων "ὅτε μοι τοιαῦτα θέαιναι 30  
 τίκτοιν, τυτθὸν κεν ἐγὼ ζηλήμονος Ἰήρης  
 χωρομένης ἀλέγοιμι. φέρει, τέκος, ὅσ' ἐβελήμους  
 αἰτίζεις, καὶ δ' ἄλλα πατὴρ ἔτι μείζονα δώσει.  
 τρὶς δέκα τοι πτολίεθρα καὶ οὐχ ἓνα πύργον ὀπάσσω,  
 τρὶς δέκα τοι πτολίεθρα, τὰ μὴ θεὸν ἄλλον ἀέξειν 35  
 εἴσεται, ἀλλὰ μόνην σέ καὶ Ἀρτέμιδος καλέεσθαι.  
 πολλὰς δὲ ξυνῇ πόλιος διαμετρήσασθαι  
 μεσσόγεως νήσους τε· καὶ ἐν πάσῃσιν ἔσονται  
 Ἀρτέμιδος βωμοὶ τε καὶ ἄλσέα. καὶ μὲν ἀγνιαῖς  
 ἔσση καὶ λιμένεσσιν ἐπίσκοπος." ὥς ὁ μὲν εἰπὼν 40  
 μῦθον ἐπεκρήνη καρήατι. βαῖνε δὲ κούρη  
 λευκὸν ἐπὶ Κρηταῖον ὄρος κεκομημένον ὕλη·  
 ἔνθεν ἐπ' Ὠκεανόν· πολέας δ' ἐπελέξατο νύμφας,  
 πάσας εἰνέτεας, πάσας ἔτι παῖδας ἀμίτρον.  
 χαῖρε δὲ Καίρατος ποταμὸς μέγα, χαῖρε δὲ Τηθύς,  
 οὐνεκα θυγατέρας Λητωίδι πέμπον<sup>1</sup> ἀμορβούς. 45

<sup>1</sup> πέμπον schol. Nicand. Th. 319; πέμπεν or πέμπειν.

"Artemis in one aspect is Eileithyia = Lucina. She is said to have been born before Apollo and to have assisted at his birth. Hence her birthday was put on the 6th of Thargelion (Diog. L. ii. 44), while Apollo was born on the 7th. (W. Schmidt, *Geburtstag im Altertum*, p. 94.)

<sup>b</sup> Hence her title ἑνοδία, A. P. vi. 199.



### HYMN III

mountains will I dwell and the cities of men I will visit only when women vexed by the sharp pangs of childbirth call me to their aid<sup>a</sup>—even in the hour when I was born the Fates ordained that I should be their helper, forasmuch as my mother suffered no pain either when she gave me birth or when she carried me in her womb, but without travail put me from her body.” So spake the child and would have touched her father’s beard, but many a hand did she reach forth in vain, that she might touch it. And her father smiled and bowed assent. And as he caressed her, he said: “When goddesses bear me children like this, little need I heed the wrath of jealous Hera. Take, child, all that thou askest, heartily. Yea, and other things therewith yet greater will thy father give thee. Three times ten cities and towers more than one will I vouchsafe thee—three times ten cities that shall not know to glorify any other god but to glorify thee only and be called of Artemis; and many cities will I give thee to share with others, both inland cities and islands; and in them all shall be altars and groves of Artemis. And thou shalt be Watcher over Streets<sup>b</sup> and Harbours.<sup>c</sup>” So he spake and bent his head to confirm his words. And the maiden fared unto the white mountain of Crete leafy with woods; thence unto Oceanus; and she chose many nymphs all nine years old, all maidens yet ungirdled. And the river Caeratus<sup>d</sup> was glad exceedingly, and glad was Tethys that they were sending their daughters to be hand-maidens to the daughter of Leto.

<sup>c</sup> As goddess of mariners she is called Euporia, Limenitis etc. So *Νηροσός*, Apoll. Rh. i. 570.

<sup>d</sup> River near Cnossus in Crete, Strabo 476.

αὖθι δὲ Κύκλωπας μετεκίαθε· τοὺς μὲν ἔτετμε  
 νήσω ἐνὶ Λιπάρῃ (Λιπάρη νέον, ἀλλὰ τότ' ἔσκεν  
 οὐνομά οἱ Μελιγουνίς) ἐπ' ἄκμοισιν Ἰφαιίστοιο  
 ἔσταότας περὶ μύδρον· ἐπείγετο γὰρ μέγα ἔργον·  
 ἱππεῖην τετύκοιντο Ποσειδάωνι ποτίστρον. 50  
 αἱ νύμφαι δ' ἔδδειςαν, ὅπως ἴδον αἰνὰ πέλωρα  
 πρηόσιν Ὀσσαίοισιν<sup>1</sup> εἰκότα, πῦσι δ' ὑπ' ὄφρυν  
 φάει μουνόγληνα σάκει ἴσα τετραβουείῳ  
 δεινὸν ὑπογλαύσσοιντα, καὶ ὁππότε δοῦπον ἄκουσαν  
 ἄκμονος ἡχήσαντος ἐπὶ<sup>2</sup> μέγα πουλύ τ' ἄημα 55  
 φυσάων αὐτῶν τε βαρὺν στόνον· αὖε γὰρ Λῆτνη,  
 αὖε δὲ Τρινακίη, Σικανῶν ἔδος, αὖε δὲ γείτων  
 Ἰταλίη, μεγάλην δὲ βοήν ἐπὶ Κύρνος αὐτεῖ,  
 εὖθ' οἷ γε ραιστῆρας ἀειράμενοι ὑπὲρ ὤμων  
 ἢ χαλκοῖν ζεῖοντα καμινόθεν ἢ ἐσίδηρον 60  
 ἀμβολαδὶς τετυπόιντες ἐπὶ<sup>3</sup> μέγα μοχθήσειαν.  
 τῷ σφέας οὐκ ἐτάλασαν ἀκηδέες Ὠκεανῖναι  
 οὔτ' ἄντην ἰδέειν οὔτε κτύπον οὔασι δέχθαι.  
 οὐ νέμεσις· κείνους γε<sup>4</sup> καὶ αἱ μάλα μηκέτι τυτθαῖ  
 οὐδέποτ' ἀφρικτὶ μακάρων ὀρόωσι θύγατρες. 65  
 ἀλλ' ὅτε κουράων τις ἀπειθέα μητέρι τεύχοι,  
 μήτηρ μὲν Κύκλωπας ἐῖη ἐπὶ παιδὶ καλιστρεῖ,  
 Ἄργην ἢ Στερόπην· ὃ δὲ δώματος ἐκ μυχάτοιο  
 ἔρχεται Ἑρμείης σποδιῇ κεχρημένος<sup>5</sup> αἰθῇ·

<sup>1</sup> ὀσσείοισιν (-ησιν); corr. Meineke. <sup>2</sup> ἐπὶ Bentley; ἐπει.

<sup>3</sup> ἐπὶ Stephanius, Bentley; ἐπει.

<sup>4</sup> κείνους δὲ; corr. Meineke.

<sup>5</sup> κεχρημένος in marg. c; κεχρημένος in marg. T(aurinensis).

<sup>a</sup> Sicily.

<sup>b</sup> Corsica.

<sup>c</sup> It is hard to determine the sense of ἀμβολαδὶς. The schol. says ἐκ διαδοχῆς, i.e. in succession or alternately. The same difficulty attaches to ἀμβλήδην and ἀμβολάδην.

### HYMN III

And straightway she went to visit the Cyclopes. Them she found in the isle of Lipara—Lipara in later days, but at that time its name was Meligunis—at the anvils of Hephaestus, standing round a molten mass of iron. For a great work was being hastened on: they fashioned a horse-trough for Poseidon. And the nymphs were affrighted when they saw the terrible monsters like unto the crags of Ossa: all had single eyes beneath their brows, like a shield of fourfold hide for size, glaring terribly from under; and when they heard the din of the anvil echoing loudly, and the great blast of the bellows and the heavy groaning of the Cyclopes themselves. For Aetna cried aloud, and Trinacia<sup>a</sup> cried, the seat of the Sicanians, cried too their neighbour Italy, and Cynos<sup>b</sup> therewithal uttered a mighty noise, when they lifted their hammers above their shoulders and smote with rhythmic swing<sup>c</sup> the bronze glowing from the furnace or iron, labouring greatly. Wherefore the daughters of Oceanus could not untroubled look upon them face to face nor endure the din in their ears. No shame to them! on those not even the daughters of the Blessed look without shuddering, though long past childhood's years. But when any of the maidens doth disobedience to her mother, the mother calls the Cyclopes to her child—Arges or Steropes; and from within the house comes Hermes,

which the scholiasts interpret usually as either = ἀπὸ προσμύλου or as = "by spurts" (*e.g.* Pind. *N.* x. 62, where among other explanations in the scholia one is οὐκ ἐφεξῆς, *i.e.* not continuously). The combination of ἀμβολάδην with ζείω in Hom. *Il.* xxi. 364, Herod. iv. 181 might suggest that here too ἀμβολαδὶς should be taken with ζείοντα in the sense of "sputtering," but the order of words is against that.

# CALLIMACHUS

αὐτίκα τὴν κούρην μορμύσσειται, ἥ δὲ τεκούσης 70  
 δύνει ἔσω κόλπους θεμέϊη ἐπὶ φάεσι χεῖρας.  
 κοῦρα, σὺ δὲ προτέρω περ, ἔτι τριέτηρος ἐοῦσα,  
 εἶτ' ἔμολεν Λητώ σε μετ' ἀγκαλίδεσσι φέρουσα,  
 Ἥφαίστου καλέοντος ὅπως ὀπτήρια δοίη,  
 Βρόντεώ σε στιβαροῖσιν ἐφεσσαμένον γοιάτεσσι, 75  
 στήθεος ἐκ μεγάλου λασίης ἐδράξαι χαίτης,  
 ὠλοῖσας δὲ βίβηφι· τὸ δ' ἄτριχον εἰσέτι καὶ νῦν  
 μεσιπᾶτων στέρνοιο μένει μέρος, ὥς ὅτε κόρσῃν<sup>1</sup>  
 φωτὸς ἐνιδρυθεῖσα κόμην ἐπενείματ' ἀλώπηξ.

τῷ μάλα θαρσαλέῃ σφε τάδε προσελέξαι τῆμος 80  
 “Κύκλωπες, κῆμοί<sup>2</sup> τι Κυδώνιον εἰ δ' ἄγε τόξον  
 ἦδ' ἰοὺς κοίλῃν τε κατακληῖδα βελέμνων  
 τεύξαιτε· καὶ γὰρ ἐγὼ Λητωιάς ὥσπερ Ἀπόλλων.  
 αἱ δὲ κ' ἐγὼ τύχοις μονιὸν δάκος ἢ τι πέλωρον  
 θηρίον ἀγρεύσω, τὸ δὲ κεν Κύκλωπες ἔδοιεν.” 85  
 ἔννεπες· οἱ δ' ἐτέλεσαν· ἄφαρ δ' ὠπλίσσαο, ὁαῖ-

μον,  
 αἶψα δ' ἐπὶ σκύλακας πάλιν ἦιες· ἔκειο δ' αὖλιν  
 Ἀρκαδικὴν ἔπι Πανός· ὁ δὲ κρέα λυγκὸς ἔταμνε  
 Μαιναλίας, ἵνα οἱ τοκάδες κύνας εἶδαρ ἔδοιεν.  
 τὴν δ' ὁ γενειήτης δύο μὲν κύνας ἤμισυ πηγούς 90

<sup>1</sup> κόρσῃ Vindob. 318, Vossian. 59.

<sup>2</sup> κῆμοι Meineke; ἢ ἡ μοι.

“κεχρημένος of MSS. is probably correct. This participle in late poetry is used in the vaguest way to indicate any sort of condition.

<sup>b</sup> ὀπτήρια, τὰ ὑπὲρ τοῦ ἰδεῖν δῶρα (schol.), were gifts given on seeing for the first time a new-born child (schol. Aesch. *Eum.* 7; Nonn. v. 139). Very similar is the birthday-gift proper, the δόσις γενέθλιος or γενέθλια· τὰ ἐπὶ τῇ πρώτῃ ἡμέρᾳ δῶρα (Hesych.). Phoebe gave the oracle at Delphi as a birthday gift to Phoebus. More usually ὀπτήρια=ἀνακαλυπτήρια, gifts given to the bride by the bridegroom on

### HYMN III

stained<sup>a</sup> with burnt ashes. And straightway he plays bogey to the child and she runs into her mother's lap, with her hands upon her eyes. But thou, Maiden, even earlier, while yet but three years old, when Leto came bearing thee in her arms at the bidding of Hephaestus that he might give thee handsel<sup>b</sup> and Brontes<sup>c</sup> set thee on his stout knees—thou didst pluck the shaggy hair of his great breast and tear it out by force. And even unto this day the mid part of his breast remains hairless, even as when mange settles on a man's temples and eats away the hair.

Therefore right boldly didst thou address them then: "Cyclopes, for me too fashion ye a Cydonian<sup>d</sup> bow and arrows and a hollow casket for my shafts; for I also am a child of Leto, even as Apollo. And if I with my bow shall slay some wild creature or monstrous beast, that shall the Cyclopes eat." So didst thou speak and they fulfilled thy words. Straightway didst thou array thee, O Goddess, and speedily again thou didst go to get thee hounds; and thou camest to the Arcadian fold of Pan. And he was cutting up the flesh of a lynx of Maenalus<sup>e</sup> that his bitches might eat it for food. And to thee the Bearded<sup>f</sup> God gave two dogs black-and-

seeing her for the first time; Pollux ii. 59 *ὀπτήρια τὰ δῶρα τὰ παρὰ τοῦ πρώτου ἰδόντος τὴν νύμφην νυμφίου διδόμενα. Cf. iii. 36 τὰ δὲ παρὰ τοῦ ἀνδρὸς διδόμενα ἔδνα καὶ ὀπτήρια καὶ ἀνακαλυπτήρια . . . καὶ προσφθεγκτήρια ἐκάλουν. Moeris 205. 24 ὀπτήρια Ἀττικῶς, ἀνακαλυπτήρια Ἑλληνικῶς.*

<sup>c</sup> The three Cyclopes, sons of Gaia, were Brontes, Steropes, Arges (Hesiod, *Th.* 140).

<sup>d</sup> *i.e.* Cretan, *cf.* Stat. *Th. iv.* 269 "Cydonea harundine," vii. 339 "Cydoneas sagittas."

<sup>e</sup> Mountain in Arcadia.

<sup>f</sup> *Cf.* Hom. *H. Pan* 39.

# CALLIMACHUS

τρεῖς δὲ παρωναίους<sup>1</sup> ἓνα δ' αἰόλον, οἷ ῥαλέοντας  
αὐτοὺς αὖ ἐρίοντες, ὅτε δράξαιτο δερῶν,  
εἴλκον<sup>2</sup> ἔτι ζώοντας ἐπ' αὐλίον, ἐπτα δ' ἔδωκε  
θάσσοντας αὐράων Κυνοσουρίδας, αἷ ῥα διῶσαι  
ῥοκισται νεβρούς τε καὶ οὐ μύοντα λαγῶν,  
καὶ κοίτην ἐλάφου καὶ ὕστριχος ἔνθα καλιαὶ  
σημῆναι, καὶ ζορκὸς ἐπ' ἔχινον ἡγήσασθαι.

95

ἐνθὲν ἀπερχομένη (μετὰ καὶ κύνες ἐτσεύοντο)  
εὖρες ἐπὶ προμολῆσ' ὄρεος τοῦ Παρρασίου  
σκαυρούσας ἐλάφους, μέγα τι χρέος· αἱ μὲν ἐπ' ὄχθης 100  
αἰὲν ἐβουκολέοντο μελαμψήφιδος Ἀναύρου,  
μάσσονες ἢ ταῦροι, κεράων δ' ἀπελάμπετο χρυσός·  
ἐξαιπίνης δ' ἔταφές τε καὶ ὃν ποτὶ θυμὸν εἶπες  
“τοῦτό κεν Ἀρτέμιδος πρωτάγριον ἄξιον εἶη.”  
πέντ' ἔσαν αἱ πᾶσαι· πίσυρας δ' ἔλες ὦκα θέουσα 105  
νόσφι κυνοδρομῆς, ἵνα τοι θεὸν ἄρμα φέρωσι.  
τὴν δὲ μίαν Κελάδοντος ὑπὲρ ποταμοῖο φυγοῦσαν  
Ἥρης ἐννεσίησιν, ἀέθλιον Ἡρακλῆι  
ὑστερον<sup>3</sup> ὄφρα γένοιτο, πάγος Κερύνειος ἔδεκτο.

Ἀρτεμι Παρθενίη Τιτυοκτόνε, χρύσεια μὲν τοι 110  
ἔντεα καὶ ζώνη, χρύσειον δ' ἐξεύξαιο δίφρον,

<sup>1</sup> παρωναίους Schneider after M. Haupt who conjectured παρωναίους, cf. Hesych. s.vv. παρῶς and πάρος, Arist. H.A. ix. 45, etc.; παρωναίους.

<sup>2</sup> εἴλκον c, cf. Nonn. 25. 188; εἴλον A.

<sup>3</sup> ὕστερον schol. Apoll. Rh. i. 996; ὕστατον.

“The ancients differed as to whether *πηγός* meant black or white (Hesych. s.vv. *πηγός* and *πηγεσιμάλῳ*).

<sup>b</sup> It is by no means certain that the mss. *παρωναίους* is wrong, “with hanging ears.” *παρωναίους* is based upon Hesych. s.vv. *παρῶς*, *πάρος*, Aelian. H.A. viii. 12, cf. Arist. H.A. ix. 45, Dem. *De cor.* 260. Should we read *Παραωναίους*, i.e. Molossian?

### ! HYMN III

white,<sup>a</sup> three reddish,<sup>b</sup> and one spotted, which pulled down<sup>c</sup> very lions when they clutched their throats and haled them still living to the fold. And he gave thee seven Cynosurian<sup>d</sup> bitches swifter than the winds—that breed which is swiftest to pursue fawns and the hare which closes not his eyes<sup>e</sup>; swiftest too to mark the lair of the stag and where the porcupine<sup>f</sup> hath his burrow, and to lead upon the track of the gazelle.

Thence departing (and thy hounds sped with thee) thou didst find by the base of the Parrhasian hill deer gambolling—a mighty herd. They always herded by the banks of the black-pebbled Anaurus—larger than bulls, and from their horns shone gold. And thou wert suddenly amazed and saidst to thine own heart: “This would be a first capture worthy of Artemis.” Five were they in all; and four thou didst take by speed of foot—without chase of dogs—to draw thy swift car. But one escaped over the river Celadon, by devising of Hera, that it might be in the after days a labour for Heracles,<sup>g</sup> and the Ceryneian hill received her.

Artemis, Lady of Maidenhood, Slayer of Tityus, golden were thine arms and golden thy belt, and a golden car didst thou yoke, and golden bridles,

<sup>a</sup> αἶ ἐρύοντες, common in Oppian and Nonnus, is apparently a misunderstanding of the Homeric αὑερύοντες (= ἀνα-ἐρύοντες).

<sup>b</sup> Arcadian, cf. Stat. *Th.* iv. 295 “dives Cynosura ferarum.”

<sup>c</sup> Oppian, *Cynog.* iii. 511 f.

<sup>d</sup> Oppian, *ibid.* 391 ff.

<sup>e</sup> Apollodor. ii. 5. 3 “The third labour which he (Eurystheus) imposed on him (Heracles) was to bring the Ceryneian hind (Κερυνίτιν ἑλαφόν) to Mycenae alive. This was a hind . . . with golden horns, sacred to Artemis.” Cf. Pind. *O.* iii. 29.

# CALIMACHUS

ἐν δ' ἐβάλευ χρύσεια, θεή, κεμάδεσσι χαλινά.  
 ποῦ δέ σε τὸ πρῶτον κερύεις ὄχος ἥρξαιτ' αἰείρειν;  
 Αἴμω ἐπὶ Ὠρήκι, τύθεν βορέας κατὰιξ  
 ἔρχεται ἀχλαίνουσι δυσαιέει κρυμὸν ἄγουσα. 115  
 ποῦ δ' ἔταμες πεύκην, ἀπὸ δέ φλογὸς ἤψαι ποίης;  
 Μυσῶ ἐν (ὠλύμπῳ, φύεος δ' ἐνέηκας αὐτιμὴν  
 ἀσβέστου, τό ρα πατρὸς ἀποστάζουσι κεραυνοί.  
 ποσσὶκι δ' ἀργυρέοιο, θεή, πειρήσαι τόξου;  
 πρῶτον ἐπὶ πτελέην, τὸ δέ δεύτερον ἦκας ἐπὶ δρυὶν, 120  
 τὸ τρίτον αὐτ' ἐπὶ θῆρα. τὸ τέτρατον οὐκέτ' ἐπὶ  
 δῆν<sup>1</sup>  
 ἀλλὰ μιν εἰς ἀδίκων ἔβαλες πόλιν, οἳ τε περὶ σφέας  
 οἳ τε περὶ ξείνους ἀλιτήμονα πολλὰ τέλεσκον,  
 σχέτλιοι· οἷς τύνη χαλεπὴν ἐμμάξεται ὀργήν·  
 κτήνέα φιν λομῶς<sup>2</sup> καταβόσκειται, ἔργα δέ πάχνη, 125  
 κείρονται δὲ γέροντες ἐφ' υἰάσιν, αἱ δὲ γυναῖκες  
 ἢ βληταὶ θνήσκουσι λεχωίδες ἢ ἐφυγοῦσαι  
 τίκτουσιν τῶν<sup>3</sup> οὐδὲν ἐπὶ σφυρὸν ὀρθὸν ἀνέστη.  
 οἷς<sup>4</sup> δέ κεν εὐμειδῆς τε καὶ ἴλαος ἀνγάσσηται,  
 κείνοις εὖ μὲν ἄρουρα φέρει στάχυν, εὖ δὲ γενέθλη 130  
 τετραπόδων, εὖ δ' ὄλβος ἀέξεται· οὐδ' ἐπὶ σῆμα  
 ἔρχονται πλὴν εὖτε πολυχρόνιον τι φέρωσιν·  
 οὐδὲ διχοστασίῃ τρώει γένος, ἥ τε καὶ εὖ περ  
 οἴκους ἐστηῶτας ἐσίνατο· ταὶ δὲ θυωρόν  
 εἰνάτερες γαλόω τε μίαν περὶ δίφρα τίθενται. 135  
 πότνια, τῶν εἴη μὲν ἐμοὶ φίλος ὅστις ἀληθής,  
 εἴην δ' αὐτός, ἄνασσα, μέλοι δέ μοι αἰὲν αἰοιδή·

<sup>1</sup> δῆν Editor ; δρυὶν.

<sup>2</sup> λωμὸς A.

<sup>3</sup> τῶν δ' MSS. ; corr. Cobet.

<sup>4</sup> οὖς d and Paris. 456.

<sup>a</sup> εἰνάτερες = wives whose husbands are brothers ; γαλόω = wife and sister(s) of one man. (Hom. *Il.* vi. 378.) Gercke, *Rh. Mus.*



### HYMN III

goddess, didst thou put on thy deer. And where first did thy horned team begin to carry thee? To Thracian Haemus, whence comes the hurricane of Boreas bringing evil breath of frost to cloakless men. And where didst thou cut the pine and from what flame didst thou kindle it? It was on Mysian Olympus, and thou didst put in it the breath of flame unquenchable, which thy Father's bolts distil. And how often goddess, didst thou make trial of thy silver bow? First at an elin, and next at an oak didst thou shoot, and third again at a wild beast. But the fourth time—not long was it ere thou didst shoot at the city of unjust men, those who to one another and those who towards strangers wrought many deeds of sin, froward men, on whom thou wilt impress thy grievous wrath. On their cattle plague feeds, on their tilth feeds frost, and the old men cut their hair in mourning over their sons, and their wives either are smitten and die in childbirth, or, if they escape, bear births whereof none stands on upright ankle. But on whomsoever thou lookest smiling and gracious, for them the tilth bears the corn-ear abundantly, and abundantly prospers the fourfooted breed, and abundant waxes their prosperity: neither do they go to the tomb, save when they carry thither the aged. Nor does faction wound their race—faction which ravages even well-established houses: but brother's wife and husband's sister set their chairs around one board.<sup>a</sup> Lady, of that number be whosoever is a true friend of mine, and of that number may I be myself, O Queen, and may song be my study for ever. In that song shall be the

xlii. (1887), p. 273 ff., sees an allusion to Arsinoë I. and Arsinoë II.

# CALLIMACHUS

τῇ ἔνι μὲν Λητοῦς γάμος ἔσσεται, ἐν δὲ σὺ πολλή,  
 ἐν δὲ καὶ Ἀπόλλων, ἐν δ' οἷ σὺ πάντες ἄεθλοι,  
 ἐν δὲ κύνες καὶ τόξα καὶ ἄντυγες, αἷ τέ σε ρεῖν 140  
 θητητὴν φορέουσιν, ὅτ' ἐς Διὸς οἶκον ἐλαύνεις.  
 ἔνθα τοι ἀντιώωντες ἐνὶ προμολῇσι δέχονται  
 ὄπλα μὲν Ἑρμείης Ἀκακῆσιος, αὐτὰρ Ἀπόλλων  
 θηρίον ὅττι φέρησθαι· πάροιθέ γέ,<sup>1</sup> πρὶν περ ἰκέσθαι  
 καρτερὸν Ἀλκεῖδην· νῦν δ' οὐκ ἔτι τοῦτον ἄεθλον 145  
 Φοῖβος ἔχει, τοῖος γὰρ αἰεὶ Ἴριύνθιος ἄκιμων  
 ἔστηκε πρὶ πυλίων ποτιδέγμενος, εἴ τι φέρουσα  
 νεῖαι πῖον ἔδεσμα· θεοὶ δ' ἐπὶ πάντες ἐκείνῳ  
 ἄλληκτον γελώουσι, μάλιστα δὲ πενθερὴ αὐτῇ,  
 ταῦρον ὅτ' ἐκ δίφροιο μάλα μέγαν ἢ ὅ γε<sup>2</sup> χλοῦνῃν 150  
 κάπρον ὀπισθιδίῳ φέροι ποδὸς ἀσπαίροντα·  
 κερδαλέῳ μύθῳ σε, θεή, μάλι τῷδε πινύσκει  
 “βάλλε κακοὺς ἐπὶ θῆρας, ἵνα θνητοὶ σε βοηθὸν  
 ὥς ἐμὲ κυκλήσκωσιν.<sup>3</sup> εἰ πρόκας ἡδὲ λαγωὺς  
 οὐρεα βόσκεισθαι· τί δέ κεν<sup>4</sup> πρόκες ἡδὲ λαγωὺ 155  
 ῥέξιαν; σύες ἔργα, σύες φυτὰ λυμαίνονται.  
 καὶ βόες ἀνθρώποισι κακὸν μέγα· βάλλ' ἐπὶ καὶ  
 τοὺς.”

ὥς ἔνεπεν, ταχυνὸς δὲ μέγαν περὶ θῆρα πονεῖτο.  
 οὐ γὰρ ὅ γε Φρυγίῃ περ ὑπὸ δρυὶ γυνὴ θεωθεῖς

<sup>1</sup> γε Blomf. ; δέ.

<sup>2</sup> ὅ γε ἰ ; ὅτε.

<sup>3</sup> κυκλήσκωσιν F and Voss. 59 ; -ουσιν AE.

<sup>4</sup> τί κεν.

<sup>a</sup> Cf. the Homeric epithet of Hermes, Ἀκάκητα, II. xvi. 185, etc.

<sup>b</sup> Heracles, as son of Amphitryon son of Alcaeus. According to Apollodor. ii. 4. 12, Alcides was the original name of Heracles, the latter name having been bestowed upon him by the Pythian priestess when he consulted the

### HYMN III

Marriage of Leto; therein thy name shall often-times be sung; therein shall Apollo be and therein all thy labours, and therein thy hounds and thy bow and thy chariots, which lightly carry thee in thy splendour, when thou drivest to the house of Zeus. There in the entrance meet thee Hermes and Apollo: Hermes, the Lord of Blessing,<sup>a</sup> takes thy weapons, Apollo takes whatsoever wild beast thou bringest. Yea, so Apollo did before strong Alcides<sup>b</sup> came, but now Phoebus hath this task no longer; in such wise the Anvil of Tiryns<sup>c</sup> stands ever before the gates, waiting to see if thou wilt come home with some fat morsel. And all the gods laugh at him with laughter unceasing and most of all his own wife's mother<sup>d</sup> when he brings from the car a great bull or a wild boar, carrying it by the hind foot struggling. With this cunning speech, goddess, doth he admonish thee: "Shoot at the evil wild beasts that mortals may call thee their helper even as they call me. Leave deer and hares to feed upon the hills. What harm could deer or hares do? It is boars which ravage the tilth of men and boars which ravage the plants; and oxen are a great bane to men: shoot also at those." So he spake and swiftly busied him about the mighty beast. For though beneath a Phrygian<sup>e</sup> oak his

oracle after he had gone into exile for the murder of his children. Heracles asked the oracle where he should dwell and he was told to settle in Tiryns and serve Eurystheus for twelve years.

<sup>c</sup> There is no reason whatever to suppose that ἀκμων here has any other than its ordinary sense of anvil, used metaphorically, as in Aesch. *Pers.* 52. It has been sometimes supposed to mean unwearied = ἀκάματος.

<sup>d</sup> Hera, mother of Hebe.

<sup>e</sup> "Phrygia, a hill in Trachis where Heracles was burnt" (schol.).

# CALLIMACHUS

παύσατ' ἀδηφαγίης· ἔτι οἱ πάρα νηδὺς ἐκείνῃ, 160  
τῇ ποτ' ἀροτριῶντι συνήντετο θειοδάμειντι.

σοὶ δ' Ἀμνισιάδες μὲν ὑπὸ ζεύγλῃφι λυθείσας  
ψήχουσιν κεμάδας, παρὰ δέ σφισι πουλὺ νέμεσθαι  
Ἥρης ἐκ λειμῶνος ἀμνησάμεναι φορέουσιν  
ὠκύθοον<sup>1</sup> τριπέτηλον, ὃ καὶ Διὸς ἵπποι ἔδουσιν· 165  
ἐν καὶ χρυσεῖας ὑποληνίδας ἐπλήσαντο  
ὕδατος, ὅφρ' ἐλάφοισι ποτὸν θυμάρμενον εἴῃ.  
αὐτὴ δ' ἐς πατρὸς δόμιον ἔρχεαι· οἱ δέ σ' ἐφ' ἔδρην  
πάντες ὁμῶς καλέουσι· σὺ δ' Ἀπύλλωνι παρίζεις.

ἡνίκα δ' αἱ νύμφαι σε χορῶ ἔνι κυκλώσσονται 170  
ἀγχόθι πηγῶν Αἰγυπτίου Ἴνωποῖο  
ἣ Πιτάνης (καὶ γὰρ Πιτάνη σέθεν) ἣ ἐνὶ Λίμναις,  
ἣ ἵνα, δαῖμον, Ἀλὰς Ἀραφηνίδας οἰκίσουσα  
ἦλθες ἀπὸ Σκυθίης, ἀπὸ δ' εἵπας τέθμια Ταύρων,  
μὴ νειὸν τημοῦτος ἐμαὶ βόες εἵνεκα μισθοῦ 175  
τετράγνον τέμνοιεν ὑπ' ἀλλοτρίῳ ἀροτῆρι·  
ἣ γάρ κεν γυιαί τε καὶ αὐχένα κεκμηυῖαι

<sup>1</sup> ὠκύθοον c, cf. Hesych. s.v. ; ὠκύθεον.

" When Heracles was passing through the land of the Dryopes, being in want of food for his young son Hyllus, he unyoked and slaughtered one of the oxen of Theiodamas, king of the Dryopes, whom he found at the plough. War ensued between the Dryopes and Heracles, and the Dryopes were defeated, and Hylas, son of Theiodamas, was taken as a hostage by Heracles (Apollodor. ii. 7. 7, Apoll. Rh. i. 1211 ff., Ovid, *ib.* 488). Hence Heracles got the epithet Bouthoimas, schol. Apoll. Rh. *l.c.*, Gregor. Naz. Or. iv. 123. The Lindian peasant who was similarly treated by Heracles, and who, while Heracles feasted, stood apart and cursed (hence curious rite at Lindos in Rhodes, where, when they

### HYMN III

flesh was deified, yet hath he not ceased from gluttony. Still hath he that belly wherewith he met Theiodamas<sup>a</sup> at the plough.

For thee the nymphs of Amnisus rub down the hinds loosed from the yoke, and from the mead of Hera they gather and carry for them to feed on much swift-springing clover, which also the horses of Zeus eat; and golden troughs they fill with water to be for the deer a pleasant draught. And thyself thou enterest thy Father's house, and all alike bid thee to a seat; but thou sittest beside Apollo.

But when the nymphs encircle thee in the dance, near the springs of Egyptian Inopus<sup>b</sup> or Pitane<sup>c</sup>—for Pitane too is thine—or in Limnae<sup>d</sup> or where, goddess, thou camest from Scythia to dwell, in Alae Araphenides,<sup>e</sup> renouncing the rites of the Tauri,<sup>f</sup> then may not my kine cleave a four-acred<sup>g</sup> fallow field for a wage at the hand of an alien ploughman; else surely lame and weary of neck would they come

sacrifice to Heracles, they do it with curses, Canon 11, Apollod. ii. 5. 11. 8, Lactant. *Inst. Div.* i. 21) is identified with Theiodamas by Philostr. *Imag.* ii. 24. Cf. G. Knaack, *Hermes* xxiii. (1888), p. 131 ff.

<sup>b</sup> Inopus in Delos was supposed to have a subterranean connexion with the Nile.

<sup>c</sup> On the Eurotas with temple of Artemis.

<sup>d</sup> This may be the Athenian Limnae (so schol.); but there was a Limnaeon also in Laconia with temple of Artemis and an image supposed to be that carried off by Orestes and Iphigeneia (Paus. iii. 7) from Taurica.

<sup>e</sup> Attic deme between Marathon and Brauron with temple of Artemis (Eurip. *Iphig. in T.* 1446 ff.).

<sup>f</sup> In the Crimea, where Artemis was worshipped with human sacrifice (Eurip. *l.c.*, Ovid, *Trist.* iv. 4, *Ex Ponto* iii. 2, Herod. iv. 103).

<sup>g</sup> The typical heroic field (Hom. *Od.* xviii. 374, Apoll. Rh. iii. 1344); cf. *Od.* vii. 113.

# CALLIMACHUS

κόπρον ἔπι προγένουιντο, καὶ εἰ Στυμφαΐδες εἶεν  
εἰναετιζόμεναι κεραιελκέες, αἱ μέγ' ἄρισται  
τέμνειν ὠλκα βαλλεῖαν· ἐπεὶ θεὸς οὐπὸτ' ἐκείνων 180  
ἦλθε πυρ' Ἥελως καλὸν χορόν, ἀλλὰ θεῆται  
δίφρον ἐπιστήσας, τὰ δὲ φάεα μηκύνονται.

τίς δέ νύ τοι νήσων, ποῖον δ' ὄρος εὖνδε πλείστον,  
τίς δὲ λιμὴν, ποίη δὲ πύλις; τίνα δ' ἔξοχα νυμφέων  
φίλιω, καὶ ποίας ἡρωίδας ἔσχες ἐταίρας; 185  
εἰπέ, θεή, σὺ μὲν ἄμμιν, ἐγὼ δ' ἐτέροισιν αἰείσω.  
νήσων μὲν Δολίχῃ, πολλῶν δέ τοι εὖαδε Πέργῃ,  
Τηύγετον δ' ὀρέων, λιμένες γὰρ μὲν Εὐρύπιοιο.  
ἔξοχα δ' ἀλλάων Γορτυνίδα φίλαο νύμφην,  
ἐλλοφόνον Βριτόμαρτιν εὐσκοπον· ἥς ποτε Μίνως 190  
πτοηθεὶς ὑπ' ἔρωτι κατέδραμεν οὖρεα Κρήτης.  
ἢ δ' ὅτε μὲν λαοσίησιν ὑπὸ δρυσὶ κρύπτετο νύμφη,  
ἄλλοτε δ' εἰαμεινῆσιν· ὁ δ' ἐννέα μῆνας ἐφοῖτα  
παίπαλά τε κρημνοὺς τε καὶ οὐκ ἀνέπασε διωκτύν,  
μέσφ' ὅτε μαρπτομένη καὶ δὴ σχεδὸν ἦλατο πόντον 195  
πρηόινος ἐξ ὑπάτοιο καὶ ἔνθορεν εἰς ἀλίων  
δίκτυα, τὰ σφ' ἐσάωσαν· ὅθεν μετέπειτα Κύδωνες  
νύμφην μὲν Δίκτυναν, ὄρος δ' ὅθεν ἦλατο νύμφη  
Δικταῖον καλέουσιν, ἀνεστήσαντο δὲ βωμοὺς  
ἱερά τε ῥέζουσι· τὸ δὲ στέφος ἡματι κείνῳ 200  
ἢ πίτυς ἢ σχῖνος, μύρτοιο δὲ χεῖρες ἄθικτοι·

<sup>a</sup> i.e. from Epirus. For the great size of the Ἰππειρωτικαὶ  
βοῆς see Aristotle, *H.A.* iii. 21, who says that when milking  
them the milker had to stand upright in order to reach the  
udder. Both Stympheaca and Tymphaca seem to be attested,  
though the latter seems to have the better authority (Steph.  
Byz. s.v. Τύμφη).

<sup>b</sup> Hesiod, *W.* 436.

<sup>c</sup> Doliche: either Euboea (*E.M.* s.v. Εὐβοία), E. Maass,  
*Hermes* xxv. (1890), p. 404, or Icaros (Steph. Byz. s.v. Ἰκαρος),

### HYMN III

to the byre, yea even were they of Stymphæan<sup>a</sup> breed, nine<sup>b</sup> years of age, drawing by the horns; which kine are far the best for cleaving a deep furrow; for the god Helios never passes by that beauteous dance, but stays his car to gaze upon the sight, and the lights of day are lengthened.

Which now of islands, what hill finds most favour with thee? What haven? What city? Which of the nymphs dost thou love above the rest, and what heroines hast thou taken for thy companions? Say, goddess, thou to me, and I will sing thy saying to others. Of islands Doliche<sup>c</sup> hath found favour with thee, of cities Perge,<sup>d</sup> of hills Taygeton,<sup>e</sup> the havens of Euripus. And beyond others thou lovest the nymph of Gortyn, Britomartis,<sup>f</sup> slayer of stags, the goodly archer; for love of whom was Minos of old distraught and roamed the hills of Crete. And the nymph would hide herself now under the shaggy oaks and anon in the low meadows. And for nine months he roamed over crag and cliff and made not an end of pursuing, until, all but caught, she leapt into the sea from the top of a cliff and fell into the nets of fishermen which saved her. Whence in after days the Cydonians call the nymph the Lady of the Nets (Dictyna) and the hill whence the nymph leaped they call the hill of Nets (Dictacon), and there they set up altars and do sacrifice. And the garland on that day is pine or mastich, but the hands

or an island off Lycia (Steph. Byz. *s.v.* Δολιχή · νῆσος πρὸς τῇ Λυκίᾳ, ὡς Καλλιμαχος).

<sup>a</sup> In Pamphylia, with temple of Artemis, Strabo 667.

<sup>c</sup> In Laconia.

<sup>f</sup> Britomartis or Dictyna, a Cretan goddess sometimes represented as an attendant of Artemis, sometimes regarded as identical with her.

# CALLIMACHUS

δὴ τότε γὰρ πέπλοισιν ἐνέσχετο μύρσινος ὄζος  
 τῆς κούρης, ὅτ' ἔφευγεν· ὅθεν μέγα χώσατο μύρτω.  
 Οὐπι ἄνασσ' εὐῶπι φαεσφόρε, καὶ δὲ σὲ κείνης  
 Κρηταέες καλέουσιν ἐπωνυμίην ἀπὸ νύμφης. 205  
 καὶ μὴν Κυρήνην ἐταρίσσαι, τῇ ποτ' ἔδωκας  
 αὐτὴ θηρητῆρε δύω κύνε, τοῖς ἔνι κούρη  
 Ὑψίης παρὰ τίμβρον Ἰώλκιον ἔμμορ' ἀέθλου.  
 καὶ Κεφάλου ξαιθὴν ἄλοχον Δημιονίδαο,  
 πότνια, σὴν ὑμόθηρον ἐθήκαιο· καὶ δὲ σὲ φασὶ 210  
 καλὴν Ἀντίκλειαν ἴσον φαέεσσι φιλῆσαι,  
 αἱ πρῶται θοὰ τόξα καὶ ἄμφ' ὅμοισι φαρέτρας  
 ἰοδόκους ἐφόρησαν· ἀσίλλωτοι δέ φιν ὦμοι  
 δεξιτεροὶ καὶ γυμνὸς αἰεὶ πιρεφαίνετο μαζός.  
 ἦνυσας δ' ἔτι πάγχυ ποδορρώρην Ἀταλάντην, 215  
 κούρην Ἰασίοιο συνοκτόνον Ἀρκασίδαο,  
 καὶ ἐκυνηλασίην τε καὶ εὐστοχίην ἐδίδαξας.  
 οὗ μιν ἐπὶ κλητοὶ Καλυδωνίου ἀγρευτῆρες  
 μέμφονται κάπροιο· τὰ γὰρ σημήια νίκης 220  
 Ἀρκαδίην εἰσῆλθεν, ἔχει δ' ἔτι θηρὸς ὀδόντας·  
 οὐδὲ μὲν Ὑλαῖόν τε καὶ ἄφρονα Ῥοῦκον ἔολπα  
 οὐδέ περ ἐχθαίροντας ἐν Ἰαίδι μωμήσασθαι  
 τοξότιν· οὐ γάρ σφιν λαγόνες συνεπιψεύσονται,  
 τῶν Μαιναλὴ νᾶεν φόνω ἀκρώρεα.  
 πότνια πουλυμέλαθρε, πολύπτολι, χαῖρε Χιτώνη 225  
 Μιλήτιω ἐπίδημε· σὲ γὰρ ποιήσατο Νηλεὺς

<sup>a</sup> Artemis in Ephesus, Sparta, etc.

<sup>b</sup> Cyrene.

<sup>c</sup> "The tomb of Pelias" (schol.). See Introduction.

<sup>d</sup> Procris.

<sup>e</sup> Mother of Odysseus.

<sup>f</sup> The ms. ἀσίλλ(λ)ωτοι is quite unknown. The translation assumes a connexion with ἀσιλλα.



### HYMN III

touch not the myrtle. For when she was in flight, a myrtle branch became entangled in the maiden's robes; wherefore she was greatly angered against the myrtle. Upis,<sup>a</sup> O Queen, fairfaced Bringer of Light, thee too the Cretans name after that nymph. Yea and Cyrene thou madest thy comrade, to whom on a time thyself didst give two hunting dogs, with whom the maiden daughter of Hypseus<sup>b</sup> beside the Iolcian tomb<sup>c</sup> won the prize. And the fair-haired wife<sup>d</sup> of Cephalus, son of Deioneus, O Lady, thou madest thy fellow in the chase; and fair Anticleia,<sup>e</sup> they say, thou didst love even as thine own eyes. These were the first who wore gallant bow and arrow-holding quivers on their shoulders; their right shoulders bore the quiver strap,<sup>f</sup> and always the right breast showed bare. Further thou didst greatly commend swift-footed Atalanta,<sup>g</sup> the slayer of boars, daughter of Arcadian Iasius, and taught her hunting with dogs and good archery. They that were called to hunt the boar of Calydon find no fault with her; for the tokens of victory came into Arcadia which still holds the tusks of the beast. Nor do I deem that Hylaeus<sup>h</sup> and foolish Rhoecus, for all their hate, in Hades slight her archery. For the loins, with whose blood the height of Maenalus flowed, will not abet the falsehood.

Lady of many shrines, of many cities, hail! Goddess of the Tunic,<sup>i</sup> sojourner in Miletus; for thee

<sup>g</sup> Atalanta took a prominent part in the hunt of the Calydonian boar, and received from Meleager the hide and head of the boar as her prize (Paus. viii. 45).

<sup>h</sup> Hylaeus and Rhoecus were two centaurs who insulted Atalanta and were shot by her (Apollod. iii. 9. 2).

<sup>i</sup> Chitone, by-name of Artemis as huntress, wearing a sleeveless tunic (χιτών) reaching to the knees.

# CALIMACHUS

ἡγεμόνην, ὅτε νηυσὶν ἀνήγετο Κεκροπήθεν.  
 Χησιὰς Ἰμβρασίῃ πρωτόθρωνε, σοὶ δ' Ἀγαμέμνων  
 πηδάλιον ἱγὸς σφετέρης ἐγκάτθετο νηῶ  
 μείλιον ἀπλοῦης, ὅτε οἱ κατέδησας ἀήτας, 230  
 Τευκρῶν ἡνίκα νῆες Ἀχαιίδες ἄσπεα κήδειν  
 ἔπλεον ἄμφ' Ἑλένη Ῥαμνουσίδι θυμωθεῖσαι.  
 ἦ μὲν τοι Προῖτός γε δύω ἐκαθίσσατο νηούς,  
 ἄλλον μὲν Κορίης, ὅτι οἱ συνελέξαι κούρας  
 οὔρεα πλαζομένας Ἀζήνιαι,<sup>1</sup> τὸν δ' ἐνὶ Λούσοις 235  
 Ἰμῆρην, οὐνεκα θυμὸν ἀπ' ἄγριον εἴλεο παίδων.  
 σοὶ καὶ Ἀμαζονίδες πολέμου ἐπιθυμήτῃραι  
 ἔν ποτε παρραλίῃ Ἐφέσῳ βρέτας ἰδρύναντο  
 φηγῶ ὑπὸ πρέμνῳ, τέλεσεν δέ τοι ἱερὸν Ἰππῶ·  
 αὐταὶ δ', (ὕπῃ ἀνασσα, περὶ πρύλιν ὠρχήσαντο 240  
 πρῶτα μὲν ἐν σακέεσσιν ἐνόπλιον, αὐθι δὲ κύκλῳ  
 στησάμεναι χορὸν εὐρύν· ὑπήεισαν δὲ λίγειαί  
 λεπταλέον σύριγγες, ἵνα ῥήσωσιν<sup>2</sup> ὀμαρτῇ·  
 οὐ γάρ πω νέβρεια δι' ὀστέα τετρήνυντο,  
 ἔργον Ἀθηναίης ἐλάφῳ κακόν· ἔδραμε δ' ἡχῶ 245  
 Σάρδιας ἔς τε νομὸν Βερεκύνθιον. αἱ δὲ πόδεσσιν  
 οὐλα κατεκροτάλιζον, ἐπεψόφεον δὲ φαρέτραι.

<sup>1</sup> ἀζεινία mss. ; corr. Spanheim.

<sup>2</sup> πλήσ(σ)ωσιν mss. ; πλίσσωσιν Arnaldus ; ῥήσωσιν de Jan.

<sup>a</sup> Neleus, son of Codrus, founder of Miletus (Strabo, 633).

<sup>b</sup> Artemis Hegemone as leader of colonists (Paus. viii. 37).

<sup>c</sup> i.e. Athens. <sup>d</sup> Cape in Samos. <sup>e</sup> River in Samos.

<sup>f</sup> Artemis was worshipped in Ephesus with the title *Πρωτοθρόνη* (Paus. x. 38. 6). For rock-cut throne on Mount Coressus at Ephesus cf. A. B. Cook, *Zeus*, i. p. 140 f.

<sup>g</sup> The ἀπλοια is sometimes described as a storm, sometimes as a dead calm.

<sup>h</sup> Epithet of Helen as daughter of Nemesis, who was worshipped at Rhamnus in Attica.

<sup>i</sup> King of Argos.

### HYMN III

did Neleus<sup>a</sup> make his Guide,<sup>b</sup> when he put off with his ships from the land of Cecrops.<sup>c</sup> Lady of Chesion<sup>d</sup> and of Imbrasmus,<sup>e</sup> throned<sup>f</sup> in the highest, to thee in thy shrine did Agamemnon dedicate the rudder of his ship, a charm against ill weather,<sup>g</sup> when thou didst bind the winds for him, what time the Achæan ships sailed to vex the cities of the Teucri, wroth for Rhamnusian<sup>h</sup> Helen.

For thee surely Proetus<sup>i</sup> established two shrines, one of Artemis of Maidenhood for that thou didst gather for him his maiden daughters,<sup>j</sup> when they were wandering over the Azanian<sup>k</sup> hills; the other he founded in Lusa<sup>l</sup> to Artemis the Gentle,<sup>m</sup> because thou tookest from his daughters the spirit of wildness. For thee, too, the Amazons, whose mind is set on war, in Ephesus beside the sea established an image beneath an oak trunk, and Hippo<sup>n</sup> performed a holy rite for thee, and they themselves, O Upis Queen, around the image danced a war-dance—first in shields and in armour, and again in a circle arraying a spacious choir. And the loud pipes thereto piped shrill accompaniment, that they might foot the dance together (for not yet did they pierce the bones of the fawn, Athene's handiwork,<sup>o</sup> a bane to the deer). And the echo reached unto Sardis and to the Bercynthian<sup>p</sup> range. And they with their feet beat loudly and therewith their quivers rattled.

<sup>j</sup> For their madness and cure *cf.* Paus. ii. 7. 8, viii. 18. 7 f.

<sup>k</sup> Azania in Arcadia.

<sup>l</sup> In Arcadia.

<sup>m</sup> For the temple of Artemis Hemera or Hemerasia at Lusa *cf.* Paus. viii. 18. 8.

<sup>n</sup> Queen of the Amazons, no doubt identical with Hippolyte.

<sup>o</sup> The flute (*αὐλός*) invented by Athena (Pind. *P.* xii. 22) was often made from fawn bones, Poll. iv. 71, Athen. 182 E, Plut. *Mor.* 150 E.

<sup>p</sup> In Phrygia.

## CALLIMACHUS

κεῖνο δέ τοι μετέπειτα περὶ βρέτας εὐρὺ θέμιλον  
 δωμήθη, τοῦ δ' οὔτε θεώτερον ὄψεται ἤως  
 οὐδ' ἀφνειότερον· ῥέα κεν Πυθῶνα παρέλθοι. 250  
 τῷ ῥα καὶ ἡλαίνων ἀλαπαξέμεν ἠπείλησε  
 Λύγδαμιν ὑβριστὴς· ἐπὶ δὲ στρατὸν ἱππημολγῶν  
 ἦγαγε<sup>1</sup> Κιμιμερίων ψαμάθῳ ἴσον, οἳ ῥα παρ' αὐτὸν  
 κεκλιμένοι ναίουσι βοὸς πόρον Ἰναχιώνης.  
 ἄ δειλὸς βασιλέων, ὅσον ἤλιτεν· οὐ γὰρ ἔμελλεν 255  
 οὔτ' αὐτὸς Σκυθίηνδε παλιμπετὲς οὔτε τις ἄλλος  
 ὄσσων ἐν λειμῶνι Καῦστρίῳ ἔσταν ἄμαξαι  
 νοστήσειν· Ἐφέσου γὰρ αἰεὶ τεὰ τόξα πρόκειται.

πότνια Μουνιχίη λιμενοσκόπε, χαῖρε Φεραίη.  
 μή τις ἀτιμήσῃ τὴν Ἀρτεμιν· οὐδὲ γὰρ Οἰνεί 260  
 βωμὸν ἀτιμήσαντι<sup>2</sup> καλοὶ πόλιν ἦλθον ἀγῶνες·  
 μηδ' ἐλαφηβολίην μηδ' εὐστοχίην ἐριδαίνειν·  
 οὐδὲ γὰρ Ἀτρεΐδης ὀλίγῳ ἔπι κόμπασε μισθῷ·  
 μηδέ τινα μνάσθαι τὴν παρθένον· οὐδὲ γὰρ Ὠτος,  
 οὐδὲ μὲν Ὀαρίων ἀγαθὸν γάμον ἐμνήστευσαν· 265  
 μηδὲ χορὸν φεύγειν ἐνιαύσιον· οὐδὲ γὰρ Ἴππῳ  
 ἀκλαυτεῖ περὶ βωμὸν ἀπείπατο κυκλώσασθαι·  
 χαῖρε μέγα κρείουσα καὶ εὐάντησον αἰοιδῇ.

<sup>1</sup> ἦλασε *Et. Græc. Et. M. s.v. ἴσος.*

<sup>2</sup> ἀτιμήσαντι *e* and *Vindobon.* 318; ἀτιμάσαντι *Af*; ἀτιμάσαντι *Schneider.*

<sup>a</sup> A people living on the north of the Black Sea.

<sup>b</sup> The Cimmerian Bosphorus, which was named after the Cow (βοῦς), i.e. Io, daughter of Inachus, king of Argos.

<sup>c</sup> The Cayster is a river in Lydia.

<sup>d</sup> Harbour of Athens, where Artemis had a temple (*Paus. i. 1. 4*).

<sup>e</sup> Artemis Phœria is Artemis as Hecate from Phœria in Thessaly (*Paus. ii. 23. 5*).

### HYMN III

And afterwards around that image was raised a shrine of broad foundations. Than it shall Dawn behold nothing more divine, naught richer. Easily would it outdo Pytho. Wherefore in his madness insolent Lygdamis threatened that he would lay it waste, and brought against it a host of Cimmerians<sup>a</sup> which milk mares, in number as the sand; who have their homes hard by the Straits<sup>b</sup> of the Cow, daughter of Inachus. Ah! foolish among kings, how greatly he sinned! For not destined to return again to Scythia was either he or any other of those whose wagons stood in the Caystrian<sup>c</sup> plain; for thy shafts are ever more set as a defence before Ephesus.

O Lady of Munychia,<sup>d</sup> Watcher of Harbours, hail, Lady of Pheræ<sup>e</sup>! Let none disparage Artemis. For Oeneus<sup>f</sup> dishonoured her altar and no pleasant struggles came upon his city. Nor let any contend with her in shooting of stags or in archery. For the son<sup>g</sup> of Atreus vaunted him not that he suffered small requital. Neither let any woo the Maiden; for not Otus, nor Orion wooed her to their own good. Nor let any shun the yearly dance; for not tearless to Hippo<sup>h</sup> was her refusal to dance around the altar. Hail, great Queen, and graciously greet my song.

<sup>f</sup> King of Calydon in Aetolia, who neglected to sacrifice to Artemis. In anger she sent the Calydonian boar to ravage his land.

<sup>g</sup> Agamemnon, who shot a stag which was sacred to Artemis and boasted of the deed (Soph. *Electr.* 566 f., Hygin. *Fab.* 98). This led to the ἀπλοια at Aulis and the sacrifice of Iphigeneia.

<sup>h</sup> Queen of the Amazons, who founded the temple of Artemis at Ephesus.

#### IV.—ΕΙΣ ΔΗΛΟΝ

Τὴν ἱερίην, ὃ θυμέ, τίνα χρόνον ἢ πότ'<sup>1</sup> αἰεῖσεις  
 Δήλον, Ἀπόλλωνος κουρυτρόφον; ἦ μὲν ἅπασαι  
 Κυκλάδες, αἱ νήσων ἱερώταται εἰν ἀλλ' κεῖνται,  
 εὖνυμοι. Δήλος δ' ἐθέλει τὰ πρῶτα φέρεσθαι  
 ἐκ Μουσέων, ὅτι Φοῖβον αὐιδάων μεδέοντα 5  
 λοῦσέ τε καὶ σπείρωσε καὶ ὥς θεὸν ᾗνεσε πρώτη.  
 ὥς Μοῦσαι τὸν αὐιδὸν ὃ μὴ Πίμπλειαν αἰεῖση<sup>2</sup>  
 ἔχθουσιν, τῶς Φοῖβος ὅτις Δήλοιο λάθηται.  
 Δήλῳ νῦν οἴμης ἀποδάσσομαι, ὥς ἂν Ἀπόλλων  
 Κύνθιος αἰνήσῃ με φίλης ἀλέγοντα τιθήνης. 10  
 κείνη δ' ἠνεμόεσσα καὶ ἄτροπος οἶά θ' ἀλιπλήξ  
 αἰθυίης καὶ μᾶλλον ἐπίδρομος ἥεπερ ἵπποις  
 πόντῳ ἐνεστήρικται. ὃ δ' ἀμφὶ ἐπ' οὐλὸς ἐλίσσων  
 Ἰκαρίου πολλὴν ἀπομάσσεται ὕδατος ἄχνην.  
 τῷ σφε καὶ ἰχθυβολῆες ἀλίπλοοι ἐννάσσαντο. 15  
 ἀλλὰ οἱ οὐ νεμεσητὸν ἐνὶ πρώτῃσι λέγεσθαι,  
 ὅππότε' ἐς Ὠκεανὸν τε καὶ ἐς Τιτηνίδα Τηθὺν  
 νῆσοι ἀολλίζονται, αἰεὶ δ' ἕξαρχος ὁδεύει.  
 ἦ δ' ὅπιθεν Φοῖνισσα μετ' ἵχνια Κύρνος ὀπηδεῖ

<sup>1</sup> εἴ ποτ' Reiske. But the text is quite right.

<sup>2</sup> αἰεῖση schol. Lycophr. 275; αἰεῖσει.

<sup>a</sup> Fountain in Pieria near Mt. Olympus, sacred to the Muses.

<sup>b</sup> Cynthos, mountain in Delos.

<sup>c</sup> The Icarian sea, so called from Icarus, son of Daedalus,

#### IV.—TO DELOS

WHAT time or when, O my soul, wilt thou sing of holy Delos, nurse of Apollo? Surely all the Cyclades, most holy of the isles that lie in the sea, are goodly theme of song. But Delos would win the foremost guerdon from the Muses, since she it was that bathed Apollo, the lord of minstrels, and swaddled him, and was the first to accept him for a god. Even as the Muses abhor him who sings not of Pimpleia<sup>a</sup> so Phoebus abhors him who forgets Delos. To Delos now will I give her share of song, so that Cynthian<sup>b</sup> Apollo may praise me for taking thought of his dear nurse.

Wind-swept and stern is she set in the sea, and, wave-beaten as she is, is fitter haunt for gulls than course for horses. The sea, rolling greatly round her, casts off on her much spindrift of the Icarian<sup>c</sup> water. Wherefore also sea-roaming fishermen have made her their home. But none need grudge that she be named among the first, whensoever unto Oceanus and unto Titan Tethys the islands gather and she ever leads the way.<sup>d</sup> Behind her footsteps follow Phoenician Cyrrus,<sup>e</sup> no mean isle, and who fell into it when his father and he attempted to fly from Crete with artificial wings to escape the wrath of Minos. (Strabo 639, Diodor. iv. 77.)

<sup>a</sup> See Introduction.

<sup>e</sup> Corsica, colonized by the Phoenicians.

# CALLIMACHUS

οὐκ ὄνοτῇ καὶ Μάκρις Ἀβαντιάς Ἑλλοπιήων 20  
 Σαρδῶ θ' ἱμερόεσσα καὶ ἦν ἐπενήξατο Κύπρις  
 ἐξ ὕδατος τὰ πρῶτα, σοοῖ δέ μιν ἀντ' ἐπιβάθρων.  
 κεῖναι μὲν πύργοισι περισκεπέεσσιν ἐρυμναί,  
 Δῆλος δ' Ἀπόλλωνι· τί δὲ στιβαρώτερον ἔρκος;  
 τείχεα μὲν καὶ λᾶες ὑπαὶ ῥιπῆς κε πέσοιεν 25  
 Στρυμονίου βορέαο· θεὸς δ' αἰὲς ἀστυφέλικτος·  
 Δῆλε φίλη, τοῖός σε βοηθός ἀμφιβέβηκεν.  
 εἰ δὲ λίην πολέες σε περιτροχώουσιν αἰοδαί,  
 ποιῇ<sup>1</sup> ἐνιπλέξω σε; τί τοι θυμῆρες ἀκούσαι;  
 ἢ ὥς<sup>2</sup> τὰ πρῶτιστα μέγας θεὸς οὔρεα θείνων 30  
 ἄορι τριγλύχινι, τό οἱ Ἰελχῖνες ἔτευξαν,  
 νήσους εἰναλίας εἰργάζετο, νέρθε δὲ πάσας<sup>3</sup>  
 ἐκ νεάτων ὠχλίσσε καὶ εἰσεκύλισε θαλάσση;  
 καὶ τὰς μὲν κατὰ βυσσόν, ἔν' ἡπείροιο λάθωνται,  
 πρυμνόθεν ἐρρίζωσε· σὲ δ' οὐκ ἔθλιψεν ἀνάγκη, 35  
 ἀλλ' ἄφετος πελάγεσσιν ἐπέπλεες, οὐνομα δ' ἦν σοι  
 Ἀστερίη τὸ παλαιόν, ἐπεὶ βαθὺν ἦλαο τάφρον  
 οὐρανόθεν φεύγουσα Διὸς γάμον ἀστέρι ἴση.  
 τόφρα μὲν οὐπω σοι χρυσέῃ ἐπεμίσγετο Λητώ,  
 τόφρα δ' ἔτ' Ἀστερίῃ σὺ καὶ οὐδέπω ἔκλεο Δῆλος· 40  
 πολλάκι σε<sup>4</sup> Τροιζῆνος ἀπὸ ξανθοῖο πολίχνης

<sup>1</sup> τοῖη mss.

<sup>2</sup> ὥς mss.

<sup>3</sup> δὲ πάσας mss.; δ' ἐλάσσας Meineke; δ' ἐπάρας Schneider.

<sup>4</sup> πολλάκι σ' ἐκ marg. Taur., corr. Meineke; πολλάκις ἐκ.

<sup>a</sup> Euboea, which was also called Ellopia from Ellops, son of Ion (Strabo 445, Steph. B. s.v. Ἑλλοπία.)

<sup>b</sup> Sardinia.

<sup>c</sup> Cyprus (schol.).

<sup>d</sup> ἐπιβαθρον (Hom. Od. xiv. 449, Callim. Hec. 31, Apoll. Rh. i. 421) is properly the fee for entering a ship; cf. Eustath. on Hom. l.c., Hesych. s.v. = ναθλον. Here=fee for setting foot in Cyprus. Cf. Nonnus xiii. 457 Ἰάφον . . . ἐξ ὑδάτων ἐπιβαθρον ἀνερχομένης Ἀφροδίτης.

<sup>e</sup> Strymon, river in Thrace. (ἀφ' οὗ ὁ βορᾶς Στρυμονίου βορέας, Steph. B. s.v.)



## HYMN IV

Abantian Macris<sup>a</sup> of the Elloprians, and delectable Sardo,<sup>b</sup> and the isle<sup>c</sup> whereto Cypris first swam from the water and which for fee<sup>d</sup> of her landing she keeps safe. They are strong by reason of sheltering towers, but Delos is strong by aid of Apollo. What defence is there more steadfast? Walls and stones may fall before the blast of Strymonian<sup>e</sup> Boreas; but a god is unshaken for ever. Delos beloved, such is the champion that encompasses thee about!

Now if songs full many circle about thee, with what song shall I entwine thee? What is that which is pleasing unto thee to hear? Is it the tale how at the very first the mighty god<sup>f</sup> smote the mountains with the three-forked sword which the Telchines<sup>g</sup> fashioned for him, and wrought the islands in the sea, and from their lowest foundations lifted them all as with a lever and rolled them into the sea? And them in the depths he rooted from their foundations that they might forget the mainland. But no constraint afflicted thee, but free upon the open sea thou didst float; and thy name of old was Asteria,<sup>h</sup> since like a star thou didst leap from heaven into the deep moat, fleeing wedlock with Zeus. Until then golden Leto consorted not with thee: then thou wert still Asteria and wert not yet called Delos. Oft-times did sailors coming from the town of fair-haired Troezen<sup>i</sup> unto Ephyras<sup>j</sup> within

<sup>f</sup> Poseidon.

<sup>g</sup> Mythical artificers, "notique operum Telchines," Stat. *T.* ii. 274; *S.* iv. 6. 47.

<sup>h</sup> As if from *aster* = star. Stat. *A.* i. 388 "instabili Delo."

<sup>i</sup> Troezen, son of Pelops, founder of Troezen in Argolis (Strabo 374, Paus. ii. 30. 8, Steph. B. *s.v.*)

<sup>j</sup> Ephyras, old name of Corinth (Paus. ii. 1. 1, Strabo 338, Steph. Byz. *s.v.*)

# CALLIMACHUS

ἐρχόμενοι Ἐφύρηνδε Σαρωνικοῦ ἔνδοθι κύλπου  
ναῦται ἐπεσκέψαντο, καὶ ἐξ Ἐφύρης ἀνιόντες  
οἱ μὲν ἔτ' οὐκ ἴδον αὖθι, σὺ δὲ στενοῖο παρ' ὀξὺν  
ἔδραμες Εὐρίποιο πόρον καιναχηδὰ ρέοντος, 45  
Χαλκιδικῆς δ' ἀντήμαρ ἀνηναιμένη ἀλὸς ὕδωρ  
μέσφ' ἐς Ἀθηναίων προσενήξας Σούνιον ἄκρον  
ἢ Χίον ἢ νήσοιο διάβροχον ὕδατι μαστὸν  
Παρθενίης (οὐπω γὰρ ἦν Σάμιος), ἦχι σε νύμφαι  
γείτονες Ἀγκαίου Μυκαλησιίδες<sup>1</sup> ἐξείνισσαν. 50

ἦνίκα δ' Ἀπόλλωνι γενέθλιον οὔδας ὑπέσχες,  
τοῦτό τοι ἀντημιωβὸν ἀλίπλοιο οὔνομ' ἔθεντο,  
οὔνεκεν οὐκέτ' ἄδηλος ἐπέπλεες, ἀλλ' ἐνὶ πόντου  
κύμασιν Αἰγαίιοιο ποδῶν ἐνεθήκαο ρίζας.

οὐδ' Ἥρην κοτέουσας ὑπέτρεσας· ἡ μὲν ἀπάσαις 55  
δεινὸν ἐπεβρωμάτο λεχωίσιν αἱ Διὶ παῖδας  
ἐξέφερον, Λητοῖ δὲ διακριδόν, οὔνεκα μούνη  
Ζηνὶ τεκεῖν ἤμελλε φιλαίτερον Ἄρεος υἷα.  
τῷ ῥα καὶ αὐτὴ μὲν σκοπιὴν ἔχεν αἰθέρος εἶσω  
σπερχομένη μέγα δὴ τι καὶ οὐ φατόν, εἶργε δὲ 60  
Λητῶ

τειρομένην ὠδῖσι· δύω δέ οἱ εἶατο φρουροὶ  
γαῖαν ἐποπτεύοντες, ὃ μὲν πέδον ἡπίεριοι  
ἦμενος ὑψηλῆς κορυφῆς ἐπὶ Θρήικος Αἴμου  
θοῦρος Ἄρης ἐφύλασσε σὺν ἔντεσι, τῷ δέ οἱ ἵππων  
ἐπτάμυχον βορέαο παρὰ σπέος ἡυλίζοντο· 65

<sup>1</sup> Μυκαλησιίδες Blomf., cf. Steph. Byz. s.v.; Μυκαλησιίδες.

<sup>a</sup> Parthenia, old name for Samos (Steph. Byz. s.v.).

<sup>b</sup> Mycale lies on the mainland, opposite Samos, of which Ancaeus, son of Zeus or Poseidon and Astypalain, was the mythical king. Steph. Byz., s.v. Μυκαλησσός, says ἔστι καὶ ὁρος Μυκαλησσός ἐναντίον Σάμου· καὶ Μυκαλησις τὸ ἐηλεκόν.

<sup>c</sup> Stat. T. viii. 197 "partuque ligatam Delon."

<sup>d</sup> Apollo.

## HYMN IV

the Saronic gulf descry thee, and on their way back from Ephyra saw thee no more there, but thou hadst run to the swift straits of the narrow Eúripus with its sounding stream. And the same day, turning thy back on the waters of the sea of Chalcis, thou didst swim to the Sunian headland of the Athenians or to Chios or to the wave-washed breast of the Maiden's Isle,<sup>a</sup> not yet called Samos—where the nymphs of Mycalessos,<sup>b</sup> neighbours of Ancaeus, entertained thee.

But when thou gavest thy soil to be the birth-place of Apollo, seafaring men gave thee this name in exchange, since no more didst thou float<sup>c</sup> obscure (ἄδηλος) upon the water, but amid the waves of the Aegean sea didst plant the roots of thy feet.

And thou didst not tremble before the anger of Hera, who murmured terribly against all child-bearing women that bare children to Zeus, but especially against Leto, for that she only was to bear to Zeus a son<sup>d</sup> dearer even than Ares. Wherefore also she herself kept watch within the sky, angered in her heart greatly and beyond telling, and she prevented Leto who was holden in the pangs of child-birth. And she had two look-outs set to keep watch upon the earth. The space of the continent did bold Ares watch, sitting armed on the high top of Thracian Haemus, and his horses were stalled by the seven-chambered cave<sup>e</sup> of Boreas. And the

<sup>a</sup> Cf. Stat. *Th.* vi. 100 "Dat gemitum tellus : non sic eversa feruntur Ismara, cum fracto Boreas caput extulit antro." The cave of Boreas lay in the far North-east (Plin. *N.H.* vii. 10; Soph. *Ant.* 983, schol.; Apoll. Rh. i. 826; Sil. It. *Prin.* viii. 513; Serv. Verg. *A.* x. 350, xii. 366; [Plutarch], *De fluv.* 14. 5).

# CALLIMACHUS

ἡ δ' ἐπὶ ιησάων ἐτέρη σκοπὸς εὐρείων  
 ᾗστο κόρη Θαύμαντος ἐπαῖξασα Μίμαντι.  
 ἔνθ' οἱ μὲν πολίεσσιν ὅσαις ἐπεβάλλετο Λητῶ  
 μίμνον ἀπειλητῆρες, ἀπετρώπων δὲ δέχεσθαι.  
 φεῦγε μὲν Ἀρκαδίη, φεῦγεν δ' ὄρος ἱερὸν Αὔγης 70  
 Παρθένιον, φεῦγεν δ' ὁ γέρων μετόπισθε Φενειός.<sup>1</sup>  
 φεῦγε δ' ὅλη Πελοπηῖς ὕση παρακέκλιται Ἰσθμῶ,  
 ἔμπλην Λίγυαλὸς τε καὶ Ἀργεὸς· οὐ γὰρ ἐκείνας  
 ἀτραπιτοὺς ἐπάτησεν, ἐπεὶ λάχεν Ἴναχον Ἥρη.  
 φεῦγε καὶ Ἀονίη τὸν ἕνα δρόμον, αἱ δ' ἐφέποντο 75  
 Δίρκη τε Στροφίη τε μελαμψήφιδος ἔχουσαι  
 Ἰσμηνοῦ χέρα πατρός, ὁ δ' εἶπετο πολλὸν ὄπισθεν  
 Ἀσωπὸς βαρύγουνος, ἐπεὶ πεπύλακτο κεραυνῶ.  
 ἡ δ' ὑποδινηθεῖσα χοροῦ ἀπεπαύσατο νύμφη  
 αὐτόχθων Μελίη καὶ ὑπόχλοον ἔσχε παρειήν 80  
 ἡλικὸς ἀσθμαίνουσα περὶ δρυός, ὥς ἶδε χαίτην  
 σειομένην Ἑλικῶνος. ἐμαὶ θεαί, εἶπατε Μοῦσαι,  
 ἡ ῥ' ἐτεὸν ἐγένοντο τότε δρύες ἡνίκα Νύμφαι;  
 Νύμφαι μὲν χαίρουσιν, ὅτε δρύας ὄμβρος ἀέξει,  
 Νύμφαι δ' αὖ κλαίουσιν, ὅτε δρυσὶν οὐκέτι φύλλα. 85  
 ταῖς μὲν ἔτ' Ἀπόλλων ὑποκόλπιος αἰνὰ χολώθη,

<sup>1</sup> Φενειὸς Arnaldus; Φεναιός.

<sup>a</sup> Iris (Stat. *Th.* x. 123).

<sup>b</sup> Mimas, mountain in Ionia opposite to Chios.

<sup>c</sup> Auge, daughter of Aleos, king of Tegea. Her father, warned by an oracle that his sons would perish by a descendant of his daughter, made her a priestess to Athena. She became, however, mother of Telephus by Heracles and gave birth to her son on the hill Parthenium in Arcadia (Diodor. iv. 33. 7 ff.). Cf. Paus. viii. 48. 7, who says at Tegea Eileithyia was worshipped as Αὔγη ἐν γόνασι because Auge bare her son there. But he mentions another story which said Telephus was exposed on Parthenium.

<sup>d</sup> The autochthonous founder of Pheneos, town in Arcadia (Paus. viii. 14. 4).

## HYMN IV

other kept watch over the far-flung islands, even the daughter <sup>a</sup> of Thaumas seated on Mimas, <sup>b</sup> whither she had sped. There they sat and threatened all the cities which Leto approached and prevented them from receiving her. Fled Arcadia, fled Auge's <sup>c</sup> holy hill Parthenium, fled after her aged Pheneius, <sup>d</sup> fled all the land of Pelops that lies beside the Isthmus, save only Aegialos <sup>e</sup> and Argos. For on those ways she set not her feet, since Inachus <sup>f</sup> belonged unto Hera. Fled, too, Aonia <sup>g</sup> on the same course, and Dirce <sup>h</sup> and Strophia, <sup>i</sup> holding the hands of their sire, dark-pebbled Ismenus <sup>j</sup>; far behind followed Asopus, <sup>k</sup> heavy-kneed, for he was marred by a thunderbolt. And the earth-born nymph Melia <sup>l</sup> wheeled about thereat and ceased from the dance and her cheek paled as she panted for her coeval oak, when she saw the locks of Helicon tremble. Goddesses mine, ye Muses, say did the oaks come into being at the same time as the Nymphs? The nymphs rejoice when the rain makes the oaks to grow; and again the Nymphs weep when there are no longer leaves upon the oaks. And Apollo, yet in his mother's womb, was

<sup>a</sup> Aegialos sometimes denoted the whole district from Sicyon to Buprasium (Steph. Byz. *s.v.*), *i.e.* Achaia (Paus. v. 1. 1, vii. 1. 1, Strabo 333), here more strictly the district of Sicyon (which was also called Aegiale, Paus. ii. 6. 5).

<sup>f</sup> Inachus, river in Argolis.

<sup>g</sup> Aonia = Boeotia.

<sup>h</sup> Dirce, river at Thebes.

<sup>i</sup> Strophia, unknown river of Boeotia.

<sup>j</sup> Ismenos, river of Boeotia.

<sup>k</sup> River in Boeotia.

<sup>l</sup> The Meliae or Ash-nymphs were of the same class as the Dryads or Hamadryads. The Melia referred to here was the sister of Ismenus. For the general idea *c.f.* Stat. *Silv.* i. 3. 59 ff.

# CALLIMACHUS

φθέγξατο δ' οὐκ ἀτέλεστον ἀπειλήσας ἐπὶ Θήβῃ·  
 "Θήβη, τίπτε τάλαινα τὸν αὐτίκα πύτμον ἐλέγχεις;  
 μήπω μή μ' ἀέκοντα βιάζεο μαντεύεσθαι.  
 οὐπω μοι Πυθῶνι μέλει τριποδῆιος ἔδρη, 90  
 οὐδέ τί πω τέθνηκεν ὄφιν μέγας, ἀλλ' ἔτι κεῖνο  
 θηρίον αἰνουργέειον ἀπὸ Πλειστοῖο καθέρπον  
 Παριησὸν νιφόεντα περιστέφει ἐννέα κύκλοις·  
 ἀλλ' ἔμπης ἐρέω τι τοιμώτεροι ἢ ἀπὸ δάφνης.  
 φεῦγε πρόσσω· ταχινός σε κιχήσομαι αἷματι λούσων 95  
 τύξον ἐμόν· σὺ δὲ τέκνι κακογλώσσοιο γυναικὸς  
 ἔλλαχες. οὐ σύ γ' ἐμεῖο φίλη τροφὸς οὐδὲ Κιθαι-  
 ρῶν  
 ἔσσεται· εὐαγέων δὲ καὶ εὐαγέεσσι μελοίμην."  
 ὥς ἄρ' ἔφη. Λητὼ δὲ μετάτροπος αὖτις ἐχώρει.  
 ἀλλ' ὅτ' Ἀχαιαῖδες μιν ἀπηρνήσαντο πόλῃς 100  
 ἐρχομένην, Ἑλίκη τε Ποσειδάωνος ἐταίρῃ  
 Βοῦρά τε Δεξαμενοῖο βοόστας Οἰκιάδαιο,  
 ἄψ δ' ἐπὶ Θεσσαλίην πόδας ἔτρεπε, φεῦγε δ'  
 "Ἀναυρος  
 καὶ μεγάλη Λάρισα καὶ αἱ Χειρωνίδες ἄκραι,  
 φεῦγε δὲ καὶ Πηνειὸς ἐλισσόμενος διὰ Τεμπέων. 105  
 "Ἥρη, σοὶ δ' ἔτι τῆμος ἀνηλεὲς ἦτορ ἔκειτο  
 οὐδὲ κατεκλάσθης τε καὶ ᾤκτισας, ἥνίκα πῆχεις  
 ἀμφοτέρους ὀρέγουσα μάτην ἐφθέγξατο τοῖα

" The dragon which occupied or watched Delphi and which Apollo slew; cf. *Hymn Apoll.* 100 ff., Hom. *Hymn Apoll.* 242 ff.

<sup>b</sup> River at Delphi.

<sup>c</sup> The laurel of the Pythian priestess at Delphi.

" Niobe, daughter of Tantalus and wife of Amphion of Thebes, had twelve children—six sons and six daughters—who were slain by Apollo and Artemis because Niobe

## HYMN IV

sore angered against them and he uttered against Thebe no ineffectual threat: "Thebe, wherefore, wretched one, dost thou ask the doom that shall be thine anon? Force me not yet to prophesy against my will. Not yet is the tripod seat at Pytho my care; not yet is the great serpent<sup>a</sup> dead, but still that beast of awful jaws, creeping down from Pleistus,<sup>b</sup> wreathes snowy Parnassus with his nine coils. Nevertheless I will speak unto thee a word more clear than shall be spoken from the laurel<sup>c</sup> branch. Flee on! swiftly shall I overtake thee and wash my bow in blood. Thou hast in thy keeping the children of a slanderous woman.<sup>d</sup> Not thou shalt be my dear nurse, nor Cithaeron." Pure am I and may I be the care of them that are pure." So he spake. And Leto turned and went back. But when the Achaean cities refused her as she came—Helice,<sup>e</sup> the companion of Poseidon, and Bura,<sup>f</sup> the steading of Dexamenus, the son of Oecus—she turned her feet back to Thessaly. And Anaurus fled and great Larisa and the cliffs of Cheiron<sup>h</sup>; fled, too, Peneius, coiling through Tempe.

But thy heart, Hera, was even then still pitiless and thou wert not broken down nor didst have compassion, when she stretched forth both her arms boasted of the number of her children as compared with Leto, who had but two.

<sup>a</sup> Cithaeron, mountain in Boeotia.

<sup>f</sup> Helice, town in Achaia with temple of Poseidon Heliconios (Paus. vii. 24. 5, Strabo 384, cf. Hom. *Il.* xx. 404). Helice was daughter of Selinus and by Ion mother of Bura (Paus. vii. 1. 2, vii. 25. 5).

<sup>g</sup> Bura, town in Achaia, where Dexamenos a Centaur had great cattle-stalls (schol.). In *E.M. s.v. Βούρα* he is called *Βεράδιος*.

<sup>h</sup> Pelion in Thessaly, home of the Centaur Cheiron.

# CALIMACHUS

“Νύμφαι Θεσσαλίδες, ποταμοῦ γένος, εἵπατε πατρὶ  
 κοιμῆσαι μέγα χεῦμα· περιπλέξασθε γενεῖω 110  
 λισσόμεναι τὰ Ζητὸς ἐν ὕδατι τέκνα τεκέσθαι.  
 Πηνειὲ Φθιῶτα, τί νῦν ἀνέμοισιν ἐρίζεις;  
 ὦ πάτερ, οὐ μὴν ἵππον ἀέθλιον ἀμφιβέβηκας.  
 ἦ ῥά τοι ὦδ’ αἰεὶ ταχυοὶ πόδες, ἢ ἐπ’ ἐμεῖο 115  
 μοῦνοι ἐλαφρίζουσι, πεποιήσαι δὲ πέτεσθαι  
 σήμερον ἐξαπίνης;” ὁ δ’ ἀνήκουσ. “ὦ ἐμὸν ἄχθος,  
 ποῖ σε φέρω; μέλει γὰρ ἀπειρήκασι τένοντες.  
 Πήλιον ὦ Φιλύρης τυμφήιον, ἰλλὰ σὺ μεῖνον,  
 μεῖνον, ἐπεὶ καὶ θῆρες ἐν οὖρεσι πολλάκι σεῖο 120  
 ὠμοτόκους ὠδῖνας ἀπηρείσαντο λείωναι.”  
 τὴν δ’ ἄρα καὶ Πηνειὸς ἀμείβετο δάκρυα λείβων  
 “Λητοῖ, Ἀναγκαίη μεγάλη θεός. οὐ γὰρ ἔγωγε  
 πότνια σὺς ὠδῖνας ἀναίνομαι· οἶδα καὶ ἄλλας 125  
 λουσαμένας ἀπ’ ἐμεῖο λεχωίδας· ἀλλὰ μοι “Πρη  
 δαψιλὲς ἠπειλήσεν. ἀπαύγασαι, οἷος ἔφεδρος  
 οὖρεος ἐξ ὑπάτου σκοπιὴν ἔχει, ὅς κέ με ῥεῖα  
 βυσσόθεν ἐξερύσειε. τί μήσομαι; ἢ ἀπολέσθαι  
 ἡδὺ τί τοι Πηνειόν; ἴτω πεπρωμένοι ἡμαρ· 130  
 τλήσομαι εἵνεκα σεῖο καὶ εἰ μέλλοιμι ροάων  
 διψαλέην ἄμπωτιν ἔχων αἰώνιον ἔρρειν  
 καὶ μόνος ἐν ποταμοῖσιν ἀτιμότατος καλέεσθαι.  
 ἡνὶδ’ ἐγώ· τί περισσά; κάλει μόνον Εἰλήθνιαν.”  
 εἶπε καὶ ἠρώησε μέγαν ῥόον. ἀλλὰ οἱ “Ἀρης  
 Παγγαίου προθέλυμα καρήατα μέλλεν αἰείρας  
 ἐμβαλέειν δίνησιν, ἀποκρύψαι δὲ ῥέεθρα· 135

“ Among the daughters of Peneios are Iphis, Atrax, Tricca, Menippe, Daphne, and, according to some, Cyrene.

<sup>b</sup> Cheiron was the son of the union of Cronus and Philyra on Mt. Pelion (Pind. *P.* iii. 1 f., ix. 30, etc.).

<sup>c</sup> The reference is to the helplessness and shapelessness of the lion cub at birth. Cf. Aristotle, *The gen. animal.* iv. 6



## HYMN IV

and spake in vain: "Ye nymphs of Thessaly, offspring of a river," tell your sire to hush his great stream. Entwine your hands about his beard and entreat him that the children of Zeus be born in his waters. Phthiotian Peneius, why dost thou now vie with the winds? O sire, thou dost not bestride a racing horse. Are thy feet always thus swift, or are they swift only for me, and hast thou to-day been suddenly made to fly?" But he heard her not. "O burden mine, whither shall I carry thee? The hapless sinews of my feet are outworn. O Pelion, bridal chamber of Philyra,<sup>b</sup> do thou stay, O stay, since on thy hills even the wild lionesses oftentimes lay down their travail of untimely birth."<sup>c</sup> Then shedding tears, Peneius answered her: "Leto, Necessity is a great goddess. It is not I who refuse, O Lady, thy travail; for I know of others who have washed the soilure of birth in me—but Hera hath largely threatened me. Behold what manner of watcher keeps vigil on the mountain top, who would lightly drag me forth from the depths. What shall I devise? Or is it a pleasant thing to thee that Peneius should perish? Let my destined day take its course. I will endure for thy sake, even if I must wander evermore with ebbing flood and thirsty, and alone be called of least honour among rivers. Here am I! What needeth more? Do thou but call upon Eileithyia." He spake and stayed his great stream. But Ares was about to lift the peaks of Pangaeum<sup>d</sup> from their base and hurl them in his eddying waters and hide his streams. And from on

*τὰ μὲν ἀδιάρθρωτα σχεδὸν γεννᾷ, καθάπερ ἀλώπηξ ἀρκτος λέων.*  
The sense of *ώμους* is precisely that of *cruidus* in Stat.  
*Th.* iv. 280 "quercus laurique ferebant Cruda puerperia."

<sup>d</sup> Mountain in Thrace.

# CALLIMACHUS

ὑψόθε δ' ἐσμαράγησε καὶ ἀσπίδα τύψει ἀκωκῇ  
 δούρατος· ἥ δ' ἐλέλιξεν ἐνόπλιον· ἔτρεμε δ' Ὀσσης  
 οὔρεα καὶ πεδίον Ἰρμαννώνιον αἶ τε διυσαεῖς  
 ἐσχατιαὶ Πίνδοιο, φόβῳ δ' ὠρχήσατο πᾶσα  
 Θεσσαλίη· τοῖος γὰρ ἀπ' ἀσπίδος ἔβρεμεν<sup>1</sup> ἦχος. 140  
 ὥς δ' ὁπότ' Λιτναίου ὄρεος πυρὶ τυφομένοιοι  
 σείονται μυχὰ πάντα κατουδαίοιο γίγαντος  
 εἰς ἐτέρην Βριαρήος ἐπωμίδα κυνιμένοιοι,  
 θερμάστραι<sup>2</sup> τε βρέμουνσιν ὑφ' Ἰφαιστοιο πυράγρης  
 ἔργα θ' ὁμοῦ, δεινὸν δὲ πυρίκμητοί τε λέβητες 145  
 καὶ τρίποδες πίπτοντες ἐπ' ἀλλήλοισι ἰαχεῦσι·  
 τῆμος ἔγεντ' ἄραβος σάκεος τόσος εὐκύκλοιο.  
 Πηνειὸς δ' οὐκ αὖτις ἐχάζετο, μίμνε δ' ὁμοίως  
 καρτερὸς ὥς τὰ πρῶτα, θοὰς δ' ἐστήσατο δίνας,  
 εἰσόκε οἱ Κοιῆς ἐκέκλετο “σῶζέο χαίρων, 150  
 σῶζέο· μὴ σύ γ' ἐμεῖο πάθῃς κακὸν εἴνεκα τῆσδε  
 ἀντ' ἐλεημοσύνης, χάριτος δέ τοι ἔσσειτ' ἀμοιβή.”  
 ἥ καὶ πολλὰ πάροιθεν ἐπεὶ κάμεν ἔστιχε νήσους  
 εἰναλίας· αἱ δ' οὐ μιν ἐπερχομένην ἐδέχοντο,  
 οὐ λιπαρὸν νήεσσιν Ἐχινάδες ὄρμον ἔχουσαι, 155  
 οὐδ' ἦτις Κέρκυρα φιλοξεινωτάτη ἄλλων,  
 Ἴρις ἐπεὶ πάσῃσιν ἐφ' ὑψηλοῖο Μίμαντος  
 σπερχομένη μάλα πολλὸν ἀπέτραπεν· αἱ δ' ὑπ'  
 ὁμοκλῆς  
 πανσυδίῃ φοβέοντο κατὰ ῥόον ἦντινα τέτμοι.

<sup>1</sup> ἔβρεμεν c; ἔβραμεν A; ἔβραχεν other mss.

<sup>2</sup> θερμάστραι Hesychius; θερμαύστραι.

<sup>a</sup> Cf. Frazer, *G. B.*<sup>3</sup>, *Adonis, Attis, Osiris*, i. p. 197: “The people of Timor, in the East Indies, think that the earth rests on the shoulder of a mighty giant, and that when he is weary of bearing it on one shoulder he shifts it to the other and so causes the ground to quake.” *Ibid.* p. 200: “The  
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## HYMN IV

high he made a din as of thunder and smote his shield with the point of his spear, and it rang with a warlike noise. And the hills of Ossa trembled and the plain of Crannon, and the windswept skirts of Pindus, and all Thessaly danced for fear: such echoing din rang from his shield. And even as when the mount of Aetna smoulders with fire and all its secret depths are shaken as the giant under earth, even Briares, shifts to his other shoulder,<sup>a</sup> and with the tongs of Hephaestus roar furnaces and handiwork withal; and firewrought basins and tripods ring terribly as they fall one upon the other: such in that hour was the rattle of the fair-rounded shield. But Peneius retired not back, but abode his ground, steadfast even as before, and stayed his swift eddying streams, until the daughter<sup>b</sup> of Coeüs called to him: "Save thyself, farewell! save thyself; do not for my sake suffer evil for this thy compassion; thy favour shall be rewarded."

So she spake and after much toil came unto the isles of the sea. But they received her not when she came—not the Echinades<sup>c</sup> with their smooth anchorage for ships, nor Cercyra which is of all other islands most hospitable; since Iris on lofty Mimas<sup>d</sup> was wroth with them all and utterly prevented them. And at her rebuke they fled all together, every one that she came to, along the waters. Then she came

Tongans think that the earth is supported on the prostrate form of the god Móooi. When he is tired of lying in one posture, he tries to turn himself about, and that causes an earthquake."

<sup>b</sup> Leto, daughter of Coeüs and Phoebe.

<sup>c</sup> At the mouth of the Achelous.

<sup>d</sup> "Windy Mimas," *Od.* iii. 172. Mountain in Erythraea opposite Chios.

ὠγγυγίην δῆπειτα Κόων, Μεροπηίδα νῆσον, 160  
 ἵκετο, Χαλκιόπης ἱερὸν μυχὸν ἡρώϊνης.  
 ἀλλὰ ἐ παιδὸς ἔρυκεν ἔπος τόδε "μὴ σύ γε, μήτηρ,  
 τῇ με τέκοις. οὐτ' οἶν ἐπιμέμφομαι οὐδὲ μεγαίρω  
 νῆσον, ἐπεὶ λιπαρὴ τε καὶ εὖβοτος, εἴ νύ τις ἄλλη·  
 ἀλλὰ οἱ ἐκ Μοιρέων τις ὀφειλόμενος θεὸς ἄλλος 165  
 ἐστί, Σαωτήρων ὑπατον γένος· ᾧ ὑπὸ μίτρην  
 ἴζεται οὐκ ἀέκουσα Μακηδόνι κοιρανέεσθαι  
 ἀμφοτέρῃ μεσόγεια καὶ αἰ πελάγεσσι κάθηνται,  
 μέχρ' ὅπου περὶ τῇ τε καὶ ὀππόθεν ὠκέες ἵπποι  
 Ἥελιον φορέουσιν· ὁ δ' εἴσεται ἡθεα πατρός. 170  
 καὶ νύ ποτε ξυνὸς τις ἐλεύσεται ἄμμιν ἄεθλος  
 ὕστερον, ὀππότε ἂν οἱ μὲν ἐφ' Ἑλλήνεσσι μάχαι-  
 ραν  
 βαρβαρικὴν καὶ Κελτὸν ἀναστήσαντες Ἄρρη  
 ὀψίγονοι Τυτῆνες ἀφ' ἐσπέρου ἐσχατόωντος  
 ῥώσωνται νιφάδεσσιν εὐικότες ἢ ἰσόριθμοι 175  
 τεύρεσιν, ἥνικα πλεῖστα κατ' ἡέρα βουκολέονται,  
 φρούρια καὶ [κῶμαι Λοκρῶν καὶ Δελφίδες ἄκραι]  
 καὶ πεδία Κρισσαῖα καὶ ἡπείροι[ο φάραγγες]<sup>1</sup>  
 ἀμφιπεριστείνωνται, ἴδωσι δὲ πύονα καπνὸν<sup>2</sup>  
 γείτονος αἰθομένοιο, καὶ οὐκέτι μούνον ἀκουῇ, 180

<sup>1</sup> The best mss. and the Aldine (1513) have only φρούρια καὶ (177) and καὶ πεδία Κρισσαῖα καὶ ἡπείροι (178). The words in brackets are a worthless attempt to supply the lacunae and are found only in the late and inferior mss. (Schneider's LMNO).

<sup>2</sup> καπνὸν mss. ; corr. Reiske.

<sup>a</sup> King of Cos (Steph. Byz. s.vv. Κῶς and Μέροψ).

<sup>b</sup> Daughter of Euryplos, king of Cos, mother of Thessalos by Heracles (Apollod. ii. 7. 8).

<sup>c</sup> Ptolemy II. Philadelphus, son of Ptolemy I. Soter and Berenice, was born in Cos in 310/9 B.C. The date of the

## HYMN IV

unto primeval Cos, the isle of Merops,<sup>a</sup> the holy retreat of the heroine Chalciopé,<sup>b</sup> but the word of her son restrained her: "Bear me not, mother, here. I blame not the island nor have any grudge, since a bright isle it is and rich in pasture as any other. But there is due to her from the Fates another god,<sup>c</sup> the most high lineage of the Saviours<sup>d</sup>; beneath whose crown shall come—not loth to be ruled by a Macedonian—both continents and the lands which are set in the sea, far as where the end of the earth is and again whence his swift horses carry the sun. And he shall know the ways of his sire.

Yea and one day hereafter there shall come upon us a common struggle, when the 'Titans of a later day shall rouse up against the Hellenes barbarian sword and Celtic war,<sup>e</sup> and from the furthest West rush on like snowflakes and in number as the stars when they flock most thickly in 'the sky; forts too [and villages of the Locrians and Delphian heights]<sup>f</sup> and Crisaean plains and [glens of the mainland] be thronged about and around, and shall behold the rich smoke of their burning neighbour, and no longer

birth of Philadelphus is now settled by the discovery of a new fragment of the Marmor Parium (*Athen. Mith.* xxii. [1897]) which has: ἀρχοντος Ἀθήνησι Ἱερομνήμονος (310/9 B.C.) Ἰππολέμαλον ὁ υἱὸς ἐν Κῶι ἐγένετο. Cf. Theocrit. xvii. 58 ff.

<sup>a</sup> Soter, or Saviour, a title of the Ptolemies.

<sup>b</sup> From 300 B.C. there was a great southward movement of the Celts from the Balkan peninsula. In 280/279 they invaded Greece, where they attacked Delphi, but were miraculously routed by Apollo. It was shortly after this that a body of them settled in the district of Asia afterwards known as Galatia (c. 240 B.C.).

<sup>f</sup> The readings here translated are an attempt in the inferior MSS. to supply the lacunae. They have no intrinsic value.

# CALLIMACHUS

ἀλλ' ἤδη παρὰ νηὸν ἀπαυγάζονται φάλαγγας<sup>1</sup>  
 δυσμενέων, ἤδη δὲ παρὰ τριπόδεσσιν ἐμείο  
 φάσγανα καὶ ζωστήρας ἀναιδέας ἐχθομένας τε  
 ἀσπίδας, αἳ Γυλάτῃσι κακὴν ὁδὸν ἄφρονι φύλῳ  
 στήσονται· τέων αἱ μὲν ἐμοὶ γέρας, αἱ δ' ἐπὶ Νείλῳ 185  
 ἐν πυρὶ τοὺς φορέοντας ἀπυπνεύσαντας ἰδοῦσαι  
 κείσονται βαισιλῆος ἀέθλια πολλὰ καμόντος.  
 ἐσσομένε Πτολεμαῖε, τί τοι μαντήγια φαίνω.  
 αἰνήσεις μέγα δὴ τι τὸν εἰσέτι γαστέρι μάντιν  
 ὕστερον ἤματι πάντα. σὺ δὲ ξυμβάλλεο, μήτηρ· 190  
 ἔστι διειδομένη τις ἐν ὕδατι ιῆσις ἀραιή,  
 πλαζομένη πελίγεσσι· πόδες δέ οἱ οὐχ ἐνὶ χώρῳ,  
 ἀλλὰ παλιρροίῃ ἐπινήχεται ἀνθέρικος ὥς,  
 ἔνθα νότος, ἔνθ' εὖρος, ὅπη φορέησι θάλασσα.  
 τῇ με φέρουσ· κείνην γὰρ ἐλεύσεται εἰς ἐθέλουσιν.” 195  
 αἱ μὲν τόσσα λέγοντος ἀπέτρεχον εἰν ἀλὶ νήσοι·  
 Ἀσπερίῃ φιλόμολπε, σὺ δ' Εὐβοίῃθε κατήεις,  
 Κυκλάδας ὀψιομένη περιηγέας, οὗ τι παλαιόν,  
 ἀλλ' ἔτι τοι μετόπισθε Γεραίσιον εἶπετο φύκος·

. . . . . 200  
 . . . . . φλέξας ἐπεὶ περικαίεο πυρί,<sup>2</sup>  
 τλήμον' ὑπ' ὠδίνεσσι βαρυνομένην ὀρόωσα·  
 “Ἥρη, τοῦτό με ῥέξον ὃ τοι φίλον· οὐ γὰρ ἀπειλὰς  
 ὑμετέρας ἐφύλαξα· πέρα, πέρα εἰς ἐμὲ Λητοῦ.”

<sup>1</sup> φάλαγγες mss. ; corr. Bentley.

<sup>2</sup> The better mss. leave a vacant space for line 200 and of line 201 have only φλέξας ἐπὶ περικαίεο πυρί (κῆρι emend. Bentley). Only the late and inferior mss. (Schneider's LMNO) supply ἔστις δ' ἐν μέσσοισι κατοικεῖσασα δὲ Λητῶ | φύκος ἅπαν κατέφλεξας, or similar words ; a very bad attempt to fill the lacuna. Some verb of speaking seems necessary.

“ In the course of the revolt of Magas of Cyrene Ptolemy Philadelphus had enrolled a body of Gallic mercenaries.

## HYMN IV

by hearsay only; but already beside the temple behold the ranks of the foemen, and already beside my tripods the swords and cruel belts and hateful shields, which shall cause an evil journey to the foolish tribe of the Galatians. Of these shields some shall be my guerdon; others, when they have seen the wearers perish amid fire, shall be set by the banks of Nile<sup>a</sup> to be the prizes of a king who laboured much. O Ptolemy who art to be, these prophecies I declare for thee. Greatly shalt thou praise in all the days to be him that prophesied while yet in his mother's womb. But mark thou, mother: there is to be seen in the water a tiny island, wandering over the seas. Her feet abide not in one place, but on the tide she swims even as a stalk of asphodel, where the South wind or the East wind blows, whithersoever the sea carries her. Thither do thou carry me. For she shall welcome thy coming."

When he had spoken thus much, the other islands in the sea ran away. But thou, Asteria, lover of song, didst come down from Euboea to visit the round Cyclades—not long ago, but still behind thee trailed the sea-weed of Geraestus . . . since thy heart<sup>b</sup> was kindled, seeing the unhappy lady in the grievous pangs of birth: "Hera, do to me what thou wilt. For I heed not thy threats. Cross, cross over, Leto, unto me."

They became rebellious and attempted to make themselves masters of Egypt. Ptolemy enticed them into a desert island formed by the branches of the Nile, where he left them to die by famine and mutual slaughter (Paus. i. 7. 2). See Bouché-Leclercq, *Histoire des Lagides*, i. p. 167; Mahaffy, *The Empire of the Ptolemies*, p. 124 ff. The date of the revolt of Magas is round about 278 a.c., and thus about the same date as the Gallic attack on Delphi.

<sup>b</sup> Translating κῆρ.

# CALLIMACHUS

ἔννεπε· ἥ δ' ἀρητὸν<sup>1</sup> ἄλλης ἀπεπαύσατο λυγρῆς, 205  
 ἔξετο δ' Ἰνωποῖο παρὰ ῥόον, ὅντε βάθιστον  
 γαῖα τότ' ἐξανήσιν, ὅτε πλήθοντι ῥέεθρῳ  
 Νεῖλος ἀπὸ κρημνοῖο κατέρχεται Λίβιοπῆος·  
 λύσατο δὲ ζώνην, ἀπὸ δ' ἐκλίβη ἑμπαλιν ὤμοις  
 φοῖνικος ποτὶ πρέμιον ἀμικχανίης ὑπὸ λυγρῆς 210  
 τειρομένη· νότιος δὲ διὰ χροὸς ἔρρεεν ἰδρώς.  
 εἶπε δ' ἄλυσθ' ἡμῖν οὐσα " τί μητέρα, κοῦρε, βαρύνεις;  
 αὕτη τοι, φίλε, νῆστος ἐπιπλύνουσα θालίσσῃ.  
 γέινεο, γέινεο, κοῦρε, καὶ ἥπιος ἔξιθι κόλπου."  
 νύμφα Διὸς βαρύθυμε, σὺ δ' οὐκ ἄρ' ἔμελλες ἄπυστος 215  
 δὴν ἔμεναι· τοίγῃ σε προσέδραμιν ἀγγελιῶτις,  
 εἶπε δ' ἔτ' ἄλυσθ' ἡμῖν οὐσα, φόβῳ δ' ἀνεμίσγετο μῦθος,  
 " Ἥρι τιμηέσσα, πολὺ προὔχουσα θεάων  
 σὴ μὲν ἐγώ, σὰ δὲ πάντα, σὺ δὲ κρείουσα κάθησαι  
 γνησίῃ (Ὀλύμπῳ, καὶ οὐ χέρα δείδιμεν ἄλλην 220  
 θηλυτέρην, σὺ δ', ἄνασσα, τὸν αἴτιον εἴσαι ὀργῆς.  
 Λητῷ τοι μήτρην ἀναλύεται ἔνδοθι νήσου.  
 ἄλλαι μὲν πᾶσαι μιν ἀπέστυγον οὐδ' ἐδέχοντο·  
 Ἀστερίη δ' ὀνομαστὶ παρερχομένην ἐκάλεσσε,  
 Ἀστερίη, πόντοιο κακὸν σάρον· οἶσθα καὶ αὕτη. 225  
 ἀλλά, φίλη, δύνασαι γάρ, ἀμύνειν, πότνια, δούλους  
 ὑμετέροις, οἳ σεῖο πέδον πατέουσιν ἐφετμῇ."  
 ἥ καὶ ὑπὸ χρύσειον ἐδέθλιον ἔζε κύων ὥς,  
 Ἀρτέμιδος ἥτις τε, θεῆς ὅτε παύσεται ἄγρης,  
 ἔξει θηρήτειρα παρ' ἔχνεσιν, οὐατα δ' αὐτῆς 230  
 ὀρθὰ μάλ', αἰὲν ἐτοῖμα θεῆς ὑποδέχθαι ὁμοκλήν·  
 τῇ ἱκέλῃ (ἡμίμαντος ὑπὸ θρόνον ἔζετο κούρη.  
 κείνη δ' οὐδέποτε σφετέρης ἐπιλήθεται ἔδρης,  
 οὐδ' ὅτε οἱ ληθαῖον ἐπὶ πτερὸν ὕπνος ἐρείσῃ,

<sup>1</sup> ἀρητὸν Dillthey ; ἀρητον.

<sup>a</sup> See note on Hymn iii. 171.

<sup>b</sup> See note on Hymn ii. 4.



## HYMN IV

So didst thou speak, and she gladly ceased from her grievous wandering and sat by the stream of Inopus,<sup>a</sup> which the earth sends forth in deepest flood at the season when the Nile comes down in full torrent from the Aethiopian steep. And she loosed her girdle and leaned back her shoulders against the trunk of a palm-tree,<sup>b</sup> oppressed by grievous distress, and the sweat poured over her flesh like rain. And she spake in her weakness: "Why, child, dost thou weigh down thy mother? There, dear child, is thine island floating on the sea. Be born, be born, my child, and gently issue from the womb." O Spouse of Zeus, Lady of heavy anger, thou wert not to be for long without tidings thereof: so swift a messenger hastened to thee. And, still breathing heavily, she spake—and her speech was mingled with fear: "Honoured Hera, of goddesses most excellent far, thine am I, all things are thine, and thou sittest authentic queen of Olympus, and we fear no other female hand; and thou, O Queen, wilt know who is the cause of thine anger. Leto is undoing her girdle within an island. All the others spurned her and received her not; but Asteria called her by name as she was passing by—Asteria, that evil scum of the sea: thou knowest it thyself. But, dear Lady,—for thou canst—defend thy servants, who tread the earth at thy behest."

So she spake and seated her beside the golden throne, even as a hunting hound of Artemis, which, when it hath ceased from the swift chase, sitteth by her feet, and its ears are erect, ever ready to receive the call of the goddess. Like thereto the daughter of Thaumias sat beside the throne. And she never forgetteth her seat, not even when sleep lays upon her his forgetful wing, but there by the edge of the

# CALLIMACHUS

ἀλλ' αὐτοῦ μέγαλοιο ποτὶ γλῶγχῖνα θρόνοιο 235  
 τυτθὸν ἀποκλίνασσι καρήατα λέχριος εὔδει.  
 οὐδέ ποτε ζώνην ἀναλύεται οὐδέ ταχείας  
 ἐνδρομίδας, μὴ οἷ τι καὶ αἰφνίδιον ἔπος εἴπη  
 δεσπότης. ἢ δ' αἰλεγεινὸν ἀλαστήσασα προσηύδα 240  
 "οὕτω νῦν, ὦ Ζηνὸς ἀνείδεα, καὶ γαμέοισθε  
 λάθρια καὶ τίκτοιτε κεκρυμμένα, μηδ' ὅθι δειλαὶ  
 δυστοκέες μωγένουσιν ἀλετρίδες, ἀλλ' ὅθι φῶκαι  
 εἰνάλαια τίκτουσιν, ἐνὶ σπιλάδεσσιν ἐρήμοις.  
 Ἄσπερ δ' οὐδέν τι βιρύνομαι εἵνεκα τῆσδε 245  
 ἀμπλακίης, οὐδ' ἔστιν ὅπως ἀποθύμια ῥέξω,  
 τόσσα δέοι<sup>1</sup>. μᾶλα γάρ τε κακῶς ἐχαρίσσατο Λητοῖ·  
 ἀλλὰ μιν ἔκπαγλόν τι σεβίζομαι, οὔνεκ' ἐμεῖο  
 δέμνιον οὐκ ἐπάτησε, Διὸς δ' ἀνθείλετο πόντον."  
 ἢ μὲν ἔφη· κύκνοι δὲ θεοῦ μέλποιντες ἀοιδοὶ 250  
 Μηρόνιον Πακτωλὸν ἐκυκλώουσιντο λιπόντες  
 ἐβδόμακισ περὶ Δῆλον, ἐπήεισαν δὲ λοχείη  
 Μουσάων ὄρνιθες, ἀοιδότατοι πετεηνῶν·  
 ἔνθεν ὁ παῖς τοσσάσδε λύρῃ ἐνεδήσατο χορδὰς  
 ὕστερον, ὅσσάκι κύκνοι ἐπ' ὠδίνεσσιν ᾄεσαν.  
 ὄγδοον οὐκέτ' ᾄεσαν, ὁ δ' ἔκθορεν, αἱ δ' ἐπὶ μα- 255  
 κρόν  
 νύμφαι Δηλιάδες, ποταμοῦ γένος ἀρχαίου,  
 εἶπαν Ἐλειθυίης ἱερὸν μέλος, ἀντίκα δ' αἰθῆρ  
 χάλκεος ἀντήχησε διαπρυσίνην ὀλολυγὴν,  
 οὐδ' Ἥρη νεμέσθησεν, ἐπεὶ χόλον ἐξέλετο Ζεὺς.  
 χρύσεά τοι τότε πάντα θεμεῖλια γείνετο, Δῆλε, 260  
 χρυσῶ δὲ τροχόεσσα πανήμερος ἔρρεε λίμνη,  
 χρύσειον δ' ἐκόμησε γενέθλιον ἔρνος ἐλαίης,  
 χρυσῶ δὲ πλήμυρε βαθὺς Ἴνωπὸς ἐλιχθεῖς.

<sup>1</sup> δέ οἱ MSS. ; δέω Reiske.

## HYMN IV

great throne with head a little bent aslant she sleeps. Never does she unloose her girdle or her swift hunting-boots lest her mistress give her some sudden command. And Hera was grievously angered and spake to her: "So now, O shameful creatures of Zeus, may ye all wed in secret and bring forth in darkness, not even where the poor mill-women bring forth in difficult labour, but where the seals of the sea bring forth, amid the desolate rocks. But against Asteria am I no wise angered for this sin, nor can I do to her so unkindly as I should—for very wrongly has she done a favour to Leto. Howbeit I honour her exceedingly for that she did not desecrate my bed, but instead of Zeus preferred the sea."

She spake: and with music the swans,<sup>a</sup> the gods' own minstrels, left Maeonian Pactolus and circled seven times round Delos, and sang over the bed of child-birth, the Muses' birds, most musical of all birds that fly. Hence that child in after days strung the lyre with just so many strings—seven strings, since seven times the swans sang over the pangs of birth. No eighth time sang they: ere that the child leapt forth and the nymphs of Delos, offspring of an ancient river, sang with far-sounding voice the holy chant of Eileithyia. And straightway the brazen sky echoed back the far-reaching chant and Hera grudged it not, because Zeus had taken away her anger. In that hour, O Delos, all thy foundations became of gold: with gold thy round lake<sup>b</sup> flowed all day, and golden foliage thy natal olive-tree put forth and with gold flowed coiled Inopus in deep flood.

<sup>a</sup> Apoll. Rhod. iv. 1300 f. ὅτε καλὰ νάοντος ἐπ' ὀφρύσι Πάκτωλῳ κύκνοι κινήσωσιν ἔδν μέλος.

<sup>b</sup> See note on Hymn ii. 59.

# CALLIMACHUS

αὐτὴ δὲ χρυσέοιο ἅπ' οὐδ' εὖς εἴλεο παῖδα,  
 ἐν δ' ἐβάλευ κόλποισιν, ἔπος δ' ἐφθέγγετο τοῖον. 265  
 “ὦ μεγάλη πολὺβωμε πολὺπτολι πολλὰ φέρουσα,  
 πίονες ἤπειροί τε καὶ αἶ περιναίετε νῆσοι·  
 αὐτὴ<sup>1</sup> ἐγὼ τοιγάρ, δυσήροτος, ἀλλ' ἅπ' ἐμεῖο  
 Δῆλιος Ἀπόλλων κεκλησεται, οὐδέ τις ἄλλη  
 γαῖαν τ' οὐρανὸν θεῶν πεφυλίσσεται ἄλλω, 270  
 οὐ Κερχνὶς κρεῖνοντι Ποσειδάωνι Λεχαίῳ,<sup>2</sup>  
 οὐ πάγος Ἑρμείῳ Κυλλίνῳ, οὐ Διὶ Κρήτῃ,  
 ὥς ἐγὼ Ἀπόλλωνι· καὶ ἔσσομαι οὐκέτι πλαγκτή.”  
 ὦδε σὺ μὲν κατέλεξας· ὁ δὲ γλυκὺν ἔσπασε μαζόν.  
 τῷ καὶ νησιῶν ἀγιοτάτῃ ἐξέτι κείνου 275  
 κλήξῃ, Ἀπόλλωνος κουροτρόφος· οὐδέ σ' Ἐννῶ  
 οὐδ' Ἀίδης οὐδ' ἵπποι ἐπιστείβουσιν Ἀρηος·  
 ἀλλὰ τοι ἡμιφιετεῖς δεκατηφόροι υἱὲν ἀπαρχαὶ  
 πέμπονται, πᾶσαι δὲ χοροὺς ἀνάγουσι πόλῃς,  
 αἶ τε πρὸς ἡοίην αἶ θ' ἔσπερον αἶ τ' ἀνὰ μέσσην 280  
 κλήρους ἐστήσαντο, καὶ οἱ καθύπερθε βορείης  
 οἰκία θινὸς ἔχουσι, πολυχρονιώτατον αἶμα.  
 οἱ μὲν τοι καλάμην τε καὶ ἱερὰ δράγματα πρῶτοι  
 ἀσταχύνων φορέουσιν· ἃ Δωδώνηθι<sup>3</sup> Πελασγοὶ

<sup>1</sup> αὐτὴ Reiske.

<sup>2</sup> Λεχαίου Hemsterhuis.

<sup>3</sup> Δωδώνηθι marg. Taur.; Δωδώνηθε.

<sup>a</sup> i.e. Cenchreæ, one of the harbours of Corinth (“bimaris Corinthi”), the other being Lechæum.

<sup>b</sup> In Arcadia.

<sup>c</sup> The Hyperboreans, who suffered neither disease nor age (Pind. *P.* x. 41, *O.* iii. 16; Hesiod fr. 209; Herod. iv. 32; Diodor. ii. 47; Strabo 341; Plin. *N.H.* iv. 89, vi. 34 and 55; Mela i. 12 f., iii. 36). There is a useful recent discussion by Otto Schroeder in *Archiv f. Religionswissenschaft*, viii. (1904-5) p. 69 ff. The meaning of the name is much disputed. Pindar, *O.* iii. 55, takes it to mean “the people behind Boreas,” the north wind. Modern sugges-

## HYMN IV

And thou thyself didst take up the child from the golden earth and lay him in thy lap and thou spakest saying: "O mighty and of many altars and many cities, bounteous Earth! rich continents and ye islands set around lo! I am as thou see'st—hard of tillage; yet from me shall Apollo be called 'of Delos,' and none other among all lands shall be so beloved by any other god: not Cerchnis<sup>a</sup> so loved by Poseidon, Lord of Lechaeum, not Cyllene's hill<sup>b</sup> by Hermes, not Crete by Zeus, as I by Apollo; and I shall no more be a wandering isle." Thus didst thou speak and the child drew the sweet breast.

Wherefore from that day thou art famed as the most holy of islands, nurse of Apollo's youth. On thee tread not Enyo nor Hades nor the horses of Ares; but every year tithes of first-fruits are sent to thee: to thee all cities lead up choirs, both those cities which have cast their lots toward the East and those toward the West and those in the South, and the peoples which have their homes above the Northern shore, a very long-lived race.<sup>c</sup> These<sup>d</sup> first bring thee cornstalks and holy sheaves of corn-ears, which the Pelasgians of Dodona, who tions are *ὑπέρ + βόρα*, hill, "the people over the hills," or *i.g.* *Περφερέες*, Herod. iv. 33, *cf.* Hesych. *περφερέες* *θεωροί*.

<sup>d</sup> The version of Callimachus is that the offerings come from the Hyperboreans to Dodona, thence to Malis, then to Euboea, then to Delos. Herodotus says the offerings came from the Hyperboreans to Scythia, then from tribe to tribe till they reached the head of the Adriatic, thence to Dodona, then to Malis, to Carystus in Euboea, then to Andros, then to Tenos, and thence to Delos. Pausanias, i. 31. 2, says the Hyperboreans gave them to the Arimaspi, they to the Issedones, then the Scythians carried them to Sinope, then they passed through Greece to Prasiae in Attica, and were then carried by the Athenians to Delos.

# CALLIMACHUS

τηλόθεν ἐκβαίνοντα<sup>1</sup> πολὺ πρόωιστα δέχονται, 285  
 γηλεχές θεράποιτες ἀσιγήτοι λέβητος·  
 δεύτερον Ἱερὸν ἄστρῳ καὶ οὖρεα Μηλίδος αἴης  
 ἔρχονται· κεῖθεν δὲ διαπλώουσιν Ἀβαίντων  
 εἰς ἀγαθὸν πεδῖον Ληλάντιον· οὐδ' ἔτι μακρὸς  
 ὁ πλόος Εὐβοίῃθεν, ἐπεὶ σέυ γείτονες ὄρμοι. 290  
 πρῶταί τοι τάδ' ἔνεικαν ἀπὸ ξιπθῶν Ἀρμιασπῶν  
 Οὐπὶς τε Λοξῶ τε καὶ εὐαίῳν Ἐκαέργη,  
 θυγατέρες Βορέας, καὶ ἄρσενες οἱ τότε ἄριστοι  
 ἡμέων· οὐδ' οἷ γε πιλιμπετές οὔκαδ' ἔκοιτο,  
 εὖμοιροι δ' ἐγένοντο, καὶ ἀκλές οὔποτ' ἐκείνοι. 295  
 ἦ τοι Δηλιάδες μὲν, ὅτ' εὐήχης ὑμέναιος  
 ἦθεα κουράων μορμύσσεται, ἥλικα χαίτην  
 παρθενικαῖς,<sup>2</sup> παῖδες δὲ θέρος τὸ πρῶτον ἰούλων  
 ἄρσενες ἡλθείουσιν ἀπαρχόμενοι φορέουσιν.  
 Ἄστερή θυόεσσα, σὲ μὲν περί τ' ἀμφί τε νῆσοι 300  
 κύκλον ἐποιήσαντο καὶ ὡς χορὸν ἀμφεβάλλοντο·  
 οὔτε σιωπηλὴν οὔτ' ἄμοφον οὐλος ἐθείραις  
 Ἔσπερος, ἀλλ' αἰεὶ σε καταβλέπει ἀμφιβόητον.  
 οἱ μὲν ὑπαιεῖδουσι νόμον Λυκίοιο γέροντος,  
 ὃν τοι ἀπὸ Ξάνθοιο θεοπρόπος ἤγαγεν Ὠλήν· 305  
 αἱ δὲ ποδὶ πλήσσουσι χορίτιδες ἀσφαλές οὐδας.  
 δῆ τότε καὶ στεφάνοισι βαρύνεται ἱρὸν ἄγαλμα

<sup>1</sup> εἰσβαίνοντα Meineke.

<sup>2</sup> παρθενικαῖς marg. c; παρθενικαί.

"The famous Δωδωναῖον χαλκεῖον (Suid. s.v., Steph. Byz. s.v. Δωδώνη, cf. Strabo, vii. fr. 3) is discussed by A. B. Cook, "The Gong at Dodona" in *J.H.S.* xxii. (1902) p. 5 ff., who thinks the various allusions may be harmonized if we assume that the original "gong" was the row of resonant tripods round the sacred enclosure, and that later (say 4th century B.C.) these were replaced by a more elaborate gong consisting of two pillars, on one of which was mounted the figure of a boy holding a whip formed of three chains tipped

## HYMN IV

couch upon the ground, servants of the caldron<sup>a</sup> which is never silent—far first receive, as these offerings enter their country from afar. Next they come to the Holy town and mountains of the Malian land; and thence they sail across to the goodly Lelantian plain<sup>b</sup> of the Abantes; and then not long is the voyage from Euboea, since thy havens are nigh thereto. The first to bring thee these offerings from the fair-haired Arimaspi<sup>c</sup> were Upis and Loxo and happy Hecacrge, daughters of Boreas, and those who then were the best of the young men. And they returned not home again, but a happy fate was theirs, and they shall never be without their glory. Verily the girls of Delos, when the sweet-sounding marriage hymn affrights the maidens' quarters, bring offerings of their maiden hair to the maidens, while the boys offer to the young men the first harvest of the down upon their cheeks.

Asteria, island of incense, around and about thee the isles have made a circle and set themselves about thee as a choir. Not silent art thou nor noiseless when Hesperus of the curling locks looks down on thee, but ringing evermore with sound. The men sing the song of the old man of Lycia—the very song which the seer Olen<sup>d</sup> brought thee from Xanthos: the maidens of the choir beat with their feet the steadfast ground. Then, too, is the holy image laden

with buttons which, when moved by the wind, beat upon a bronze λέβης mounted upon the other pillar. Cf. Callim. fr. 111.

<sup>b</sup> In Boeotia.

<sup>c</sup> For the Arimaspi see Herod. iv. 13 ff.

<sup>d</sup> Prehistoric poet from Lycia (Xanthos is a river in Lycia); Herod. iv. 35 says he wrote the hymn sung at Delphi in honour of the Hyperborean maidens. Cf. Paus. ix. 27. 2, Suid. s.v. 'Ωλην.

# CALLIMACHUS

Κύπριδος ἀρχαίης ἀρήκου, ἣν ποτε Θησεὺς  
 εὔσατο σὺν παίδεσιν, ὅτε Κρήτηθεν ἀνέπλει.  
 οἳ χαλεπὸν μύκημα καὶ ἄγριον νῆα φυγόντες 310  
 Πασιφάης καὶ γναμπτὸν ἔδος σκολιοῦ λαβυρίνθου,  
 πότνια, σὸν περὶ βωμὸν ἐγειρομένου κιθαρισμοῦ  
 κύκλιον ὠρχήσαιντο, χοροῦ δ' ἡγήσατο Θησεύς.  
 ἔνθεν ἀειζώνοντα θεωρίδος ἱερὰ Φοῖβῳ  
 Κεκροπίδαι πέμπουσιν, τοπήνι νηὸς ἐκείνης. 315

Ἄστερίη πολύβωμε πολύλλιτε, τίς δέ σε ναύ-  
 της

ἔμπορος Λιγαίοιο παρήλυθε νηὶ θεούσῃ;  
 οὐχ οὕτω μεγάλοι μιν ἐπιπνείουσιν ἀῆται,  
 χρεῖώ δ' ὅττι τάχιστον ἄγει πλόον, ἀλλὰ τὰ λαίφη  
 ὠκτές ἐστείλαντο καὶ οὐ πάλιν αὖτις ἔβησαν, 320  
 πρὶν μέγαν ἢ<sup>1</sup> σέο βωμὸν ὑπὸ πλιγγῇσιν ἐλίξαι  
 ῥησσόμενον καὶ πρέμνον ὀδακτάσαι ἄγνόν ἐλαίης  
 χεῖρας ἀποστρέψαντας· ἃ Δηλιάς εὔρετο νύμφη  
 παίγνια κουρίζοντι καὶ Ἀπόλλωνι γελασύν.

ἰστίῃ ὧ νήσων εὐέστιε, χαῖρε μὲν αὐτῇ, 325  
 χαίροι δ' Ἀπόλλων τε καὶ ἦν ἐλοχεύσατο<sup>2</sup> Λητώ.

<sup>1</sup> μέγαν ἢ (ἢ) mss. ; μεγάλη Wilamowitz.

<sup>2</sup> ἦν ἐλοχεύσατο mss. ; ἢ ἐλ. Stephanus ; ἢ σφ' ἐλ. Meineke ;  
 ἢ 'νελ. Schneider ; ἦν ἐλοχεύσατο Wilamow.

<sup>a</sup> The Minotaur.

<sup>b</sup> Pasiphaë, daughter of Helios, wife of Minos, king of Crete.

<sup>c</sup> The ship in which Theseus carried to Crete the seven maidens and seven boys as an offering to the Minotaur.



## HYMN IV

with garlands, the famous image of ancient Cypris, whom of old Theseus with the youths established when he was sailing back from Crete. Having escaped the cruel bellowing and the wild son<sup>a</sup> of Pasiphaë<sup>b</sup> and the coiled habitation of the crooked labyrinth, about thine altar, O lady, they raised the music of the lute and danced the round dance, and Theseus led the choir. Hence the ever-living offerings of the Pilgrim Ship<sup>c</sup> do the sons<sup>d</sup> of Cecrops send to Phoebus, the gear of that vessel.

Asteria of many altars and many prayers, what merchant mariner of the Aegean passes by thee with speeding ship? Never do such mighty winds as that blow upon him, but though need urges the swiftest voyage that may be, yet they speedily furl their sails and go not on board again, ere they have circled thy great altar buffeted with blows and bitten the sacred trunk of the olive, their hands tied behind their backs.<sup>e</sup> These things did the nymph of Delos devise for sport and laughter to young Apollo.

O happy hearth of islands, hail to thyself! Hail also to Apollo and to her<sup>f</sup> whom Leto bare!

With the help of Ariadne, Theseus slew the monster (Plato, *Phaedo*, 58 b).

<sup>a</sup> The Athenians, who vowed that if Theseus came safely home they would send a *theopla* every year to Delos (Plato, *l.c.*).

<sup>b</sup> "In Delos it was the custom to run round the altar of Apollo and to beat the altar and, their hands tied behind their backs, to take a bite from the olive-tree" (schol.).

<sup>c</sup> Artemis.

## V.—ΕΙΣ ΛΟΥΤΡΑ ΤΗΣ ΠΑΛΛΑΔΟΣ

Ὅσσοι λωτροχόοι τῆς Παλλάδος ἔξιτε πᾶσαι,  
 ἔξιτε· τᾶν ἵππων ἄρτι φρυασσυμενᾶν  
 τᾶν ἱερᾶν ἐσάκουσι, καὶ ἅ θεὸς εὐτυκος ἔρπειν<sup>1</sup>.  
 σοῦσθέ νυν, ὦ ξανθαί, σοῦσθε Πηλεσγιάδες.  
 οὔποκ' Ἀθαναίῃ μεγάλως ἀπενίψατο πάχεις 5  
 πρὶν κόριν ἵππειῶν ἐξελάσαι λαγόνων,  
 οὐδ' ὅκα δὴ λύθρῳ πεπαλιγμένα πάντα φέροισα  
 τεύχεα τῶν ἀδίκων ἦνθ' ἀπὸ γηγενέων,  
 ἀλλὰ πολὺ πρᾶτιστον ὑφ' ἄρματος αὐχένας ἵππων  
 λυσαμένα παγαῖς ἔκλυσεν Ὠκεανῷ 10  
 ἰδρῶ καὶ ῥαθάμιγγας, ἐφοίβασεν δὲ παγέντα  
 πάντα χαλινοφάγων ἀφρὸν ἀπὸ στομάτων.

ὦ ἴτ' Ἀχαιάδες, καὶ μὴ μύρα μηδ' ἀλαβάστρως  
 (συρίγγων αἰὼ φθόγγον ὑπαξονίων<sup>2</sup>),  
 μὴ μύρα λωτροχόοι τῇ Παλλάδι μηδ' ἀλαβάστρως 15  
 (οὐ γὰρ Ἀθαναίῃ χρίματα μεικτὰ φιλεῖ)  
 οἴσετε μηδὲ κάτοπτρον· αἰὲ καλὸν ὄμμα τὸ τήνας  
 οὐδ' ὅκα τὰν Ἰδα<sup>3</sup> Φρυξὶ ἐδίκαζεν ἔριν,  
 οὔτ' ἐς ὀρείχαλκον μεγάλα θεὸς οὔτε<sup>4</sup> Σιμοῦντος  
 ἔβλειψεν δῖναν ἐς διαφαινομένην· 20

<sup>1</sup> ἔρπει MSS.

<sup>2</sup> ὑπαξόνιον c; ὑπ' ἀξονίων Schneider.

<sup>3</sup> Ἰδαν MSS.; corr. Bentley.

<sup>4</sup> οὐδ' . . . οὐδὲ MSS.; corr. Meineke.

## V.—ON THE BATH OF PALLAS

ALL ye that are companions of the Bath of Pallas, come forth, come forth! I heard but now the snorting of the sacred steeds, and the goddess is ready to go. Haste ye now, O fair-haired daughters of Pelasgus, haste! Never did Athena wash her mighty arms before she drave the dust from the flanks of her horses—not even when, her armour all defiled with filth, she returned from the battle of the lawless Giants; but far first she loosed from the car her horses' necks, and in the springs of Oceanus washed the flecks of sweat and from their mouths that champed the bit cleansed the clotted foam.

O come, daughters of Achaea, and bring not perfume nor alabasters (I hear the voice of the axle-naves!); bring not, ye companions of the Bath, for Pallas perfume nor alabasters<sup>a</sup> (for Athena loves not mixed unguents), neither bring ye a mirror. Always her face is fair, and, even when the Phrygian<sup>b</sup> judged the strife on Ida, the great goddess looked not into orichalc<sup>c</sup> nor into the transparent eddy of Simois, nor

<sup>a</sup> *i.e.* vessels made of alabaster, used especially to hold perfumes, *cf.* *N.T.* Matt. xxvi. 7, Mark xiv. 3, Luke vii. 37; Theophrast. *De odor.* 41.

<sup>b</sup> Paris.

<sup>c</sup> First mentioned Hesiod, *Shield* 122, Hom. *H. Aphr.* 9. Already to Plato it is only a name (τὸ νῦν ὀνομαζόμενον μόνον *Critias* 114 E, *cf.* schol. Apoll. Rh. iv. 973). Later it was identified with the mixture of copper and zinc which the Romans called *aurichalcum*, *i.e.* brass.

# CALLIMACHUS

οὐδ' Ἴηρα· Κύπρις δὲ διαυγέα χαλκὸν ἐλοῖσα  
 πολλάκι τὰν αὐτὰν δις μετέθηκε κῆμαν·  
 ἅ δέ, δις ἐξήκοντα διαθρέξαισα διαύλως,  
 οἶα παρ' Εὐρώτῃ τοῖ Λακεδαιμόνιοι  
 ἁστέρες, ἐμπερίμους ἐνετρίψιτο <sup>1</sup> λιτὰ λαβοῖσα <sup>2</sup> 25  
 χρίματα, τῆς ἰδίας ἔκγονα φυτυλιῶς·  
 ᾧ κῶρυι, τὸ δ' ἔρευθος ἀνέδραμε, πρίμιον οἶαν  
 ἢ ῥόδον ἢ σίβδας κύκκος ἔχει χροῖαν.  
 τῷ καὶ νῦν ἄρσεν τι <sup>3</sup> κομίζατε μῶνον <sup>4</sup> ἔλαιον,  
 ᾧ Καστωρ, ᾧ καὶ χρίεται Ἡρακλῆς· 30  
 οἷα τε καὶ κτένα οἱ παγχρύσειον, ὡς ἀπὸ χαίταν  
 πέζηται, λιπυρὸν σμικσαμένα πλόκαμον.  
 ἐξίθ' Ἀθηναίᾳ· πάρα τοι καταθύμιος ἴλα,  
 παρθενικαὶ μεγάλων παῖδες Ἀκεστοριδῶν <sup>5</sup>.  
 ὠβιῖνα, φέρεται δὲ καὶ ἅ Διομήδεος ἁσπὶς, 35  
 ὡς ἔθος Ἀργείων τοῦτο παλαιότερον  
 Εὐμύηδης ἐδίδαξε, τειν κεχαρισμένος ἱρεύς·  
 ὅς ποκα βουλευτὸν <sup>6</sup> γνοὺς ἐπὶ οἱ θάνατον  
 δᾶμον ἐτοιμάζοντα φυγᾷ τεὸν ἱρὸν ἄγαλμα  
 ἔρχετ' ἔχων, Κρεῖον δ' εἰς ὄρος ὠκίσσατο· 40  
 Κρεῖον ὄρος· σὲ δέ, δαῖμον, ἀπορρώγεσσιν ἔθηκεν  
 ἐν πέτραις, αἷς νῦν οὖνομα Παλλατίδες.

ἐξίθ' Ἀθηναίᾳ περσέπτολι, χρυσεοπήληξ,  
 ἵππων καὶ σακέων ὑδομένα πατάγῃ.

<sup>1</sup> ἐτρίψατο mss.; corr. Meineke.

<sup>2</sup> βυλοῖσα B.F.

<sup>3</sup> τι Bergk; τε.

<sup>4</sup> κομίζατε Schneider, μῶνον Ernesti; κομίσσατε μόνον.

<sup>5</sup> Ἀρεστοριδῶν Valckenae.

<sup>6</sup> ποτε βουλευτὸν mss.

<sup>a</sup> Tibull. i. 8. 22 "saepeque mutatas disposuisse comas."

<sup>b</sup> Castor and Pollux, known as stars to Eurip. *Iol.* 138 ff.,

## HYMN V

did Hera. But Cypris took the shining bronze and often altered and again altered the same lock.<sup>a</sup> But Pallas, after running twice sixty double courses, even as beside the Eurotas the Lacedaemonian Stars,<sup>b</sup> took and skilfully anointed her with simple unguents, the birth of her own tree. And, O maidens, the red blush arose on her, as the colour of the morning rose or seed of pomegranate. Wherefore now also bring ye only the manly olive oil, wherewith Castor and wherewith Heracles anoint themselves. And bring her a comb all of gold, that she may comb her hair, when she hath anointed her glossy tresses.

Come forth, Athena! A company pleasing to thy heart awaits thee, the maiden daughters of Acestor's mighty sons.<sup>c</sup> And therewithal, O Athena, is borne the shield of Diomedes, since this is the Argive custom which in olden days Eumedes<sup>d</sup> taught them: a priest who found favour with thee: who on a time, when he knew that the people were plotting and planning death for him, fled with thy holy image and dwelt on the Creion hill—dwelt on the hill of Creion and established thee, O goddess, on the rugged rocks, whose name is now the Pallatid rocks.

Come forth, Athena, Sacker of Cities, golden-helmeted, who rejoicest in the din of horse and etc.; their identification with the constellation Gemini was comparatively late.

<sup>a</sup> Ἀκεστοριδῶν has been unjustly suspected. It is quite correct and is a mere etymological variant for Ἀρεστοριδῶν, since ἀκέραιος = ἀπείραστος. See Hesych. s.vv.

<sup>d</sup> "Once when the Heracleidae came against the Orestidae, Eumedes, priest of Athena, was suspected by the Argives of wishing to betray the Palladium to the Heracleidae. Eumedes, being afraid, took the Palladium and came to the hill called Creion" (schol.).

# CALLIMACHUS

σάμερον ὑδροφόροι μὴ βάπτετε—σάμερον Ἄργος 45  
 πίνετ' ἀπὸ κρανῶν μηδ' ἀπὸ τῷ ποταμῷ,<sup>1</sup>  
 σάμερον αἱ δῶλαι τὰς κάλπιδας ἢ 'ς Φυσάδειαν  
 ἢ ἐς Ἀμυμώναν οἴσετε τὰν Δαναῶ.  
 καὶ γὰρ δὴ χρυσῷ τε καὶ ἄνθεσιν ὕδατα μίξας  
 ἥξει φορβαίων Ἰναχος ἐξ ὁρέων 50  
 τὰθίῃ'α τὸ λοετρὸν ἄγων καλόν. ἀλλά, Πελασγέ,  
 φράϊξο μὴ οὐκ ἐθέλων τὰν βυσίλειαν ἴδης.  
 ὅς κεν ἴδῃ γυνῖαν τὰν Παλλάδα τὰν πολιοῦχον,  
 τοῦργος ἐσοφεῖται τοῦτο πανυστάτιον.  
 πότνι' Ἀθαναία τὸ<sup>2</sup> μὲν ἔξιθι· μέσφα δ' ἐγώ τι 55  
 ταῖσδ' ἐρέω. μῦθος δ' οὐκ ἐμός, ἀλλ' ἐτέρων.

παῖδες, Ἀθαναίη νύμφαν μίαν ἔν ποκα (Ἡ)ῆβαις  
 πουλύ τι καὶ περὶ δὴ φίλιτο τὰν ἑταρᾶν,  
 ματέρα Τειρεσίη, καὶ οὐποκα χωρὶς ἔγεντο·  
 ἀλλὰ καὶ ἀρχαίων εὖτ' ἐπὶ (Ἡ)εσπείων 60  
 ἢ 'πὶ Κορωνείας ἢ εἰς Ἀλῖαρτον ἐλαύνου  
 ἱππως, Βοιωτῶν ἔργα διερχομένα,  
 ἢ 'πὶ Κορωνείας,<sup>3</sup> ἵνα οἱ τεθυωμένον ἄλσος  
 καὶ βωμοὶ ποταμῷ κείντ' ἐπὶ Κωραλίῳ·  
 πολλάκις ἂ δαίμων νιν ἐῷ ἐπεβάσατο δίφρῳ, 65  
 οὐδ' ὄυροι νυμφᾶν οὐδὲ χοροστασίαι  
 ἀδεύει τελέθεσκον, ὅκ' οὐχ ἀγείτο Χαρικλώ·  
 ἀλλ' ἔτι καὶ τήναν δάκρυα πόλλ' ἔμενεν,  
 καίπερ Ἀθαναία καταθύμιον ἔσσαν ἑταίραν.  
 δὴ ποκα<sup>4</sup> γὰρ πέπλων λυσαμένα περόνας 70  
 ἱππω ἐπὶ κράνῃ Ἑλικωνίδι καλὰ ρέοισα  
 λῶντο· μεσαμβρινὰ δ' εἶχ' ὄρος ἀσυχία.

<sup>1</sup> τῶν ποταμῶν MSS.

<sup>2</sup> σὺ MSS.

<sup>3</sup> There is much uncertainty about the text here. We assume a very bold epianaphora.

<sup>4</sup> ποτε MSS.

## HYMN V

shield. To-day, ye water-carriers, dip not your pitchers—to-day, O Argos, drink ye from the fountains and not from the river; to-day, ye handmaidens, carry your pitchers to Physadeia,<sup>a</sup> or Anymonē,<sup>b</sup> daughter of Danaus. For, mingling his waters with gold and with flowers, Inachus will come from his pastoral hills, bringing fair water for the Bath of Athena. But beware, O Pelasgian, lest even unwittingly thou behold the Queen. Whoso shall behold Pallas, Keeper of Cities, naked, shall look on Argos for this the last time. Lady Athena, do thou come forth, and meanwhile I shall say somewhat unto these. The story is not mine but told by others.

Maidens, one nymph of old in Thebes did Athena love much, yea beyond all her companions, even the mother of Teiresias, and was never apart from her. But when she drove her steeds towards ancient Thespieae or towards Coroneia or to Haliartus, passing through the tilled fields of the Bocotians—or toward Coroneia where her fragrant grove and altars are set by the river Curalius—often did the goddess set the nymph upon her car and there was no dalliance of nymphs nor sweet ordering of dance, where Chariclo<sup>c</sup> did not lead.

Yet even her did many tears await in the after days, albeit she was a comrade pleasing to the heart of Athena. One day those twain undid the buckles of their robes beside the fair-flowing Fountain of the Horse on Helicon and bathed; and noontide quiet

<sup>a</sup> Spring at Argos. Cf. Steph. Byz. s.v. "Ἀρ. 33; 15.

<sup>b</sup> Spring at Argos. Cf. Apollod. ii. 1. 5, Strabo 368, Paus. ii. 37, etc.

<sup>c</sup> Chariclo, wife of Eueres and mother of Teiresias.

# CALLIMACHUS

ἀμφότεραι λύοντο, μεσαμβριναὶ δ' ἔσαν ὥραι,  
 πολλὰ δ' ἀσυχία τῇῃ κατεῖχεν ὄρος.  
 Τειρεσίας δ' ἔτι μῶνος<sup>1</sup> ἡμῶ κυσὶν ἄρτι γένεια 75  
 περκάζων ἱερὸν χῶρον ἀνεστρέφεο·  
 διυάσας δ' ἄφατόν τι ποτὶ ῥόον ἤλυθε κράνας,  
 σχέτλιος· οὐκ ἐθέλων δ' εἶδε τὰ μὴ θεμιτά·  
 τὸν δὲ χολωσαμένα περ ὅμως προσέφασεν Ἀθάναι  
 “ τίς σε, τὸν ὑφθαλμῶς οὐκέτ' ἀποισόμενοι, 80  
 ὦ Εὐηρείδα, χαλεπὴν ὁδὸν ἄγαγε δαίμων; ”  
 ἃ μὲν ἔφα, παιδὸς δ' ὄμματα νύξ ἔλαβεν.<sup>2</sup>  
 ἐστάκη<sup>3</sup> δ' ἄφθογγος, ἐκόλλασαν γὰρ ἀνῖαι  
 γῶνατα καὶ φωνὰν ἔσχευ ἀμυχανία.  
 ἃ νύμφα δ' ἐβόασε “ τί μοι τὸν κῶρον ἔρεξας, 85  
 πότνια; τοιαῦται δαίμονες ἐστὲ φίλαι;  
 ὄμματα μοι τῷ παιδὸς ἀφείλεο. τέκνον ἄλαστε,  
 εἶδες Ἀθαναίας στήθεα καὶ λαγόνας,  
 ἀλλ' οὐκ ἀέλιον πάλιν ὄψαι. ὦ ἐμέ δειλάν,  
 ὦ ὄρος, ὦ Ἑλικῶν οὐκέτι μοι παριτέ, 90  
 ἧ μεγάλ' ἂντ' ὀλίγων ἐπράξαιο· δόρκας ὀλέσσας  
 καὶ πρόκας οὐ πολλὰς φάεα παιδὸς ἔχεις. ”  
 ἃ καὶ ἄμ<sup>4</sup> ἀμφοτέραισι φίλον περὶ παῖδα λαβοῖσα  
 μάτηρ μὲν γοερᾶν οἶτον<sup>5</sup> ἀηδονίδων  
 ἄγε βαρὺ κλαίοισα, θεὰ δ' ἐλέησεν ἐταίραν 95  
 καὶ νιν Ἀθαναία πρὸς τόδ' ἔλεξεν ἔπος  
 “ δῖα γύναι, μετὰ πάντα βαλεῦ πάλιν ὅσσα δι'  
 ὀργάν  
 εἶπας· ἐγὼ δ' οὗ τοι τέκνον ἔθηκ' ἀλαόν.  
 οὐ γὰρ Ἀθαναία γλυκερὸν πέλει ὄμματα παίδων  
 ἀρπύζειν· Κρόνιοι δ' ὦδε λέγοντι νόμοι· 100

<sup>1</sup> μῶνος MSS.

<sup>2</sup> ἔλαβεν Vindob. 318; ἔβαλεν other MSS.

<sup>3</sup> ἐστάκη Buttinann: ἐστάθη (ἐστάθη).



## HYMN V

held all the hill. Those two were bathing and it was the noontide hour and a great quiet held that hill. Only Teiresias, on whose cheek the dawn was just darkening, still ranged with his hounds the holy place. And, athirst beyond telling, he came unto the flowing fountain, wretched man! and unwillingly saw that which is not lawful to be seen. And Athena was angered, yet said to him: "What god, O son of Eëveres, led thee on this grievous way? hence shalt thou never more take back thine eyes!"

She spake and night seized the eyes of the youth. And he stood speechless; for pain glued his knees and helplessness stayed his voice. But the nymph cried: "What hast thou done to my boy, lady? Is such the friendship of you goddesses? Thou hast taken away the eyes of my son. Foolish child! thou hast seen the breast and body of Athena, but the sun thou shalt not see again. O me unhappy! O hill, O Helicon, where I may no more come, surely a great price for little hast thou exacted. Losing a few gazelles and deer, thou hast taken the eyes of my child."

Therewith the mother clasped her beloved child in both her arms and, wailing the heavy plaint of the mournful nightingale, led him away. And the goddess Athena pitied her comrade and spake to her and said: "Noble lady, take back all the words that thou hast spoken in anger. It is not I that made thy child blind. For no sweet thing is it for Athena to snatch away the eyes of children. But the laws of Cronus order thus: Whosoever shall behold any

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<sup>4</sup> ἀ καὶ ἀμ' Editor; ἀ (ἡ) μὲν.

<sup>5</sup> οἶκτον Stephanus.

# CALLIMACHUS

ὅς κε τιν' ἀθανάτων, ὅκα μὴ θεὸς αὐτὸς ἔλθαι,  
 ἀθρήσῃ, μισθῷ τοῦτον ἰδεῖν μεγάλῳ.  
 διὰ γύναι, τὸ μὲν οὐ παλινάγρετον αἰδοίτο  
 ἔργον· ἐπεὶ μοιρᾶν ὦδ' ἐπένησε<sup>1</sup> λῖνα,  
 ἀνίκα τὸ πρῶτόν νιν ἐγείναο· νῦν δὲ κομίζεις, 105  
 ὦ Ἐὐηρείδα, τέλθος ὑφειλούμενον.  
 πόσσα μὲν Ἄ Καδμῆϊς ἐς ὕστερον ἔμπυρα καυσεῖ,  
 πόσσα δ' Ἀρισταῖος, τὸν μόνον εὐχόμενοι  
 παῖδα, τὸν ἀβατὶν Ἀκταίονα, τυφλὸν ιδέσθαι.  
 καὶ τῆνος μέγας σύνδρομος Ἀρτέμιδος 110  
 ἐσσεῖτ'· ἀλλ' οὐκ αὐτὸν ὃ τε δρόμος αἶτ' ἐν ὄρεσσι  
 ῥυσσενται ξυναῖ τᾶμος ἐκαβολίαι,  
 ὅπποτ'<sup>2</sup> ἂν οὐκ ἐθέλων περ ἴδῃ χιρίεντα λοετρὰ  
 δαίμονος· ἀλλ' αὐταὶ τὸν πρὶν ἄνακτι κύνης  
 τουτάκι δειπνησεντι· τὰ δ' υἱεύς ὅστέμ μύτηρ 115  
 λεξεῖται δρυμῶς πάντας ἐπερχομένα·  
 ὀλβίσταν ἐρέει σε καὶ εὐαίωνα γενέσθαι,  
 ἐξ ὀρέων ἀλαδὸν παῖδ' ὑποδεξαμένα.<sup>3</sup>  
 ὦ ἐτάρα, τῷ μὴ τι μινύρεο· τῷδε γὰρ ἄλλα  
 τεύ χάριν ἐξ ἐμέθεν πολλὰ μενεῦντι γέρα. 120  
 μάντιν ἐπεὶ θησῷ νιν αἰοίδιμον ἐσσομένοισιν,  
 ἧ μέγα τῶν ἄλλων δῆ τι περισσότερον.  
 γυνασεῖται δ' ὄρνιχας, ὅς αἰσιος οἷ τε πέτονται  
 ἥλιθα καὶ ποίων οὐκ ἀγαθαὶ πτέρυγες.  
 πολλὰ δὲ Βοιωτοῖσι θεοπρόπα, πολλὰ δὲ Κάδμω 125  
 χρησεῖ, καὶ μεγάλοις ὕστερα Λαβδακίδαῖς.  
 δωσῷ καὶ μέγα βάκτρον, ὃ οἱ πόδας ἐς δέον ἀξεῖ,  
 δωσῷ καὶ βιότῳ τέρμα πολυχρόνιον.

<sup>1</sup> ἐπένησε Spanheim, Bentley; ἐπένευσε. <sup>2</sup> ὅπποτ' mss.

<sup>3</sup> ὑποδεξαμένα Meineke; an absolute solecism, but accepted by Wilamowitz and others.

<sup>a</sup> Autonoë.

<sup>b</sup> Actaeon, son of Aristaeus and Autonoë, was torn to

## HYMN V

of the immortals, when the god himself chooses not, at a heavy price shall he behold. Noble lady, the thing that is done can no more be taken back; since thus the thread of the Fates span when thou didst bear him at the first; but now, O son of Everes, take thou the issue which is due to thee. How many burnt offerings shall the daughter of Cadmus<sup>a</sup> burn in the days to come? how many Aristaeus?—praying that they might see their only son, the young Actaeon,<sup>b</sup> blind. And yet he shall be companion of the chase to great Artemis. But him neither the chase nor comradeship in archery on the hills shall save in that hour, when, albeit unwillingly, he shall behold the beauteous bath of the goddess. Nay, his own dogs shall then devour their former lord. And his mother shall gather the bones of her son, ranging over all the thickets. Happiest of women shall she call thee and of happy fate, for that thou didst receive thy son home from the hills—blind. Therefore, O comrade, lament not; for to this thy son—for thy sake—shall remain many other honours from me. For I will make him a seer to be sung of men hereafter, yea, more excellent far than any other. He shall know the birds—which is of good omen among all the countless birds that fly and what birds are of ill-omened flight. Many oracles shall he utter to the Boeotians and many unto Cadmus, and to the mighty sons of Labdacus in later days. Also will I give him a great staff which shall guide his feet as he hath need, and I will give him a long term of life. And he only,<sup>c</sup> when he dies,

pieces by his own dogs because he had seen Artemis bathing in Parthenius in the Gargaphian valley. Apollod. iii. 4. 4, Nonn. v. 287 ff., Ovid, *Met.* iii. 131 ff.

<sup>a</sup> Hom. *Od.* x. 494 f.

# CALLIMACHUS

καὶ μόνος, εὔτε θάνῃ, πεπνυμένος ἐν νεκύεσσι  
φοιτασεῖ, μεγάλῳ τίμιος Ἀγεσίλῃ." 130

ὥς φαμένα κατένευσε· τὸ δ' ἐντελὲς ᾧ κ' ἔπι νεύσῃ<sup>1</sup>

Παλλάς, ἐπεὶ μόνῃ Ζεὺς τό γε θυγατέρων  
δῶκεν Ἀθαναία, πατρώια πάντα φέρεσθαι,  
λωτροχόοι, μάτηρ δ' οὔτις ἔτικτε θεάν,  
ἀλλὰ Διὸς κορυφά. κορυφὰ Διὸς οὐκ ἐπινείει 135  
ψεύδεα <κοῦδὲ Διὸς ψεύδεται<sup>2</sup> > αἰ <ᾶ> θυγάτηρ.

ἔρχετ' Ἀθαναία νῦν ὑπρεκές· ἀλλὰ δέχεσθε  
τὰν θεόν, ᾧ κῶραι τῶργον<sup>3</sup> ὅσαις μέλεται,  
σύν τ' εὐαγορία σύν τ' εὐγίῃσιν σύν τ' ὀλολυγαῖς.  
χαῖρε θεά, κίδευ δ' Ἀργεος Ἰναχίῳ. 140  
χαῖρε καὶ ἐξελάοισα, καὶ ἐς πάλιν αὖτις ἐλάσσαις  
ἱππῳ, καὶ Δαναῶν κλᾶρον ἅπαντα σάω.

<sup>1</sup> ἐπι νεύσῃ Wilamowitz; ἐπινείσῃ.

<sup>2</sup> lacuna supplied by the Editor.

<sup>3</sup> τῶργον Boissonade; τῶργος.

## HYMN V

shall walk among the dead having understanding, honoured of the great Leader of the Peoples.<sup>a</sup>”

So she spake and bowed her head; and that word is fulfilled over which Pallas bows; since to Athena only among his daughters hath Zeus granted that she should win all things that belong to her sire, O companions of the Bath, and no mother bare that goddess, but the head of Zeus. The head of Zeus bows not in falsehood, and in falsehood his daughter hath no part.

Now comes Athena in very deed. O maidens, whose task it is, receive ye the goddess with pious greeting and with prayer, and with the voice of thanksgiving. Hail, goddess, and have thou Inachian Argos in thy keeping! Hail when thou drivest forth thy steeds, and home again mayst thou drive them with joy, and do thou preserve all the estate of the Danaans.

<sup>a</sup> Hades. The title *Ἀγροίλαος*, which was used of Hades by Aeschylus also (Athen. iii. 99 n), refers to his character as host of the dead (*οἱ πολλοί, οἱ πλείους*) and is to be compared with his titles *Πολυδέγμων* (Hom. *H. Dem.* 17, 31, 430), *Πολυδέκτης* (*ib.* 9), *Πολυσημάντωρ* (*ib.* 31), *Πανδοκεύς* (Lycophr. 655).

## VI.—ΕΙΣ ΔΗΜΗΤΡΑ

Τῷ καλῶν κατιόντος ἐπιφθέγγεσθε, γυναιῖκες,  
 “Δάματερ μέγα χαῖρε πολυτρόφε πουλυμέδιμνε.”  
 τὸν κάλαθον κατιόντα χαμαὶ θασεῖσθε βέβαλοι,<sup>1</sup>  
 μῆδ’ ἀπὸ τῷ τέγεος μῆδ’ ὑψόθεν ἀνγάσσησθε  
 μὴ παῖς μῆδ’ ἑνὶ μῆδ’ ἃ κατεχεύατο χαίταν, 5  
 μῆδ’ ὅκ’ ἀφ’ αὐαλέων στομάτων πτύωμες ἄπαστοι.  
 Ἔσπερος ἐκ νεφέων ἐσκέψατο πανίκα νεῖται,  
 Ἔσπερος, ὅστε πιεῖν Δαμάτερα μῶνος ἔπεισεν,  
 ἀρπαγίμας ὅκ’ ἄπυστα μετέστιχεν ἵχνια κώρας.  
 πότνια, πῶς σε δύναντο πόδες φέρειν ἔστ’ ἐπὶ  
 δυθμάς, 10  
 ἔστ’ ἐπὶ τῶς μέλανας καὶ ὅπα τὰ χρύσεια μᾶλα;  
 οὐ πίεις οὐτ’ ἄρ’ ἔδες τῆνον χρόνον οὐδὲ λοέσσαι.  
 τρὶς μὲν δὴ διέβας Ἀχελώιον ἀργυροδίναν,  
 τοσσάκι δ’ ἀενάων ποταμῶν ἐπέρασας ἕκαστον,

<sup>1</sup> Schol. Plato, *Sympr.* 218 B καὶ εἰ τις ἄλλος ἐστὶ βέβηλός τε καὶ ἀγροίκος, πύλας παμμεγάλους τοῖς ὤσιν ἐπίθεσθε] ἐντεῦθεν παρῴδησε Καλλιμαχος ἐν ὕμνῳ Δήμητρος καλῶν τὸ θύρας δ’ ἐπίθεσθε βέβηλοι.

<sup>a</sup> κατιόντος might mean “comes home” but probably it is safer to take it as “comes in procession.” Cf. κάθοδος Herondas i. 56.

<sup>b</sup> i.e. dedicated on arriving at puberty. Or “hath her hair unbound,” i.e. a maiden unwed. Cf. schol. μῆδ’ ἥτις ἀγαμός ἐστι. Scott, *Heart of Midlothian* chap. 22, says of Effie Deans on her trial: “Her . . . tresses . . . which,

## VI.—TO DEMETER

As the Basket comes, "greet it, ye women, saying "Demeter, greatly hail! Lady of much bounty, of many measures of corn." As the Basket comes, from the ground shall ye behold it, ye uninitiated, and gaze not from the roof or from aloft—child nor wife nor maid that hath shed her hair<sup>b</sup>—neither then nor when we spit from parched mouths fasting.<sup>c</sup> Hesperus from the clouds marks the time of its coming: Hesperus, who alone persuaded Demeter to drink, what time she pursued the unknown tracks of her stolen daughter.<sup>d</sup>

Lady, how were thy feet able to carry thee unto the West, unto the black<sup>e</sup> men and where the golden apples<sup>f</sup> are? Thou didst not drink nor didst thou eat during that time nor didst thou wash. Thrice didst thou cross Achelous with his silver eddies, and as often didst thou pass over each of the ever-flowing rivers, and thrice didst thou seat thee on

according to the custom of the country, unmarried women were not allowed to cover with any sort of cap, and which, alas! Effie dared no longer confine with the snood or riband which implied purity of maiden fame, now hung unbound."

<sup>c</sup> The second day of the Thesmophoria was a day of fasting, Nesteia.

<sup>d</sup> Persephone.

<sup>e</sup> The Aethiopians (schol.).

<sup>f</sup> The garden of the Hesperides.

# CALLIMACHUS

τρὶς δ' ἐπὶ Καλλιχόρῳ<sup>1</sup> χαμάδις ἐκαθίσσαο φρητὶ 15  
αὐσταλέα ἄποτός τε καὶ οὐ φάγες οὐδὲ λοέσσα.

μὴ μὴ ταῦτα λέγωμες ἅ δ' ἀκρυν ἄγαγε Διοῖ·  
κάλλιον, ὥς πολίεσσιν ἐαδότα<sup>2</sup> τέθμια δῶκς·  
κάλλιον, ὥς καλάμιαν τε καὶ ἱερὰ δράγματα πρᾶτα  
ἄσταχύωι ἀπέκοψε καὶ ἐν βόας ἦκε πατῆσαι, 20  
ἀνίκα Τριπτόλεμος ἀγαθὰν ἐδιδάσκετο τέχνην·  
κάλλιον, ὥς, ἵνα καὶ τις ὑπερβασίας<sup>3</sup> ἀλέηται,  
π . . . . . ἰδέσθαι<sup>4</sup>

οὐπῶ τὰν Κρινίδειν, ἔτι Δώτιον ἱρὸν ἔναιον,  
τὴν δ'<sup>5</sup> αὐτᾷ καλὸν ἄλσος ἐποιήσαντο Πελασοῖ 25  
δένδρεσιν ἀμφιλαφές· διὰ κεν μόλις ἦνθεν οἰστός·  
ἐν πίτυς, ἐν μεγάλαι πετέλαι ἔσαι, ἐν δὲ καὶ ὄχνηι,  
ἐν δὲ καλὰ γλυκύμαλα· τὸ δ' ὥστ' ἀλέκτρινον ὕδωρ  
ἐξ ἀμαρῶν ἀνέθυε. θεὰ δ' ἐπεμαίνετο χώρῳ  
ὅσσον Ἐλευσίνι, Τριόπῳ θ'<sup>6</sup> ὅσον, ὀκκόσον Ἐννα. 30

ἀλλ' ὅκα Τριοπίδαισιν ὁ δεξιὸς ἄχθετο δαίμων,  
τουτάκις ἅ χεῖρων Ἐρυσίχθονος ἄψατο βωλά·  
σεύατ' ἔχων θεράποντας εἴκοσι, πάντας ἐν ἀκμᾷ,  
πάντας δ' ἀνδρογίγαντας ὅλαν πόλιν ἀρκίος ἄραι,  
ἀμφοτέρων πελέκεσσι καὶ ἀξίναισιν ὀπλίσσας, 35  
ἐς δὲ τὸ τᾶς Δάματρος ἀναιδέες ἔδραμον ἄλσος.  
ἧς<sup>7</sup> δέ τις αἴγειρος, μέγα δένδρεον αἰθέρι κύρον,  
τῷ δ' ἔπι ταὶ νύμφαι ποτὶ τῶνδ' ἐφιδώντο,

<sup>1</sup> τρὶς δ' ἐπὶ καλλι . . . only is preserved in A; the lacuna is supplied in F and late mss.

<sup>2</sup> πολίεσσιν ἐα . . . A; lacuna supplied in F.

<sup>3</sup> ὑπερβα . . . A; lacuna supplied in F etc.

<sup>4</sup> π . . . A; . . . ἰδέσθαι pd.

<sup>5</sup> τὴν δ' mss.; τεῖδ' Schneider.

<sup>6</sup> τριόπῳ θ' LM; Τριοπᾶδ' Schneider; τριόπαιδ' AF;  
τριόπῳ θ' d.

<sup>7</sup> ἧς d· ἧν.



## HYMN VI

the ground beside the fountain Callichorus,<sup>a</sup> parched and without drinking, and didst not eat nor wash.

Nay, nay, let us not speak of that which brought the tear to Deo<sup>b</sup>! Better to tell how she gave to cities pleasing ordinances; better to tell how she was the first to cut straw and holy sheaves of corn-ears and put in oxen to tread them, what time Triptolemus<sup>c</sup> was taught the good craft; better to tell—a warning to men that they avoid transgression—how [she made the son of Triopas hateful and pitiful]<sup>d</sup> to see.

Not yet in the land of Cnidus,<sup>e</sup> but still in holy Dotium<sup>f</sup> dwelt the Pelasgians and unto thyself they made a fair grove abounding in trees; hardly would an arrow have passed through them. Therein was pine, and therein were mighty elms, and therein were pear-trees, and therein were fair sweet-apples; and from the ditches gushed up water as it were of amber. And the goddess loved the place to madness, even as Eleusis, as Triopum,<sup>g</sup> as Enna.<sup>h</sup>

But when their favouring fortune became wroth with the Triopidae, then the worse counsel took hold of Erysichthon.<sup>i</sup> He hastened with twenty attendants, all in their prime, all men-giants able to lift a whole city, arming them both with double axes and with hatchets, and they rushed shameless into the grove of Demeter. Now there was a poplar, a great tree reaching to the sky, and thereby the nymphs were wont to sport at noontide. This poplar

<sup>a</sup> Callichorus, well (φρέαρ) at Eleusis, Paus. i. 38. 6.

<sup>b</sup> Demeter.

<sup>c</sup> Son of Celeus, was taught agriculture by Demeter.

<sup>d</sup> The lacuna is supplied in LM: <θήκατο Τριοπίδην ἐχθρόν  
καὶ οἰκτρὸν>. <sup>e</sup> In Caria. <sup>f</sup> In Thessaly.

<sup>g</sup> i.e. Triopium in Caria. <sup>h</sup> In Sicily. <sup>i</sup> Son of Triopas.

# CALLIMACHUS

ἃ πράτα πλαγεῖσαι κακὸν μέλος ἴαχεν ἄλλαις.  
 ᾗσθητο Δαμάττηρ, ὅτι οἱ ξύλον ἱερὸν ἄλγει, 40  
 εἶπε δὲ χωσαμένα "τίς μοι καλὰ δένδρεα κόπτει;"  
 αὐτίκα Νικίππα, τάν οἱ πόλις ἀράτειραν  
 δαμοσίαν ἔστασαν, εἷσατο, γέντο δὲ χειρὶ  
 στέμματα καὶ μάκωνα, κατωμαδίαν δ' ἔχε κλᾶδα.  
 φᾶ δὲ παραψύχοισι κακὸν καὶ ἀναιδέα φῶτα 45  
 "τέκνον, ὅτις τὰ θεοῖσιν ἀνειμένα δένδρεα κόπτεις,  
 τέκνοι· ἐλίνυσον, τέκνον πολύθεστε τοκεῦσι,  
 παῦεο καὶ θερύποντας ἀπότρεπε, μή τι χαλεφθῇ  
 πότνια Δαμάττηρ, τὰς ἱερὸν ἐκκερατίζεις."  
 τὰν δ' ἄρ' ὑποβλέψας χαλεπώτερον ἢ ἐκ κυναγὸν 50  
 ὤρεσιν ἐν Τμαρίοισιν ὑποβλέπει ἄνδρα λείαινα  
 ὠμοτόκος, τὰς φαντὶ πέλειν βλοσυρώτατον ὄμμα,  
 "χάζευ," ἔφα, "μή τοι πέλεκυν μέγαν ἐν χροῖ πάξω.  
 ταῦτα δ' ἐμὸν θησεῖ στεγανὸν δόμιον, ᾧ ἐνι δαίτας  
 αἰὲν ἐμοῖς ἐτάροισιν ἄδην θυμαρέας ἀξῶ." 55  
 εἶπεν ὁ παῖς, Νέμεσις δὲ κακὰν ἐγράψατο φωνάν.  
 Δαμάττηρ δ' ἄφατόν τι κοτέσσατο, γείνατο<sup>1</sup> δ' ἃ<sup>2</sup> θεύς·  
 ἴθματα μὲν χέρσω, κεφαλὰ δέ οἱ ἄψατ' Ὀλύμπω.  
 οἱ μὲν ἄρ' ἡμιθνήτες, ἐπεὶ τὰν πότνιαν εἶδον,  
 ἐξαπίνης ἀπόρουσαν ἐνὶ δρυσὶ χαλκὸν ἀφέντες· 60  
 ἃ δ' ἄλλως μὲν ἔασεν, ἀναγκαίᾳ γὰρ ἔποντο  
 δεσποτικὰν ὑπὸ χεῖρα, βαρὺν δ' ἀπαμείβατ' ἄνακτα  
 "ναὶ ναί, τεύχεο δῶμα, κύον, κύον, ᾧ ἐνι δαίτας

<sup>1</sup> γείνατο MSS. ; γείνετο Schneider.

<sup>2</sup> ἃ MSS. ; αὐ Bergk.

" "As priestess" (schol.).

<sup>b</sup> Tmarus, mountain near Dodona in Epirus.

<sup>c</sup> For strict sense of ὠμοτόκος see note on *Hymn* iv. 120. Here it is no more than τοκάς "with cubs" as in Eur. *Med.* 187 τοκάδος δέργμα λέοντος.

<sup>d</sup> Nemesis takes note of presumptuous acts and words, Plato, *Laws* 717 D. Nonn. Dion. i. 481 imitates Callimachus.

## HYMN VI

was smitten first and cried a woeful cry to the others. Demeter marked that her holy tree was in pain, and she was angered and said: "Who cuts down my fair trees?" Straightway she likened her to Nicippe, whom the city had appointed to be her public priestess, and in her hand she grasped her fillets and her poppy, and from her shoulder hung her key.<sup>a</sup> And she spake to soothe the wicked and shameless man and said: "My child, who cuttest down the trees which are dedicated to the gods, stay, my child, child of thy parents' many prayers, cease and turn back thine attendants, lest the lady Demeter be angered, whose holy place thou makest desolate." But with a look more fierce than that wherewith a lioness looks on the hunter on the hills of Tmarus<sup>b</sup>—a lioness with new-born cubs,<sup>c</sup> whose eye they say is of all most terrible—he said: "Give back, lest I fix my great axe in thy flesh! These trees shall make my tight dwelling wherein evermore I shall hold pleasing banquets enough for my companions." So spake the youth and Nemesis<sup>d</sup> recorded his evil speech. And Demeter was angered beyond telling and put on her goddess shape. Her steps touched the earth, but her head reached unto Olympus.<sup>e</sup> And they, half-dead when they beheld the lady goddess, rushed suddenly away, leaving the bronze axes in the trees. And she left the others alone—for they followed by constraint beneath their master's hand—but she answered their angry king: "Yea, yea, build thy house, dog, dog,<sup>f</sup> that thou art, wherein

<sup>a</sup> From Hom. *Il.* iv. 443 "Ἐπὶ οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαλεῖ. Cf. Verg. *A.* iv. 177, x. 767, Nonn. xxix. 320.

<sup>f</sup> Cf. *Aitia* iii. 1. 4.

# CALLIMACHUS

ποιησεῖς· θαμινὰ γὰρ ἐς ὕστερον εἰλαπίναι τοι.”  
 ἃ μὲν τόσσ’ εἰποῖς, Ἑρυσίχθονι τευχε πονηρά. 65  
 αὐτίκα οἱ χαλεπὸν τε καὶ ἄγριον ἔμβαλε λιμὸν  
 αἴθωνα κρατερόν, μεγάλη δ’ ἐστρεύγετο νύσσα.  
 σχέτλιος, ὅσσα πᾶσαιτο τόσων ἔχεν ἡμερος αὐτῆς.  
 εἵκατι δαῖτα πένοντο, δυνάδεκα δ’ οἶνον ἀφυσσον·  
 τόσσα Διώνυσον γὰρ ἅ καὶ Δάματρα χαλέπτει. 70  
 καὶ γὰρ τῇ Δάματρι συνωργίσθη Διώνυσος.  
 οὔτε ἰν εἰς ἐράνως οὔτε ξυνδείπνια πέμποι  
 αἰδόμενοι γονέες, προχωινὰ δ’ εὐρίσκετο πᾶσα.  
 ἦνθον Ἰτωνιάδος νιν Ἀθαναίας ἐπ’ ἄεθλα  
 Ὀρμενίδαι καλέοντες· ἀπ’ οἷν ὀρνήσιτο μίτιη 75  
 “οὐκ ἔνδοι, χθιζὸς γὰρ ἐπὶ Κραινῶνα βέβακε  
 τέλθος ἀπαιτησῶν ἑκατὸν βόας.” ἦνθε Πολυξώ,  
 μάτηρ Ἀκτορίωνος, ἐπεὶ γάμον ἄρτυε παιδί,  
 ἀμφοτέρων Τριόπαν τε καὶ νῆα κυκλήσκοισα.  
 τὰν δὲ γυνὰ βαρύθυμος ἀμείβετο δάκρυ χέουσα 80  
 “νεῖται τοι Τριόπας, Ἑρυσίχθονα δ’ ἤλασε κάπρος  
 Πίνδον ἀν’ εὐάγκειαι, ὃ δ’ ἐννέα φάεα κεῖται.”  
 δειλαία φιλότεκνε, τί δ’ οὐκ ἐφεύσας, μάτηρ;  
 δαίνυνεν εἰλαπίναν τις· “ἐν ἀλλοτρίοις Ἑρυσίχθων.”  
 ἄγετό τις νύμφαν· “Ἑρυσίχθονα δίσκος ἔτυψεν,” 85  
 ἢ “ἔπεσ’ ἐξ ἵππων,” ἢ “ἐν Ὀθρυϊοίμινι ἀμιθρεῖ.”<sup>1</sup>  
 ἐνδόμυχος δῆπεια πανάμερος εἰλαπιναστὰς  
 ἦσθιε μυρία πάντα· κακὰ δ’ ἐξάλλετο γαστήρ  
 αἰεὶ μᾶλλον ἔδοντι, τὰ δ’ ἐς βυθὸν οἷα θαλάσσας  
 ἀλεμάτως ἀχάριστα κατέρρεεν εἶδατα πάντα. 90  
 ὡς δὲ Μίμαντι χιών, ὡς ἀελίῳ ἐνι πλαγγών,

<sup>1</sup> ἀμιθρεῖ Ruhnken, Valekenae; ἀμι- Α, ἀμ’ Ε, ἀριθμεῖ δ; ἀμέλγει F.

<sup>a</sup> Eponymous king of Ormenion in Thessaly.

<sup>b</sup> So called from her cult at Itone in Thessaly.

## HYMN VI

thou shalt hold festival; for frequent banquets shall be thine hereafter." So much she said and devised evil things for Erysichthon. Straightway she sent on him a cruel and evil hunger—a burning hunger and a strong—and he was tormented by a grievous disease. Wretched man, as much as he ate, so much did he desire again. Twenty prepared the banquet for him, and twelve drew wine. For whatsoever things vex Demeter, vex also Dionysus; for Dionysus shares the anger of Demeter. His parents for shame sent him not to common feast or banquet, and all manner of excuse was devised. The sons of Ormenus<sup>a</sup> came to bid him to the games of Itonian Athene.<sup>b</sup> Then his mother refused the bidding: "He is not at home; for yesterday he is gone unto Crannou to demand a debt of a hundred oxen." Polyxo<sup>c</sup> came, mother of Actorion—for she was preparing a marriage for her child—inviting both Triopas and his son. But the lady, heavy-hearted, answered with tears: "Triopas will come, but Erysichthon a boar wounded on Pindus of fair glens and he hath lain abed for nine days." Poor child-loving mother, what falsehood didst thou not tell? One was giving a feast: "Erysichthon is abroad." One was bringing home a bride: "A quoit hath struck Erysichthon," or "he hath had a fall from his car," or "he is counting his flocks on Othrys."<sup>d</sup> Then he within the house, an all-day banqueter, ate all things beyond reckoning. But his evil belly leaped all the more as he ate, and all the eatables poured, in vain and thanklessly, as it were into the depths of the sea. And even as the snow upon Mimas,<sup>e</sup> as a wax doll in the sun, yea, even more

<sup>c</sup> Unknown.

<sup>d</sup> Mountain in Thessaly.

<sup>e</sup> *Hymn* iv. 67 n.

# CALLIMACHUS

καὶ τούτων ἔτι μείζον ἐτάκετο μέσφ' ἐπὶ νευράς·  
 δειλαίω ἱνὲς τε καὶ ὅστέα μῶνον ἔλειφθεν.  
 κλαῖε μὲν ἁ μάτηρ, βαρὺ δ' ἔστενον αἱ δὺ' ἀδελφαὶ  
 χῶ μαστὸς τὸν ἔπωνε καὶ αἱ δέκυ πολλάκι δῶλαι. 95  
 καὶ δ' αὐτὸς Ἰριόπας πολιαῖς ἐπὶ χεῖρας ἔβαλλε,  
 τοῖα τὸν οὐκ αἶοντα Ποσειδάωνι καλιστρέων·  
 “ψευδοπάτωρ ἰδὲ τόνδε τευῦ τρίτον, εἴπερ ἐγὼ μὲν  
 σεῦ τε καὶ Αἰολίδος Κανίκαας γένος, αὐτὰρ ἐμείο  
 τοῦτο τὸ δέιλαιον γένετο βρέφος· αἴθε γὰρ αὐτὸν 100  
 βλητὸν ὑπ' Ἀπόλλωνος ἐμαὶ χεῖρες ἐκτερέϊξαν·  
 νῦν δὲ κακὰ βούβρωστις ἐν ὀφθαλμοῖσι κάθηται.  
 ἦ οἱ ἀπόστασον χαλεπὰν νόσον ἢ εἰν αὐτὸς  
 βόσκε λαβῶν· ἀμαὶ γὰρ ἀπειρήκαντι τράπεζαι.  
 χῆραι μὲν μάνδραι, κενεαὶ δέ μοι αὐλίες ἦδη 105  
 τετραπόδων, ἦδη γὰρ ἀπαρνήσαντο μάγειροι.”  
 ἀλλὰ καὶ οὐρῆας μεγαλὰν ὑπέλυσαν ἀμαξῆν,  
 καὶ τὰν βῶν ἔφαγεν, τὰν Ἑστίαν ἔτρεφε μάτηρ,  
 καὶ τὸν ἀεθλοφόρον καὶ τὸν πολεμήιον ἵππον,  
 καὶ τὰν αἰλουρον, τὰν ἔτρεμε θηρία μικκά. 110  
 μέσφ' ὅκα μὲν Ἰριόπας δόμοις ἐνὶ χρήματα κείμεν,  
 μῶνοι ἄρ' οἰκεῖοι θάλαμοι κακὸν ἠπίσταντο.  
 ἀλλ' ὅκα τὸν βαθὺν οἶκον ἀνεξήραν<sup>1</sup> ὀδόντες,  
 καὶ τόχ' ὁ τῷ βασιλῆος ἐνὶ τριόδοισι καθῆστο  
 αἰτίζων ἀκόλως τε καὶ ἑκβολα λύματα δαιτός. 115

<sup>1</sup> ἀνεξήραν Ernesti; ἀνεξήραινον MSS.

<sup>a</sup> Canace, daughter of Aeolus and Enarete, mother by Poseidon of Triopas (Diod. v. 61, Apollod. i. 7, iii. 4).

<sup>b</sup> This rendering, which takes βούβρωστις as abstract for concrete, seems better than “gluttony sits in his eyes.”

<sup>c</sup> The Greek μάγειρος is butcher as well as cook.

<sup>d</sup> At libations and sacrifices the first and last offerings were made to Hestia, the goddess of the family hearth.

## HYMN VI

than these he wasted to the very sinews: only sinews and bones had the poor man left. His mother wept, and greatly groaned his two sisters, and the breast that suckled him and the ten handmaidens over and over. And Triopas himself laid hands on his grey hairs, calling on Poseidon, who heeded not, with such words as these: "False father, behold this the third generation of thy sons—if I am son of thee and of Canace,<sup>a</sup> daughter of Aeolus, and this hapless child is mine. Would that he had been smitten by Apollo and that my hands had buried him! But now he sits an accursed glutton before mine eyes.<sup>b</sup> Either do thou remove from him his cruel disease or take and feed him thyself; for my tables are already exhausted. Desolate are my folds and empty my byres of four-footed beasts; for already the cooks<sup>c</sup> have said me "no."

But even the mules they loosed from the great wains and he ate the heifer that his mother was feeding for Hestia<sup>d</sup> and the racing horse and the war charger, and the cat at which the little vermin trembled.

So long as there were stores in the house of Triopas, only the chambers of the house were aware of the evil thing; but when his teeth dried up the rich house, then the king's son sat at the crossways,<sup>e</sup> begging for crusts and the cast out refuse of the

Hence the proverb ἀφ' Ἑστίας ἀρχέσθαι, which sometimes approaches the sense of τὴν ἀφ' ἑρᾶς κινεῖν, indicating a last desperate move, or something thorough-going (cf. Germ. "von Hause aus." Plato, *Euthyphr.* 3 A, etc.).

<sup>a</sup> There seems to be a reference to the disposal of rubbish at the crossways, Aesch. *Cho.* 97 with schol., and offerings made to Hecate there, Aristoph. *Plut.* 594 with schol. Harpocr. s.v. ὀνυθόμια. It seems possible that Hecate's name Eucoline is a euphemism for Acoline (ἀκολος).

# CALLIMACHUS

Δάματερ, μὴ τήνος ἐμὶν φίλος, ὅς τοι ἀπεχθής,  
 εἷη μηδ' ὁμοτοίχος· ἐμοὶ κακογείτονες ἐχτροί.  
 ἄσατε<sup>1</sup> παρθενικαί, καὶ ἐπιφθέγξασθε τεκοῖσαι  
 “Δάματερ μέγα χαῖρε πολυτρόφε πουλυμέδιμνε.”  
 χῶς υἱ<sup>2</sup> τὸν κάλαθον λευκότριχες ἵπποι ἄγοντι 120  
 τέσσαρες, ὥς ἀμὶν μεγάλα θεὸς εὐρυάνασσα  
 λευκὸν ἔαρ, λευκὸν δὲ θέρος καὶ χεῖμα φέροισα  
 ἡξεῖ καὶ φθινόπωρον, ἔτος δ' εἰς ἄλλο φυλαξεῖ.  
 ὥς δ' ἀπεδίλωτοι καὶ ἀνάμπυκες ἄστν πατεῦμες,  
 ὥς πόδας, ὥς κεφαλὰς παναπηρέας ἔξομες αἰεῖ. 125  
 ὥς δ' αἱ<sup>3</sup> λικνοφόροι χρυσῶ πλέυ λίκνα φέροντι,  
 ὥς ἡμέες τὸν χρυσὸν ἀφειδέυ πασαίμεσθα.  
 μέσφα τὰ τὰς πόλιος πρυτανήμια τὰς ἀτελέστως,  
 τὰς δὲ τελεσφορέας<sup>4</sup> ποτὶ τὰν θεὸν ἄχρῃς ὁμαρτεῖν,  
 αἵτινες ἐξήκοντα κατώτεραι· αἱ δὲ<sup>5</sup> βαρεῖαι 130  
 χᾶτις Ἑλεθυῖα τείνει χέρμια χᾶτις ἐν ἄλγῃ,  
 ὥς ἅλῃς, ὥς αὐτᾶν ἱκανὸν γόνυ· ταῖσι δὲ Δηῷ  
 δωσει πάντ' ἐπίμεσται καὶ ὥς ποτὶ ναὸν ἵκωνται.  
 χαῖρε θεὰ καὶ τάνδε σάω πόλιν ἐν θ' ὁμονοία  
 ἐν τ' εὐηπελία, φέρε δ' ἀγρόθι νόστιμα πάντα· 135  
 φέρβε βόας, φέρε μᾶλα, φέρε στάχυν, οἷσε θερισμόν,  
 φέρβε καὶ εἰράναν, ἣν' ὅς ἄροσε τήνος ἀμάση.<sup>6</sup>  
 ἴλαθί μοι τρίλλιστε μέγα κρείοισα θεάων.

<sup>1</sup> ἄσατε F; om. AF.

<sup>2</sup> χῶς αἱ Stephanus; χῶσαι.

<sup>3</sup> ὥς αἱ mss.; corr. Meineke.

<sup>4</sup> τελεσφορίας mss.; corr. T. Bentley.

<sup>5</sup> αἱ τε mss.; corr. Ernesti.

<sup>6</sup> ἀμάση Stephanus; ἀμάσ(σ)ει mss., which may be right, cf. fr. incert. 16.



## HYMN VI

feast. O Demeter, never may that man be my friend who is hateful to thee, nor ever may he share party-wall with me; ill neighbours I abhor.

Sing, ye maidens, and ye mothers, say with them: "Demeter, greatly hail! Lady of much bounty, of many measures of corn." And as the four white-haired horses convey the Basket, so unto us will the great goddess of wide dominion come bringing white spring and white harvest and winter and autumn, and keep us to another year. And as unsandalled and with hair unbound we walk the city, so shall we have foot and head unharmed for ever. And as the van-bearers bear vans<sup>a</sup> full of gold, so may we get gold unstinted. Far as the City Chambers let the uninitiated follow, but the initiated even unto the very shrine of the goddess—as many as are under sixty years. But those that are heavy<sup>b</sup> and she that stretches her hand to Eileithyia and she that is in pain—sufficient it is that they go so far as their knees are able. And to them Deo shall give all things to overflowing, even as if they came unto her temple.

Hail, goddess, and save this people in harmony and in prosperity, and in the fields bring us all pleasant things! Feed our kine, bring us flocks, bring us the corn-ear, bring us harvest! and nurse peace, that he who sows may also reap. Be gracious, O thrice-prayed for, great Queen of goddesses!

<sup>a</sup> *λίκνα*, skull-shaped baskets, used for offering first-fruits to the gods (*cf.* Hesych. *s.v.* *λείκνα*), also for winnowing corn and for cradles. Equivalent to Latin *vanus*, whence our "van" and "fan."

<sup>b</sup> *βαρεῖα* has the ambiguous sense of heavy with age (Soph. *O.T.* 17) or heavy with child—Lat. *gravida*.

## ΕΠΙΓΡΑΜΜΑΤΑ

### I.

Ξείνος Ἀταρνεΐτης τις ἀνείρετο Πιττακὸν οὕτω  
τὸν Μυτιληνῶϊον, παῖδα τὸν Ὑρράδιον<sup>1</sup>.  
“ἅττα γέρον, δοιὸς με καλεῖ γάμος· ἡ μία μὲν δὴ  
νύμφη καὶ πλούτῳ καὶ γενεῇ κατ’ ἐμέ,  
ἡ δ’ ἑτέρη προβέβηκε· τί λῶϊον; εἰ δ’ ἄγε σύμ μοι 5  
βούλευσον, ποτέρην εἰς ὑμέναιον ἄγω.”  
εἶπεν· ὁ δὲ σκίπωνα, γεροντικὸν ὄπλον, αἰέρας,  
“ἥνιδε, κεῖνοί σοι πᾶν ἐρέουσιν ἔπος.”  
οἱ δ’ ἄρ’ ὑπὸ πληγῇσι θαῶς βέμβικας ἔχοντες  
ἔστρεφον εὐρείῃ παῖδες ἐνὶ τριόδῳ. 10  
“κείνων ἔρχεο,” φησί, “μετ’ ἵχνια.” χῶ μὲν ἐπέστη  
πλησίον· οἱ δ’ ἔλεγον· “τὴν κατὰ σαυτὸν ἔλα.”  
ταῦτ’ αἰὼν ὁ ξείνος ἐφείσατο μείζονος οἴκου  
δράξασθαι, παίδων κληδὼνα<sup>2</sup> συνθέμενος,

<sup>1</sup> Ὑρράδιον Schneider; Ὑρραδίον.

<sup>2</sup> κληδὼνι Diog.

<sup>a</sup> In Mysia.

<sup>b</sup> One of the Seven Wise Men.

<sup>c</sup> The peculiar Aeolic form of patronymic in -άδιος is attested by the Greek grammarians (Beckker, *Anecd.* ii. 634, Cramer, *Anecd. Ox.* iv. 326, etc.), who mention that Pittacus

## EPIGRAMS

### I.

A stranger from Atarneus<sup>a</sup> thus asked Pittacus<sup>b</sup> of Mytilene, the son of Hyrrhas<sup>c</sup>: "Reverend Father, two marriages invite me. One lady is my equal in wealth and blood: the other is above my station. Which is better? Come advise me whether of those I should lead to the altar."

So he spake: and Pittacus lifted up his staff, the old man's weapon, and said: "Lo! these yonder shall tell thee all." Now these were boys who at a wide crossing were spinning their swift tops with blows of the lash. "Follow their tracks," saith he. And the stranger stood by them: and they were saying: "Keep your own rank!<sup>d</sup>" When the stranger heard the words, he laid to heart the saying of the boys and spared to grasp at the greater estate. Now,

was called Hyrrhadius as son of Hyrrhas. But it is very likely that *Ἰππάρχου* is right here.

<sup>a</sup> The phrase *τὴν κατὰ σῶντὸν ἑλα* = "drive your own line," or "path" was a proverb. Suidas *s.v.*, who gives not quite a correct rendering ("Seem to be what you are"), says some attributed it to the Pythian oracle, some to Solon, some to Chilon. It is hinted at by Aesch. *Prom.* v. 887 ff., where schol. A attributes it to Pittacus. It is imitated Aristoph. *Clouds* 25 *ἔλαυνε τὸν σῶντοῦ δρόμον*. A. Hauvette—"c'est-à-dire pousse la toupie qui est à ta portée, à ta hauteur"—quite misunderstands the phrase.

## CALLIMACHUS

τὴν δ' ὀλίγην ὥς κεῖνος ἐς οἰκίον ἤγετο νύμφην. 15  
οὕτω καὶ σύ γ' ἰὼν<sup>1</sup> τὴν κατὰ σαυτὸν ἔλα.

*A.P.* vii. 89, *Diog. Laert.* i. 79 f.

## II.

Εἰπέ τις, 'Πράκλειτε, τεὸν μόρον, ἐς δέ με δάκρυ  
ἤγαγεν, ἐμνήσθην δ' ὅσάκις ἀμφότεροι  
ἦλιον ἐν λέσχη κατεδύσαμεν· ἀλλὰ σὺ μὲν πού,  
ξεῖν' Ἀλικαρινησεῦ, τετράπαλαι σποδιή· 5  
αἱ δὲ τεαὶ ζώουσιν ἀηδόνες, ἦσιν ὁ πάντων  
ἀρπακτὴς Ἀΐδης οὐκ ἐπὶ χεῖρα βαλεῖ.

*A.P.* vii. 80, *Diog. Laert.* ix. 17.

## III.<sup>2</sup>

[Ὅξεῖται πάντη περὶ τὸν τάφον εἰσὶν ἄκανθαι  
καὶ σκόλοpes· βλάψεις τοὺς πόδας, ἣν προσίης·]  
Τίμων μισάνθρωπος ἐνοικέω. ἀλλὰ παρέλθε  
οἰμώζειν εἴπας πολλά, παρέλθε μόνον.

*A.P.* vii. 320, where it is attributed to Hegesippus. *Plut. Ant.* 70 quotes the last distich as τὸ περιφερόμενον Καλλιμάχειον.

## IV.<sup>2</sup>

Μὴ χαίρειν εἵπης με, κακὸν κέαρ, ἀλλὰ παρέλθε·  
ἴσον ἐμοὶ χαίρειν ἐστὶ τὸ μὴ σέ γελαῖν.<sup>3</sup>

*A.P.* vii. 318.

<sup>1</sup> γ' ἰὼν *A.P.*; Δίῳν *Diog.*

<sup>2</sup> Rejected by Wilamowitz. Other epigrams on Timon *A.P.* vii. 313 ff.

<sup>3</sup> γελαῖν mss.; πελαῖν *Jacobs*.

## EPIGRAMS

even as he led home the humble bride, so go thou  
and keep thine own rank.

### II.<sup>a</sup>

One told me, Heracleitus, of thy death and  
brought me to tears, and I remembered how often  
we two in talking put the sun to rest.<sup>b</sup> Thou,  
methinks, Halicarnasian friend, art ashes long and  
long ago; but thy nightingales live still, whereon  
Hades, snatcher of all things, shall not lay his hand.

### III.

[All about my grave are sharp thorns and stakes :  
thou wilt hurt thy feet if thou comest nigh :]

I, Timon,<sup>c</sup> hater of men, inhabit here; but go  
thou by; curse me as thou wilt, but go.

### IV.

Bid me not "farewell," evil heart, but go by. It  
is well with me if thou refrain from laughter.

<sup>a</sup> Quoted Diog. Laert. ix. 17, where he gives a list of  
persons called Heracleitus: *τρίτος ἑλεγγίας ποιητῆς Ἀλικαρ-  
νασσεύς, εἰς δὲ Καλλιμάχος πεποίηκεν οὕτως, Εἰπέ τις . . . βαλεῖ.*  
Strabo, xiv. 656, mentions among notable men of Hali-  
carnassus Ἡράκλειτος ὁ ποιητῆς ὁ Καλλιμάχου ἐταῖρος. An  
epitaph by him is *A.P.* vii. 465 (imitated by Antip. Sid.  
*A.P.* vii. 464). The epigram of Callimachus is translated in  
*Ionica* (1858, rep. 1891) by Wm. Cory (Johnson).

<sup>b</sup> Verg. *E.* ix. 51 f. "saepe ego longos Cantando puerum  
memini me condere soles."

<sup>c</sup> On Timon, the Athenian misanthrope, cf. Aristoph.  
*Birds* 1549, *Lys.* 809 ff.; Lucian, *Timon*; Diog. Laert. ix.  
112; Plut. *Anton.* 70. Schneider assigns the first distich to  
Hegesippus, the second to Callimachus.

## CALLIMACHUS

### V.

Τίμων, οὐ γὰρ ἔτ' ἐσσί, τί τοι, σκότος ἢ φάος  
ἐχθρόν;  
“τὸ σκότος· ὑμέων γὰρ πλείονες εἰν' Ἀίδῃ.”

*A.P.* vii, 317.

### VI.

Κόγχος ἐγώ, Ζεφυρίτι, παλαιότερος<sup>1</sup>· ἀλλὰ σὺ νῦν με,  
Κύπρι, Σεληναίης ἄνθεμα πρῶτον ἔχεις,  
ναυτίλος<sup>2</sup> ὃς πελάγεσσιν ἐπέπλεον, εἰ μὲν αἴηται,  
τείνας οἰκείων λαῖφος ἀπὸ προτόνων,  
εἰ δὲ Γαληναίη, λιπαρὴ θεός, οὖλος ἐρέσσω 5  
ποσσὶ νιν<sup>3</sup>, ὥστ' ἔργω τοῦνομα συμφέρεται,  
ἔστ' ἔπεσον παρὰ θῖνας Ἰουλίδας, ὄφρα γένωμαι  
σοὶ τὸ περίσκεπτον παίγνιον, Ἀρσινόη,

<sup>1</sup> πάλαι τέρας Schneider. <sup>2</sup> ναυτίλον; corr. Kaibel.

<sup>3</sup> ποσσὶν ἴν'; corr. Hermann.

<sup>a</sup> οἱ πλείονες, as we say The Great Majority = the Dead: Aristoph. *Ecccl.* 1073; *A.P.* vii. 731, xi. 42; Suid. *πλείονων τῶν νεκρῶν*.

<sup>b</sup> On a nautilus shell dedicated to Arsinoë Aphrodite of Zephyrium (*cf.* epigr. of Poseidippus in Athen. vii. 318) by Selenaea, daughter of Cleinias, who, we may suppose, on the way from Smyrna to Egypt had obtained the shell at Iulis in Ceos. For Zephyrium *cf.* Steph. Byz. s.v. *ἔστι καὶ ἄκρα τῆς Αἰγύπτου ἀφ' ἧς ἡ Ἀφροδίτη καὶ Ἀρσινόη Ζεφυρίτις ὡς Καλλιμαχος*. See W. Deonna, *Rev. Arch.* 1917, *Rev. de l'histoire d. relig.* 80 (1919).

The epigram is quoted by Athenaeus apropos of Aristotle's description (*fr.* 316) of the nautilus: "The so-called nautilus (*i.e.* sailor) is not a polypus but resembles the polypus in the matter of tentacles. It has a testaceous back. In emerging from the water it keeps the shell atop so as not to carry

## EPIGRAMS

### V.

Timon (for thou art no more), which is hateful to thee—Darkness or Light? “The Darkness, for there are more” of you in Hades.”

### VI.<sup>b</sup>

An old shell am I, O Lady of Zephyrium,<sup>c</sup> but now, Cypris, I am thine, a first offering from Selenaea: I the nautilus that used to sail upon the sea, if there were wind, stretching my sail on my own forestays, if Calm,<sup>d</sup> that bright goddess, prevailed, rowing strongly with my feet—so that my name befits my deed!—till I fell on the shores of Iulis, that I might become thy admired toy, Arsinoë, and that in my chambers may

water. Then it turns over and floats on the surface, holding erect two tentacles which have a membrane between them, similar to the skinny web seen between the toes of fowls. Other two tentacles it lets down into the sea to serve as rudders. When frightened by the approach of anything it draws in its feet, fills itself with sea water and submerges quickly.” This is the Argonaut or Paper nautilus.

<sup>c</sup> Arsinoë II. Philadelphus, who died, as we now know from a new fragment of the Mendes stele, in July 270 B.C., received divine honours and had, among others, a temple at Zephyrium, a promontory between Alexandria and the Canopic mouth of the Nile, dedicated by Callierates (Poseidippus *ap.* Athen. vii. 318) ὁ ναύαρχος, where she was worshipped as Arsinoë Aphrodite (Strabo 800), i.e. Aphrodite as patroness of sea-faring (Ἐπλοία, ἱελαγία).

<sup>d</sup> Galenaea, or Galene, a Nereid (Hes. *Th.* 244), was the goddess of Calm, cf. Eurip. *Hel.* 1457; Paus. ii. 1. 8. But the word is frequently used in the sense of the “calm sea,” e.g. Hom. *Od.* vii. 319 ἐλώωσι γαλήνην; which justifies us in taking νῦν here to be the sea; cf. νήεσσιν ἐμέσσεται . . . ὕδωρ *A.P.* iv. 3<sup>b</sup>, 30.

## CALLIMACHUS

μηδέ μοι ἐν θαλάμησιν ἔθ' ὥς πάρος, εἰμὶ γὰρ  
 ἄπινους,  
 τίκτεται νοτερῆς<sup>1</sup> ὥσον ἀλκυνόνης. 10  
 Κλεινίου ἀλλὰ θυγατρὶ δίδου χάριν. οἶδε γὰρ ἐσθλὰ  
 ῥέζειν καὶ Σμύρνης ἐστὶν ἀπ' Αἰολίδος.

Athen. vii. 318.

## VII.

Τοῦ Σαμίου<sup>2</sup> πόσις εἰμὶ δόμῳ ποτὲ θεῖον ἀοιδὸν<sup>3</sup>  
 δεξαμένου, κλείω<sup>4</sup> δ' Εὐρυτον, ὅσσ' ἔπαθεν,  
 καὶ ξανθὴν Ἰόλειαν, Ὀμήρειον δὲ καλεῦμαι  
 γράμμα. Κρεωφύλῳ, Ζεῦ φίλε, τοῦτο μέγα.

Strabo xiv. 638, Sext. Emp. *Adv. math.* p. 609, schol.  
 Dion. Thrac. p. 163 (except the last four words).

## VIII.

Στήλην μητρειῆς, μικρὰν<sup>5</sup> λίθον, ἔστεφε κοῦρος,  
 ὥς βίον ἡλλάχθαι καὶ τρόπον οἰόμενος·  
 ἥ δὲ τάφῳ κλινθέντα κατέκτανε παῖδα πεσοῦσα·  
 φεύγετε μητρειῆς καὶ τάφον οἱ πρόγονοι.

*A.P.* ix. 67 anonym. but attributed to Callim. by Planud.

<sup>1</sup> νοτερῆς' . . . ἀλκυνός Kaibel.

<sup>2</sup> Τοῦ Σαμίου Strabo; Κρεωφύλου schol. Dion. Thrac. and Sext. Emp.

<sup>3</sup> ἀοιδὸν Sext. Emp.; Ὀμηρον Strabo.

<sup>4</sup> κλείω Sext. Emp.; κλαίω Strabo.

<sup>5</sup> μικρὰν Bentley, but cf. Suid. s.v. Κινῆγιον' . . . εἶδεν ἐκεῖσε στήλην μικρὰν τῷ μήκει καὶ πλατεῖαν καὶ παχεῖαν πάνυ . . . παρευθὺ πεσεῖν τὴν στήλην ἐκ τοῦ ἐκεῖσε ὕψους καὶ κροῦσαι τὸν Ἰμέριον καὶ θανατώσαι.



## EPIGRAMS

no more be laid, as erstwhile—for I am dead—the eggs of the water-haunting kingfisher. But give thou grace to the Daughter of Cleinias; for she knows to do good deeds and she is from Aeolian Smyrna.

### VII.

I am the work of the Samian,<sup>a</sup> who once received the divine singer in his house; and I celebrate the sufferings of Eurytus<sup>b</sup> and of fair-haired Ioleia; but I am called the writing of Homer. Dear Zeus, for Creophylus this is a great thing.

### VIII.<sup>c</sup>

A youth was garlanding the grave-pillar of his step-mother, a short stone, thinking that with change of life her nature too was changed. But as he bent over the grave, the stone fell and killed the boy. Ye step-sons, shun even the grave of a step-mother.

<sup>a</sup> Strabo xiv. 638 "To Samos belonged also Creophylus who is said to have entertained Homer and received from him as a gift the inscription of the poem called 'The Taking of Oichalia' (*Οἰχαλίας* "Ἀλωσις). But Callimachus in an epigram asserts the contrary and implies that Creophylus wrote the poem while Homer was reputed to be the author on account of the alleged entertaining." Then he quotes the epigram.

<sup>b</sup> Eurytus, king of Occhalia, variously localized in Thessaly (*Il.* ii. 730), Messenia, and Euboea. He offered to wed his daughter Iole, or Ioleia (*Hesiod ap. schol. Soph. Tr.* 263), to him who should defeat him in archery. Heracles defeated him, but he refused to give Iole to Heracles, who thereupon destroyed Occhalia, killed Eurytus, and carried off Iole.

<sup>c</sup> The unkindness of the step-mother to the first family (*πρόγονοι*, so *A.P.* ix. 68) is proverbial in the Greek and Latin poets, *A.P.* ix. 68 and 69.

## CALIMACHUS

### IX.

Ἦλθε Θεαίτητος καθαρὴν ὁδόν. εἰ δ' ἐπὶ κισσὸν  
τὸν τεὸν οὐχ αὐτῇ, Βάκχε, κέλευθος ἄγει,  
ἄλλων μὲν κήρυκες ἐπὶ βραχὺν οὐνομα καιρὸν  
φθέγγονται, κείνου δ' Ἑλλάς ἀεὶ σοφίην.

*A.P.* ix. 565.

### X.

Μικρὴ τις, Διόνυσε, καλὰ πρήσσουντι ποιητῇ  
ρήσις· ὁ μὲν “νικῶ” φησὶ τὸ μακρότατον,  
ὧ δέ σὺ μὴ πνεύσης ἐνδέξις,<sup>1</sup> ἦν τις ἔρῃται  
“πῶς ἔβαλες”; φησὶ “σκληρὰ τὰ γιγνόμενα.”  
τῷ μερμηρίζαντι τὰ μὴ ἴδρικα τοῦτο γένοιτο  
τοῦπος· ἐμοὶ δ', ὦναξ, ἡ βραχυσυλλαβίη. 5

*A.P.* ix. 566.

### XI.

Τῇδε Σάων ὁ Δίκωνος Ἀκάνθιος ἱερὸν ὕπνον  
κοιμάται. θνήσκειν μὴ λέγε τοὺς ἀγαθοὺς.

*A.P.* vii. 451.

### XII.

\*Ἦν δίζῃ Τίμαρχον ἐν Ἀιδος, ὅφρα πύθῃαι  
ἢ τι περὶ ψυχῆς ἢ πάλι πῶς ἔσειαι,  
δίξεσθαι φυλῆς Πτολεμαίδος υἱέα πατρός  
Παυσανίου· δῆεις δ' αὐτὸν ἐν εὐσεβέων.

*A.P.* vii. 520.

<sup>1</sup> ἐπιδέξις Kaiibel.

\* Theaetetus was the author of several extant epigrams, *Diosc. Laert.* iv. 25, viii. 48; *A.P.* vii. 444, 499, 727. We

## EPIGRAMS

### IX.

Theaetetus<sup>a</sup> travelled a splendid path. If that path, Bacchus, leads not to thine ivy wreath—other men's names the heralds will voice a little while, but his skill Hellas will voice for ever.

### X.

Short is the speech, Dionysus, of the successful poet: "Won," says he, at most. But if thou breathe not favourably and one ask, "What luck?" "'Tis a hard business," he says. Be these the words of him who broods injustice; but mine, O Lord, the monosyllable!

### XI.

Here Saon of Acanthus, son of Dicon, sleeps the holy sleep. Say not that the good die.<sup>b</sup>

### XII.

If thou seekest Timarchus<sup>c</sup> in the house of Hades to learn aught of the soul, or how it shall be with thee hereafter, seek the son of Pausanias of the Ptolemaic tribe,<sup>d</sup> and thou shalt find him in the abode of the righteous.

may perhaps infer from *A.P.* vii. 49, which is on Ariston of Cyrene, that he belonged to that town. The reference of *καθαρήν ὁδόν* is obscure: cf. Pind. *Isth.* iv. (v.) 23, *Ol.* vi. 23 and 73. Hauvette has "T. est entré dans une voie nouvelle."

<sup>b</sup> J. Montgomery: When the good man yields his breath—for the good man never dies (*Wanderer of Switz.* v.).

<sup>c</sup> Diog. Laert. vi. 95 mentions a philosopher Timarchus of Alexandria.

<sup>d</sup> This Athenian tribe was so named in honour of Ptolemy Philadelphus, Paus. i. 6. 8.

## CALLIMACHUS

### XIII.

Σύντομος ἦν ὁ ξεῖνος· ὃ καὶ στίχος οὐ μακρὰ λέξων  
 “Θῆρις Ἀρισταίου Κρής” ἐπ’ ἐμοὶ δολιχός.

*A.P.* vii. 117.

### XIV.

Κύζικον ἦν ἔλθης, ὀλίγος πόνος Ἰππακὸν εὐρεῖν  
 καὶ Διδύμην· ἀφανὴς οὐ τι γὰρ ἡ γενεή.  
 καὶ σφιν ἀνιηρόν μὲν ἔρεῖς ἔπος, ἔμπα δὲ λέξαι  
 τοῦθ’, ὅτι τὸν κείνων ὦδ’ ἐπέχω Κριτίην.

*A.P.* vii. 521.

### XV.

Ἡ ρ’ ὑπὸ σοὶ Χαρίδας ἀναπαύεται; “εἰ τὸν Ἀρίμμη  
 τοῦ Κυρηναίου παῖδα λέγεις, ὑπ’ ἐμοί.”  
 ὦ Χαρίδα, τί τὰ νέρθεις; “πολὺ σκότος.” αἱ δ’  
 ἄνοδοι τί;  
 “ψεύδος.” ὃ δὲ Πλούτων; “μῦθος.” ἀπωλό-  
 μεθα.

<sup>a</sup> It seems best to take *σύντομος* as short of stature, *cf.* Ovid, *Amor.* ii. 7. 59 f. “Ossa tegit tumulus, tumulus pro corpore magnus, Quo lapis exiguus par sibi carmen habet”; but some understand it as short of speech or swift of foot. The interpretations are various:

1. The deceased was small of stature, the monument was small, so that the inscription, though of the shortest, was yet too long to be written in one line (Wilamowitz).

2. The Planudean gives the epigram as one of several *eis agwnιστάς*. Hence Meineke reads *ὑπ’ ἐμοί, δολιχόν* (*i.e.* the long race) in the sense “Theris lies under me (the tombstone), (victor) in the long race.” Staalmüller reads *ἐπὶ νει*

## EPIGRAMS

### XIII.

Short<sup>a</sup> was the stranger: wherefore the line,  
though brief its tale: "Theris, son of Aristacus,  
Cretan," is long for [upon] me.

### XIV.

If thou goest to Cyzicus, it will be small trouble  
to find Hippacus<sup>b</sup> and Didyme: for not obscure is  
their family. And a painful message thou wilt tell  
them, yet tell them this, that I here cover Critias,  
their son.

### XV.<sup>c</sup>

Doth Charidas rest under thee? "If thou meanest  
the son of Arimmas of Cyrene, under me." O  
Charidas, what of the world below? "Much dark-  
ness." And what of the upward way? "A lie."  
And Pluto? "A fable." We are undone. "This

3. Others, taking σύντομος as concise in speech, read λέξω  
and ὑπ' ἐμοί, δολιχός. "Th. was brief of speech: so shall the  
verse be: I shall not say much: Th., etc., rests under me:"  
too long still!

<sup>b</sup> For the name Hippacus cf. Pittacus, Astacus, Buttacus,  
Pyrrhacus. Ajax in his last words (Soph. *Aj.* 845 ff.) appeals  
to the Sun to carry the news of his death to his father and  
mother. Epigrams in which this last appeal is made by the  
epitaph on the tomb to the passenger are numerous in the  
Anthology: *A.P.* vii. 499, 500, 502, 540, 544, 569, 589, 631.  
Hauvette refers to *C.I.A.* i. 463; iv. 477<sup>a</sup>, 477<sup>b</sup>.

<sup>c</sup> On Charidas, son of Arimmas of Cyrene. Arimmas is  
a short form of Ἀριμαχος and is found in Arr. *Anab.* iii.  
6. 8 (Hoffmann, *Die Makedonen*, p. 193).

## CALLIMACHUS

“οὗτος ἐμός λόγος ὕμνιν ἀληθινός· εἰ δὲ τὸν ἥδυν ὃ  
βούλει, Πελλαίου βοῦς μέγας εἴν' Ἀίδη.”

*A.P.* vii. 524.

### XVI.

Δαίμονα τίς δ' εὖ οἶδε τὸν αὔριον; ἀνίκα καὶ σέ  
Χάρμι, τὸν ὀφθαλμοῖς χθιζὸν ἐν ἀμετέροις  
τῇ ἐτέρᾳ κλαύσαιτες ἐθάπτομεν· οὐδὲν ἐκείνου  
εἶδε πατὴρ Διοφῶν χρήμ' ἀνιαρότερον.

*A.P.* vii. 519.

### XVII.

“Τιμονόη.” τίς δ' ἐσσί; μὰ δαίμονας, οὐ σ' ἂν  
ἐπέγνων,  
εἰ μὴ Τιμοθέου πατρὸς ἐπὴν ὄνομα  
στήλη καὶ Μήθυμνα, τεῇ πόλις. ἥ μέγα φημί  
χῆρον ἀνιᾶσθαι σὸν πόσιν Εὐθυμένη.

*A.P.* vii. 522.

### XVIII.

Κρηθίδα τὴν πολύμυθον, ἐπισταμένην καλὰ παίζειν  
δίζηται Σαμίων πολλάκι θυγατέρες,  
ἡδίστην συνέριθον αἰεὶ λάλον· ἥ δ' ἀποβρίζει  
ἐνθάδε τὸν πάσαις ὕπνον ὀφειλόμενον.

*A.P.* vii. 459.

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<sup>a</sup> The cheapness of things in Hades seems to have been proverbial. *Cf.* Callim. *Jamb.* i. 2 ἐκ τῶν ὅκου βοῶν κολλύβου πιπρήσκουσιν and Phot. ὀβολοῦ χίμαιρα· ἐν Αἴδου. Coins of Pella had ox as type (*Head, Hist. Numm.* p. 212,

## EPIGRAMS

that I say to you is the true tale, but if thou wouldst have the pleasant tale, a great ox costs but a copper in Hades." <sup>a</sup>

### XVI.

Who knows aright to-morrow's <sup>b</sup> fortune? When even thee, Charmis, whom we saw with our own eyes yesterday, next day we laid in the grave with tears. Than that thy father Diophon hath seen nothing more painful.

### XVII.<sup>c</sup>

"Timonoë." Who art thou? By the gods I had not known thee, were not the name of thy father Timotheus on thy tombstone, and Methymna, thy city. Great, methinks, is the sorrow of thy widowed husband Euthymenes!

### XVIII.

Crathis, of many tales, skilled in pretty jest, do the daughters of the Samians oft-times seek—their sweetest companion, always talking; but she sleeps here the sleep that is due to all.

known as βόες ἑλλαδοί, as Attic drachmas were called γλαυκῆς λαυρεωτικαί (Aristoph. *Av.* 1106) or Παλλάδες (Eubulus *ap.* Poll. ix. 76), and the Corinthian coins with figure of Pegasus were called πῶλοι (Eurip. fr. 675 = Poll. ix. 75). The meaning will then be that in Hades a real βούς μέγας costs only a βούς ἑλλαδός. Cf. Kaibel, *Hermes* xxxi. (1896).

<sup>b</sup> Wilamowitz' τὸν Ἀθριν is incredible. There is no such deity.

<sup>c</sup> Kaibel (*Hermes* xxxi. (1896)) suggests that the epigram implies an epitaph in the form Τιμονόα Τιμοθέου Μηθυμναίου, γυνὰ δὲ Εὐθυμένεος.

## CALLIMACHUS

### XIX.

ὦφελε μῆδ' ἐγείνοντο θοαὶ νέες· οὐ γὰρ ἂν ἡμεῖς  
 παῖδα Διοκλείδου Σώπολιν ἐστένομεν.  
 νῦν δ' ὁ μὲν εἰν ἀλί που φέρεται νέκυσ, ἀντὶ δ'  
 ἐκείνου  
 οὔνομα καὶ κενεὸν σῆμα παρερχόμεθα.

*A.P.* vii. 271.

### XX.

Νάξιος οὐκ ἐπὶ γῆς ἔθανεν Λύκος, ἀλλ' ἐνὶ πόντῳ  
 ναῦν ἅμα καὶ ψυχὴν εἶδεν ἀπολλυμένην,  
 ἔμπορος Αἰγίνηθεν ὅτ' ἔπλεε. χῶ μὲν ἐν ὑγρῇ  
 νεκρός, ἐγὼ δ' ἄλλως οὔνομα τύμβος ἔχων  
 κηρύσσω πανάληθες ἔπος τόδε “φεῦγε θαλάσση 5  
 συμμίσγειν ἐρίφων, ναυτίλε, δυομένων.”

*A.P.* vii. 272.

### XXI.

Δωδεκέτη τὸν παῖδα πατὴρ ἀπέθηκε Φίλιππος  
 ἐνθάδε, τὴν πολλὴν ἐλπίδα, Νικοτέλην.

*A.P.* vii. 453.

### XXII.

Ἡῶοι Μελάνιππον ἐθάπτομεν, ἡελίου δὲ  
 δυομένου Βασιλῶ κάθθανε παρθενικὴ  
 αὐτοχερί· ζῶειν γὰρ ἀδελφεὸν ἐν πυρὶ θεῖσα



## EPIGRAMS

### XIX.<sup>a</sup>

Would that swift ships had never even been!  
So should we not be mourning Sopolis, son of  
Diocleides. But now he floats somewhere in the sea,  
a corpse, and, in his stead, his name and empty tomb  
we pass by.

### XX.<sup>b</sup>

Not on land died Lycus of Naxos, but at sea  
he saw ship and life perish together, when sailing as  
a merchant from Aegina. And he in the wet sea is  
a corpse, while I, the tomb that holds only his name,  
proclaim this message of utter truth: Flee the  
company of the sea, O mariner, when the Kids are  
setting!

### XXI.

Here the father laid his twelve-year son: here  
Philippus laid his great hope—Nicoteles.

### XXII.

At morn we buried Melanippus: as the sun set  
the maiden Basilo died by her own hand; for she  
could not endure to lay her brother on the pyre and  
live; and the house of their father Aristippus

<sup>a</sup> *Cp.* *A.P.* vii. 496.

<sup>b</sup> For the cosmical setting of the Kids in December  
bringing storm, as also their heliacal rising in May, *cf.* *Plin.*  
*N.H.* xviii. 69 "haec (tempestates) ab horridis sideribus  
exeunt veluti Arcturo, Orione, haedis." *Hor. C.* iii. 1. 28;  
*Verg. A.* ix. 668. Similarly Capella, *Ovid, Fast.* v. 113,  
*M* iii: 594; *Aral. Ph.* 158 f.; *Theocr.* vii. 53.

## CALLIMACHUS

πατρὸς Ἀριστίπποιω, κατήφισην δὲ Κυρήνη  
πᾶσα τὸν εὐτεκνὺν χῆρον ἰδοῦσα δόμον.

*A.P.* vii. 517.

### XXIII.

Ὅστις ἐμὸν παρὰ σῆμαι φέρεις πόδα, Καλλιμάχου με  
ἴσθι Κυρηναίου παιδίᾳ τε καὶ γενέτην.  
εἰδείης δ' ἄμφω κεν· ὁ μὲν κοτε πατρίδος ὅπλων  
ἤρξεν, ὁ δ' ἤεισεν κρέσπον βασκανίης·  
οὐ νέμεσις· Μοῦσαι γὰρ ὅσους ἴδον ὄμματι παῖδας 5  
μὴ λοξῶ, πολιοῦς οὐκ ἀπέθεντο φίλους.

*A.P.* vii. 525.

### XXIV.

Ἀστακίδην τὸν Κρήτη τὸν αἰπόλον ἤρπασε Νύμφη  
ἐξ ὄρεος, καὶ νῦν ἱερὸς Ἀστακίδης.  
οὐκέτι Δικταίησιν ὑπὸ δρυσίν, οὐκέτι Δάφνιν  
ποιμένες, Ἀστακίδην δ' αἰὲν αἰεσόμεθα.

*A.P.* vii. 518.

### XXV.

Εἶπας “Ἦλιε χαῖρε” Κλεόμβροτος Ὀμβρακιώτης  
ἦλατ' ἀφ' ὑψηλοῦ τείχεος εἰς Αἶδην,

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<sup>a</sup> On Battus, son of Callimachus the General and father of Callimachus the Poet.

<sup>b</sup> Cf. Hes. *Th.* 81 f.; Hor. *Od.* iv. 3. 1.

<sup>c</sup> i.e. is become a hero. Cf. Wilamowitz, *Die Textge-*

## EPIGRAMS

beheld a twofold woe; and all Cyrene bowed her head to see the home of happy children made desolate.

### XXIII.<sup>a</sup>

Whosoever thou art who walkest past my tomb, know that I am son and sire of Callimachus of Cyrene. Thou wilt know them both. For the one once led the arms of his fatherland, the other sang songs beyond the reach of envy. Naught in this is there to surprise; for on whom as children the Muses look<sup>b</sup> with no sidelong glance, those they do not reject as friends when their heads are grey.

### XXIV.

Astacides, the Cretan, the goat-herd, a nymph carried off from the hill, and now Astacides is made holy.<sup>c</sup> No more beneath the oaks of Dicte, no more of Daphnis shall we shepherds sing, but always of Astacides.

### XXV.<sup>d</sup>

Farewell, O Sun, said Cleombrotus of Ambracia and leapt from a lofty wall into Hades. No evil

<sup>a</sup> *A.P.* vii. 471, *cf.* xi. 354. Cleombrotus of Ambracia was a pupil of Plato. He was in Aegina at the time of Socrates' death, Plato, *Phaedo* 59 c. For his suicide *cf.* Lucian, *Philoputr.* i. ἀλλὰ κατὰ κρημνῶν ὠθοῦμην ἂν ἐπὶ κεφαλῇ σκοτοδινήσας, εἰ μὴ ἐπέκραξάς μοι, ὦ τάν, καὶ τὸ τοῦ Κλεομβρότου πῆδημα τοῦ Ἰμβρακιώτου ἐμυθεύθῃ ἐπ' ἐμοί. The work of Plato is the *Phaedo*, or *On the Soul*. *Cf.* Th. Sinko in *Eos* xi. (1905), pp. 1 f.

## CALLIMACHUS

ἄξιον οὐδέν ἰδὼν θανάτου κακόν, ἀλλὰ Πλάτωνος  
 ἔν τὸ περὶ ψυχῆς γράμμ' ἀναλεξάμενος.

*A.P.* vii. 471; *Sext. Emp. Adv. math.* p. 690; *schol.*  
*Dion. Thrac.* p. 160.

## XXVI.

Ἥρωσ' Ἰετίωνος ἐπίσταθμος Ἀμφιπολίτεω  
 ἴδρυμαι μικρῷ μικρὸς ἐπὶ προθύρῳ  
 λοξὸν ὄφιν καὶ μῦνον ἔχων ξίφος· ἀνδρὶ δ' Ἐπειῷ  
 θυμωθεὶς πεζὸν καμὲ παρῳκίσατο.

*A.P.* ix. 336.

## XXVII.

ὦμοσε Καλλίγνωτος Ἰωνίδι μήποτ' ἐκείνης  
 ἔξειν μήτε φίλον κρέσσονα μήτε φίλην.  
 ὦμοσεν· ἀλλὰ λέγουσιν ἀληθέα τοὺς ἐν ἔρωτι  
 ὄρκους μὴ δύνειν οὐατ' ἐς ἀθανάτων.  
 νῦν δ' ὁ μὲν ἀρσενικῷ θέρεται πυρί· τῆς δὲ ταλαίνης  
 νύμφης ὡς Μεγαρέων οὐ λόγος οὐδ' ἀριθμός.

*A.P.* v. 6.

“ Heroes were characteristically represented armed and on horseback and attended by a snake (indicating their chthonian nature). Eëtion is a typical Trojan (*cf.* Eëtion father of Andromache) who hates the idea of a horse in consequence of the wooden horse made by Epeius (*Od.* viii. 493), and so has a hero at his door who is represented on foot. ἀνδρὶ (ἥρωσ' is a mortal. *Cf.* Pind. *O.* ii. 2 τίν' ἥρωα, τίνα δ' ἀνδρα;

<sup>b</sup> Instability of lovers' vows; *cf.* Ovid, *Ars am.* i. 633  
 “Iuppiter ex alto periuria ridet amantum.”

## EPIGRAMS

had he seen worthy of death, but he had read one writing of Plato's, *On the Soul*.

### XXVI.<sup>a</sup>

I, a Hero, am set by the doors of Eëtion of Amphipolis—a small statue by a small vestibule, with coiling snake and a sword—no more: Wroth with the man Epeius he has set me also by his house on foot.

### XXVII.<sup>b</sup>

Callignotus swore to Ionis that he would never hold man or woman dearer than her. He sware: but what they say is true—that lovers' oaths enter not the ears of the immortals. And now his flame is a man, while of poor Ionis there is, as of the Megarians,<sup>c</sup> "nor count nor reckoning."

quoted from "Callimachus in his Epigrams" by Suidas *s.v.* ὑμεῖς ὦ Μεγαρεῖς, where the explanation of the proverb is given: "Mnaseas relates that the Aegians in Achaea, having defeated the Actolians at sea and captured from them a penteconter, dedicated a tithe at Pytho and inquired who were the best of the Greeks. The Pythian priestess gave them the oracle quoted above. A Thessalian mare, a Lacedaemonian woman, the men who drink the water of fair Arethusa . . . ὑμεῖς δ', Αἰγίεες οὔτε τρίτοι οὔτε τέταρτοι, οὔτε δωδέκατοι, οὔτ' ἐν λόγῳ οὔτ' ἐν ἀριθμῷ. Ion also says the oracle was given to the Aegians. But some think it was spoken to the Megarians, and quote ὑμεῖς δ' ὦ Μεγαρεῖς κτλ., as Callimachus in his Epigrams, etc." Cf. Suid. *s.vv.* Αἰγίεις and Μεγαρέων, Steph. Byz. *s.v.* Αἰγιον, etc.

# CALLIMACHUS

## XXVIII.

Εἶχον ἀπὸ σμικρῶν ὀλίγον βίον οὔτε τι δεινὸν  
 ῥέζων οὔτ' ἀδικῶν οὐδένα. Γαῖα φίλη,  
 Μικύλος εἴ τι ποιηρὸν ἐπήνεσα, μήτε σὺ κούφη  
 γίνεο μήτ' ἄλλοι δαίμονες οἳ μ' ἔχετε.

*A.P.* vii. 460.

## XXIX.

Ἡσιόδου τό τ' αἶσμα καὶ ὁ τρόπος· οὐ τὸν ἀοιδὸν  
 ἔσχατον, ἀλλ' ὀκνέω μὴ τὸ μελιχρότατον  
 τῶν ἐπέων ὁ Σολεὺς ἀπεμάξατο· χαίρετε λεπταὶ  
 ῥήσιες, Ἀρήτου σύντονος ἀγρυπνίη.

*A.P.* ix. 507. *Arati Vit.* iii. (West. p. 54).

## XXX.

Ἐχθαίρω τὸ ποίημα τὸ κυκλικόν, οὐδὲ κελεύθῳ  
 χαίρω τίς πολλοὺς ᾧδε καὶ ᾧδε φέρει,  
 μισῶ καὶ περίφοιτον ἐρώμενον, οὐδ' ἀπὸ κρήνης  
 πίνω· σικχαίνω πάντα τὰ δημόσια.  
 Λυσανίη, σὺ δὲ ναιχὶ καλὸς καλός—ἀλλὰ πρὶν εἰπεῖν 5  
 τοῦτο σαφῶς Ἠχώ, φησί τις “ ἄλλος ἔχει.”

*A.P.* xii. 43.

<sup>a</sup> The name Micylus occurs as the name of a Macedonian general in Diodor. xix. 88. 5. It is chosen here probably as suiting the context (Micylus=small).

<sup>b</sup> On the *Phaenomena* of Aratus. If ἀοιδόν of all mss. is right, the interpretation adopted (Kaibel, *Hermes* xxix. (1894), p. 120) seems best. It would be hazardous to take τ. ἀ. ἔσχ. as = τ. ἔσχ. ἀ., and in that sense it would be better to read ἀοιδῶν.

## EPIGRAMS

### XXVIII.

With little means I led a humble life, doing no dreadful deed nor injuring any. Dear Earth, if I, Micylus,<sup>a</sup> have praised any evil thing, be not thou light to me, nor light ye other Spirits which have me in your keeping.

### XXIX.<sup>b</sup>

Hesiod's is the theme and Hesiod's the manner. I misdoubt that not to the utter end but only the most honeysweet of his verses has the poet of *Soli* copied. Hail subtle discourses, the earnest vigil of *Aratus*.

### XXX.<sup>c</sup>

I hate the cyclic poem, nor do I take pleasure in the road which carries many to and fro. I abhor, too, the roaming lover, and I drink not from every well<sup>d</sup>; I loathe all common things. Lysanias, thou art, yea, fair, fair: but ere Echo has quite said the word, says someone, "He is another's."

Echo is the companion of Pan, Eros, etc. (Plut. *Qu. Symp.* viii. 711 ε) and mother of Iynx, the Love Charmer (Callim. *ap. schol. Theocrit.* ii. 17). Her function is to repeat the last word or words of a sentence—here *καλός*. Cf. Ovid, *Metam.* iii. 368 "tamen haec in fine loquendi Ingeminat voces auditaque verba reportat," and *ib.* 380 "dixerat, Ecquis adest, et Adest responderat Echo." The repeated *καλός* as part of the lover's language occurs as early as Pind. *P.* ii. 72 *καλός τοι πίθων* (pet name for *πίθηκος*) *παρὰ παισιν ἀέι καλός*, and Attic vases frequently exhibit such forms as *ὁ παῖς ναιχι καλός*, *καλός νεανίας*, *ὁ παῖς καλός*, *ναιχι καλός*, *Δωρόθεος καλός*, *ναιχι καλός*.

The punctuation after *Ἢχώ* was first proposed by E. Petersen in 1875. The old punctuation, after *σαφῶς*, gave the words *ἄλλος ἔχει* to Echo. <sup>a</sup> Cf. Theogn. 959 ff.

## CALLIMACHUS

### XXXI.

"Ἐγχεί καὶ πάλιν εἶπὲ " Διοκλέος." οὐδ' Ἀχελῶος  
 κείνου τῶν ἱερῶν αἰσθάνεται κυάθων.  
 καλὸς ὁ παῖς, Ἀχελῶε, λίην καλός, εἰ δέ τις οὐχὶ  
 φησὶν—ἐπισταίμην μοῦνος ἐγὼ τὰ καλά.

*A.P.* xii. 51.

### XXXII.

Θεσσαλικὴ Κλεόνικε, τύλαν, τάλαν, οὐ μὰ τὸν ὄξυν  
 ἦλιον, οὐκ ἔγνω· σχέτλιε, ποῦ γέγονας;  
 ὁστέα σοὶ καὶ μοῦνον ἔτι τρίχες· ἦ ρά σε δαίμων  
 οὐμός ἔχει, χαλεπῇ δ' ἦντεο θευμορίῃ;  
 ἔγνω· Εὐξίθεός σε συνήρπασε, καὶ σὺ γὰρ ἔλθων 5  
 τὸν καλόν, ὦ μοχθήρ', ἔβλεπες ἀμφοτέροισ.

*A.P.* xii. 71.

### XXXIII.

Ὀγρευτής, Ἐπίκυδες, ἐν οὔρεσι πάντα λαγῶν  
 διφᾶ καὶ πάσης ἵχνια δορκαλίδος  
 στεῖβη καὶ νιφετῷ κεχρημένος,<sup>1</sup> ἦν δέ τις εἶπη  
 "τῇ, τόδε βέβληται θηρίον," οὐκ ἔλαβεν.  
 χοῦμός ἔρως τοιοῦσδε· τὰ γὰρ φεύγοντα διώκειν 5  
 οἶδε, τὰ δ' ἐν μέσσω κείμενα παρπέτεται.

*A.P.* xii. 102.

<sup>1</sup> κεχαρημένος Bentley.

<sup>a</sup> For the custom of drinking to a person in unmixed wine cf. *A.P.* v. 136, 137. For Achelous = water cf. Verg.



## EPIGRAMS

### XXXI.

Fill the cup and say again "To Diocles!" And Achelous<sup>a</sup> knows not of his sacred cups. Fair is the boy, O Achelous, and very fair: and if any denies it, may I alone know how fair he is!

### XXXII.

Cleonicus of Thessaly, poor youth! poor youth! nay, by the scorching sun I knew thee not. Where, poor wretch, hast thou been? Thou hast but bones and hair.<sup>b</sup> Hath then the same doom overtaken thee as me, and hast thou met a hard dispensation of the gods? I know—Euxitheus hath caught thee too: for thou, too, didst come and gaze upon the fair one, poor youth, with both thine eyes.

### XXXIII.<sup>c</sup>

The hunter on the hills, O Epiccydes, searches out every hare and the tracks of every roe, beset by frost and snow. But if one say, "Lo! here is a beast shot" he takes it not. Even such is my love: it can pursue what flees from it, but what lies ready it passes by.

<sup>a</sup> Cf. Theocr. ii. 89.

<sup>c</sup> This epigram is paraphrased by Horace, *Sat.* i. 2. 105 ff. "Leporem venator ut alta In nive sectatur, positum sic tangere nolit," Cantat et apponit: "meus est amor huic similis, nam Transvolat in medio posita et fugientia captat." The sentiment is a common one, cf. Ovid, *Amor.* ii. 9. 9 "Venator sequitur fugientia, capta relinquit Semper et inventis ulteriora petit"; cf. ii. 19. 35; Sappho, frag. 1. 21 καὶ γὰρ αἱ φεύγει ταχέως διώξει.

# CALLIMACHUS

## XXXIV.

Οἶδ' ὅτι μοι πλούτου κεινὰ χέρεες, ἀλλὰ, Μένιππε,  
μὴ λέγε πρὸς Χαρίτωνι τοῦμόν ὄνειρον ἐμοί.  
ἀλγέω τήν διὰ παντὸς ἔπος τόδε πικρὸν ἀκούειν·  
ναὶ φίλε, τῶν παρὰ σοῦ τοῦτ' ἀνεραστότατον.

*A.P.* xii. 148.

## XXXV.

Ἄρτεμι, τὴν τόδ' ἄγαλμα Φιληρατὶς εἶσατο τῇδε·  
ἀλλὰ σὺ μὲν δέξαι, πότνια, τὴν δὲ σάω.

*A.P.* vi. 347.

## XXXVI.

Τίν με, λεοντάγχ' ὦνα συοκτόνε, φήγινον ὄζον  
θῆκε " τίς ; " Ἀρχῖνος. " ποῖος ; " ὁ Κρής.  
" δέχομαι."

*A.P.* vi. 351.

## XXXVII.

Βαττιάδεω παρὰ σῆμα φέρεις πάδας εὖ μὲν ἀοιδὴν  
εἰδότος, εὖ δ' οἴνω καίρια συγγελάσαι.

*A.P.* vii. 415.

## XXXVIII.

Ὁ Λύκτιος Μενίτας  
τὰ τόξα ταῦτ' ἐπειπὼν

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### XXXIV.

Empty of wealth, I know, are my hands. But, for the Graces' sake, Menippus, tell not "my own dream to me." <sup>a</sup> Pained through and through am I, when I hear this bitter saying. Yes, my friend, of all I have had from thee this is the most unloverlike.

### XXXV.

Artemis, to thee Phileratis set up this image here. Do thou accept it, Lady, and keep her safe.

### XXXVI.

To thee, O Lord, Strangler of the Lion,<sup>b</sup> Slayer of the Boar, I, a branch of oak, am dedicated—"By whom?" Archinus. "Which?" The Cretan. "I accept."

### XXXVII.

'Tis the tomb of Battus' son that thou art passing—one who was well skilled in poesy and well skilled in season to laugh over the wine.

### XXXVIII.

Menitas of Lyctus dedicated this bow with these

<sup>a</sup> Proverbial of what one knows well; cf. xlix. 6.

<sup>b</sup> The Strangler of the Lion (λεοντάγχης; cf. κυνάρχης of Hermes, Hippon. fr. 1) is Heracles strangling the Nemean lion, a frequent type in art, e.g. on the throne at Amyclae ἀγχων Ἡρακλῆς τὸν λέοντα (Paus. iii. 18. 15). He is Slayer of the Boar, i.e. the Erymanthian Boar (Paus. viii. 24. 5).

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ἔθηκε “τῇ, κέρυς τοι  
δίδωμι καὶ φαρέτρην,  
Σάραπι· τοὺς δ’ οἰστοὺς  
ἔχουσιν Ἑσπερίται.”

*A.P.* xiii. 7.

### XXXIX.

Τὰ δῶρα τὰφροδίτῃ  
Σίμον ἢ περίφοιτος, εἰκόν’ αὐτῆς,  
ἔθηκε τήν τε μήτρην  
ἣ μαστοὺς ἐφίλησε τόν τε πανόν,  
αὐτοὺς θ’ οὖς ἐφόρει τάλαινα θύρσους.<sup>1</sup> 5

*A.P.* xiii. 24.

### XL.

Δήμητρι τῇ Πυλαίῃ,  
τῇ τοῦτον οὐκ Πελασγῶν  
Ἀκρίσιος τὸν νηρὸν ἐδείματο, ταῦθ’ ὁ Ναυκρατίτης  
καὶ τῇ κάτω θυγατρὶ  
τὰ δῶρα Τιμόδημος 5  
εἷσατο τῶν κερδέων δεκατεύματα· καὶ γὰρ εὖξαθ’  
οὕτως.

*A.P.* xiii. 25.

### XLI.

Ἱερέῃ Δήμητρος ἐγὼ ποτε καὶ πάλιν Καβείρων,  
ᾧνερ, καὶ μετέπειτα Δινδυμήνης

<sup>1</sup> θύρσους Bentley; αὐτοὺς . . . ἐφόρει Editor; καὶ τοὺς  
αὐτοὺς ὀρῇ τάλαινα θάρσους *A.P.*

<sup>a</sup> Steph. Byz. s.v. Ἑσπερίς· πόλις Λιβύης, ἣ νῦν Βερονίκη.  
ὁ πολίτης Ἑσπερίτης. Καλλιμαχος ἐν τοῖς Ἐπιγράμμασιν.

<sup>b</sup> Cf. Hephaest.

<sup>c</sup> Acrisius, son of Abas of Argos (οὐκ Πελασγῶν). The shrine referred to seems to be implied to be at Thermopylae, cf. Strabo ix. 420 Ἀκρίσιος δὲ τῶν μνημονευομένων

## EPIGRAMS

words: "Lo! I give to thee horn and quiver, Sarapis; but the arrows the men of Hesperis " have."

### XXXIX.

These gifts to Aphrodite did Simon, the light o' love, dedicate: a portrait of herself and the girdle that kissed her breasts, and her torch, yea, and the wands which she, poor woman, used to carry.

### XL.<sup>b</sup>

To Demeter of the Gates, to whom Pelasgian Acrisius<sup>c</sup> builded this shrine, and to her daughter under earth, Timodemus of Naucratis<sup>d</sup> dedicated these gifts as a tithe of his gains. For so he vowed.

### XLI.

Priestess, Sir, of old was I of Demeter and again of the Cabeiri and afterward of Dindymene<sup>e</sup>—I the *πρῶτος διατάξαι δοκεῖ τὰ περὶ τοὺς Ἀμφικτύονας* (the Delphic Amphictyony) . . . . *τὴν δὲ σύνοδον Πύλαιαν ἐκάλουν* . . . *ἐπειδὴ ἐν Πύλαις συνήγοντο, ὡς καὶ Θερμοπύλας καλοῦσιν* ἔθνον δὲ τῇ Δήμητρὶ οἱ πυλαγόροι. As Πύλαιος was an epithet of Hermes as warder of the gates of Hades (schol. Hom. *Il.* ii. 842, cf. *πυληδόκον* Hom. *Il. Merc.* 15) and the leader of the Pelasgians from Larissa was called Pylaeus (Hom. *Il.* l.c.), the exact significance of the epithet is somewhat difficult.

<sup>d</sup> Naucratis, town in Egypt, founded by the Milesians, Strabo xvi. 801.

<sup>e</sup> Dindymene = Cybele, from Mt. Dindymus in Phrygia, at the foot of which lay Pessinus, the early centre of her worship, cf. Steph. Byz. s.v. *Δινδυμα* . . . *ἀφ' ὧν Δινδυμήνη ἡ Πέα*, and Catull. lxiii. 13 "Dindymenae dominae."

## CALLIMACHUS

ἡ γρῆς γενόμην, ἡ νῦν κόνις, ἡ 'ν [ὅτλοις  
'Ελευθοῦς]<sup>1</sup>

πολλῶν προστάσῃ νέων γυναικῶν.  
καί μοι τέκν' ἐγένοντο δὴ ἄρσενα, κῆπέμυσ'  
ἐκείνων  
εὐγῆρως ἐνὶ χερσίν· ἔρπε χαίρων.

5

*A.P.* vii. 728.

## XLII.

"Ἡμισύ μεν ψυχῆς ἔτι τὸ πνέον, ἥμισυ δ' οὐκ οἶδ'  
εἴτ' Ἔρος εἴτ' Ἀίδης ἥρπασε, πλὴν ἀφανές.  
ἡ ῥά τιν' ἐς παίδων πάλιν ὤιχετο; καὶ μὲν ἀπείπον  
πολλάκι "τὴν δρῆστιν μὴ ὑποδέχεσθε νέοι."  
οὐ τις συνδιφήσον· ἐκείσε γὰρ ἡ λιθόλευστος  
κείνη καὶ δύσερως οἶδ' ὅτι που στρέφεται.

5

*A.P.* xii. 73.

## XLIII.<sup>2</sup>

Εἰ μὲν ἐκῶν, Ἀρχὴν, ἐπεκώμασα, μυρία μέμφου,  
εἰ δ' ἄκων ἦκω, τὴν προπέτειαν ἔα.

<sup>1</sup> Supplement by Editor.

<sup>2</sup> This epigram was found on a wall in a house on the Esquiline in Rome (Kaibel, *Herm.* x. 1 ff.); cf. Kaibel, *Ep. Gr. e lap. collect.* p. 502.

"Aulus Gellius, *N.A.* xix. 9, has preserved an imitation of this by Q. Catullus: "Aufugit mi animus. credo, ut solet, ad Theotimum Devenit. sic est: perfugium illud habet. Qui, si non interdixem, ne illunc fugitivum Mitteret ad se intro, sed magis eiceret? Ibimus quaesitum. verum, ne ipsi teneamur, Formido. quid ago? da, Venus, consilium."

<sup>3</sup> Cf. *A.P.* xii. 166.

<sup>4</sup> The language of this epigram is that of the Stoic logic. προπέτεια, "rashness," is opposed to ἀπροπτωσία, cf. Diog. L. vii. 46 τὴν τε ἀπροπτωσίαν ἐπιστήμην τοῦ πότε δεῖ συγκατατίθεσθαι

## EPIGRAMS

old woman who am now dust, I who in the travail of Eleutho was the friend of many young wives. And two male children were born to me and in a ripe old age I closed my eyes in their arms. Go thy way and farewell!

### XLII.<sup>a</sup>

Half of my soul still lives, but half I know not whether Love or Death hath stolen: only it is vanished.<sup>b</sup> Has it gone again to where the boys are? and yet I forbade them often: "O youths, receive not the runaway!" There help me, some one, to search; for there somewhere of a surety flits that lovesick one, worthy to die by stoning.

### XLIII.<sup>c</sup>

If of my free will, Archinus, I serenaded thee, blame me ten thousand times; but if I came unwillingly, away with rashness! Wine and Love con-

καὶ μὴ; *ibid.* 48 διατείνειν δὲ τὴν ἐν ταῖς ἀποφάσεσι προπέτειαν καὶ ἐπὶ τὰ γινόμενα, ὥστε εἰς ἀκοσμίαν καὶ εἰκαιότητα τρέπεσθαι τοὺς ἀγυμνάστους ἔχοντας τὰς φαντασίας. See von Arnim, *Hermes*, xxv. p. 475 ἢ μὲν ἀπροπτωσία . . . ἀνελεκτον (*cf.* εἰλεκεν I. 4) παρεχομένη ταῖς μὴ καταληπτικαῖς (φαντασίαις). For v. 6 *cf.* Propert. ii. 30. 24 "Hoc si crimen erit, crimen Amoris erit"; and in general *cf.* Propert. i. 3. 13 "et quamvis duplici correptum ardore iuberent Hac Amor, hac Liber, durus uterque deus"; Ovid, *Amor.* i. 6. 33 "Ergo Amor et modicum circum mea tempora vinum," and *ibid.* v. 59 "Nox et Amor vinumque nihil moderabile suadent: Illa pudore vacat, Liber Amorque metu." *Cf.* Kaibel, *Hermes* xxxi. (1896). The last two lines of the epigram are quoted by Plutarch, *De cohib. ira*, 5.

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"Ακρητος καὶ Ἔρως μ' ἠνάγκασαν, ὦν ὁ μὲν αὐτῶν  
 εἶλκεν, ὁ δ' οὐκ εἴα τὴν προπέτειαν εἶαν.<sup>1</sup>  
 ἐλθὼν δ' οὐκ ἐβόησα, τίς ἤ τίνος, ἀλλ' ἐφίλησα 5  
 τὴν φλιγύν· εἰ τοῦτ' ἔστ' ἀδίκημ', ἀδικέω.

*A.P.* xii. 118; *Cramer, Anec. Par.* iv. 384.

### XLIV.

"Ελκος ἔχων ὁ ξεῖνος ἐλάνθανεν· ὡς ἀνιηρὸν  
 πνεῦμα διὰ στηθέων (εἶδες;) ἀνηγάγετο,  
 τὸ τρίτον ἡνίκ' ἔπινε, τὰ δὲ ῥόδα φυλλοβολεῦντα  
 τῶνδρὸς ἀπὸ στεφάνων<sup>2</sup> πάντ' ἐγένοντο χαμαί·  
 ὥπτηται μέγα δὴ τι· μὰ δαίμονας οὐκ ἀπὸ ῥύσμου<sup>3</sup> 5  
 εἰκάζω, φωρὸς δ' ἵχνια φῶρ ἔμαθον.

*A.P.* xii. 134.

### XLV.

"Εστι τι ναὶ τὸν Πᾶνα κεκρυμμένον, ἔστι τι ταύτη  
 ναὶ μὰ Διώνυσον πῦρ ὑπὸ τῇ σποδιῇ·  
 οὐ θαρσέω· μὴ δὴ με περίπλεκε. πολλάκι λήθει  
 τοῖχον ὑποτρῶγων ἡσύχιος ποταμός·  
 τῷ καὶ νῦν δείδοικα, Μενέξενε, μὴ με παρεισδύς 5  
 οὗτος ὁ σιγέρπης<sup>3</sup> εἰς τὸν ἔρωτα βάλῃ.

*A.P.* xii. 139.

<sup>1</sup> σώφρονα θυμὸν ἔχειν *A.P.*

<sup>2</sup> ἀπὸ στεφάνων *Athen.* xv. 669 who quotes τὰ δὲ ῥόδα . . .  
 χαμαί; ἀπὸ στομάτων *A.P.*

<sup>3</sup> ὁ σιγέρπης *Bentley*; ὁσειγαρηνης.

<sup>a</sup> With this epigram cf. *Asclepiades, A.P.* xii. 135.

<sup>b</sup> Cf. *A.P.* 135. 4. ὡς σφιγχνεῖς οὐκ ἔμενε στέφανος.

<sup>c</sup> The sense seems to be that the poet, for whom the fire



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strained me; whereof the one dragged me, the other allowed me not to away with rashness. And when I came, I did not shout thine or thy father's name, but kissed the doorpost. If this be wrong, then I have done wrong.

### XLIV.<sup>a</sup>

The stranger had a wound and we knew it not. How painful a sigh, marked you? he heaved when he drank his third cup, and the roses, shedding their petals, fell from his garlands all upon the ground.<sup>b</sup> He is badly burnt, by the gods, my guess is not amiss—a thief myself I know the tracks of a thief.

### XLV.<sup>c</sup>

There is something hidden, by Pan, there is, yes, by Dionysus, some hidden fire beneath these ashes.<sup>d</sup> No confidence have I: embrace me not. Oft-times the quiet river undermines the wall unmarked. So now I fear, Menexenus, lest this fawning gypsy<sup>e</sup> slip in and overwhelm me in love.

of love has burnt out, misdoubts that "still in the ashes live the wonted fires," and so rejects the advances of a flatterer. The language of v. 3 is curiously like Pind. *P.* ii. 82 *διαπλέκει. οὐδ' οἱ μετέχω θράσους.*

<sup>a</sup> Hor. *Od.* ii. 1. 7 "ignes suppositos cineri doloso."

<sup>c</sup> *σιγέρπης* Bentley from Hesych. *σιγέρπης*· *λαθροδάκτης*, used of a dog which fawns only to bite. "Gypsy" may render the word, cf. Theocr. xv. 48.

# CALLIMACHUS

## XLVI.

“Ληφθήσει, περίφευγε, Μενέκρατες” εἶπα Πανήμου  
 εἰκάδι, καὶ Λώιον τῇ τίνι; τῇ δεκάτῃ  
 ἦλθεν ὁ βοῦς ὑπ’ ἄροτρον ἐκούσιος. εὖ γ’ ἐμός  
 Ἑρμῆς,  
 εὖ γ’ ἐμός· οὐ παρὰ τὰς εἴκοσι μεμφόμεθα.

A.P. xii. 149.

## XLVII.

ὦς ἀγαθὴν Πολύφαμος ἀνέυρετο τὰν ἐπαιοιδὰν  
 τῶραμένω· ναὶ Γᾶν, οὐκ ἀμαθὴς ὁ Κύκλωψ·  
 αἱ Μοῦσαι τὸν ἔρωτα κατισχναίνοντι, Φίλιππε·  
 ἡ πανακὲς πάντων φάρμακον ἡ σοφία.  
 τοῦτο, δοκέω, χά λιμὸς ἔχει μόνον ἐς τὰ πονηρὰ 5  
 τῶγαθόν· ἐκκόπτει τὰν φιλόπαιδα νόσον.  
 ἔσθ’ ἀμῖν χᾶκαστά σ’<sup>1</sup> ἀφειδέα ποττὸν Ἑρωτα·  
 “τουτί, παῖ,<sup>2</sup> κείρεν τὰ πτερὰ παιδάριον,  
 οὐδ’ ὅσον ἀττάραγόν τυ δεδοίκαμες· αἱ γὰρ ἐπῶδα  
 οἴκοι τῷ χαλεπῷ τραύματος ἀμφοτέραι.” 10

A.P. xii. 150.

<sup>1</sup> χᾶκαστά σ’ Editor: χάκαστὰς.

<sup>2</sup> τοῦτ’ εἶπαι Kaibel.

<sup>a</sup> Πάνημος = Macedonian Πάναμος (Hoffmann, *Die Makedonien*, p. 103) was originally the 9th month of the Macedonian year which began with the autumnal equinox and in which the months were: 1. Δῖος; 2. Ἀπελλαῖος; 3. Αὐδναῖος; 4. Περίτιος; 5. Δύστρος; 6. Ξανδικός; 7. Ἀρτεμισίος; 8. Δαίσιος; 9. Πάναμος; 10. Δώιος; 11. Γορπιαῖος; 12. Ὑπερβερεταῖος.

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### XLVI

"Thou wilt be caught! flee and save thyself, Menecrates!" said I on the 20th of Panemos,<sup>a</sup> and on Loios the—what?—the 10th, the ox came to the plough unbidden. Well done, my Hermes,<sup>b</sup> well done! with the twenty days' interval I find no fault.

### XLVII.<sup>c</sup>

How excellent was the charm<sup>d</sup> that Polyphemus discovered for the lover. By Earth, the Cyclops was no fool! The Muses, O Philippus, reduce<sup>e</sup> the swollen wound of love. Surely the poet's skill is sovereign remedy for all ill. Methinks hunger, too, hath this good and this alone in regard to evil: it drives away the disease of love. We have both remedies against thee, remorseless Love: "There, boy; have thy wings cut, little boy! We fear thee not a jot; for we have in store both charms for thy cruel hurt."

Panemos occurs in the calendar of Boeotia, Corinth, Ephesus, etc., and Loios (Homoloios in Thessaly) is also widely found. In the Alexandrian calendar in the time of the Ptolemies Panemos=June, Loios=July, approximately.

<sup>b</sup> God of luck.

<sup>c</sup> For the love of Polyphemus see Theocr. xi. The MS. reading in v. 7 seems merely to need right punctuation, σ(ε) and Ἐρωτα being in apposition and ἑκαστα being loosely used for ἐκάτερα.

<sup>d</sup> The Muse.

<sup>e</sup> Cf. Aesch. P. V. 380.

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### XLVIII.

Τὴν ἀλίην Εὐδημος, ἐφ' ἧς<sup>1</sup> ἄλα λιτὸν ἐπέσθων  
 χειμῶνας μεγάλους ἐξέφυγεν δανέων,  
 θῆκε θεοῖς Σαμόθραξι λέγων ὅτι τήνδε κατ' εὐχὴν,  
 ὦ λαοί, σωθεῖς ἐξ ἁλὸς ὧδ' ἔθετο.

*A.P.* vi. 301.

### XLIX.

Εὐμαθίην ᾗτεῖτο διδούς ἐμὲ Σῖμος ὁ Μίκκου

<sup>1</sup> ὑφ' ἧς Bentley; ἀφ' ἧς Blomfield.

" With this epigram should be compared the inscription found at Kufi in 1883, now in the Cairo museum (Dittenberger, *Oriental. Graec. Inscr. Select.* No. 69): Θεοῖς μεγάλοις Σαμοθράξι Ἀπολλώνιος Σωσιβίου Θηραῖος ἡγεμὼν τῶν ἐξω τάξεων σωθεῖς ἐγ μεγάλων κινδύνων ἐκπλεύσας ἐκ τῆς Ἐρυθρᾶς θαλάσσης εὐχὴν.

The epigram is a series of puns, based on the ambiguous sense of ἅλς as meaning either "sea" or "salt." As the sailor saved from the sea and its storms would dedicate an offering—a model perhaps of his ship—to the gods of Samothrace, so Eudemos, having escaped the storms of debt by frugal living, dedicates his salt-cellar because he is saved from salt.

<sup>b</sup> The Cabeiri, Herodot. ii. 51. Their worship reached its highest point under the Diadochi, when Samothrace became an asylum, *e.g.* for Arsinoë Philadelphos, for Perseus of Macedon (Gnaeus Octavius προσομισάμενος τῇ Σαμοθράκῃ τὴν μὲν ἀσυλίαν παρέιχε τῷ Περσεῖ διὰ τοὺς θεοὺς, Plut. *Aemil.* 26). Juv. iii. 1-4 "iures licet et Samothracum Et nostrorum aras." Hence "pii Samothracae," Statius, *A.* i. 832. As gods who protected sailors, Apoll. Rh. i. 915 ff., Theophr. *Char.* 25, Diodor. iv. 43. 1.

<sup>c</sup> (1) Bentley's idea that v. 4 referred to the letter T, which Pythagoras of Samos is said to have used to denote the divergence of the paths of virtue and vice (Persius, *Sat.* iii. 56), and that the mask of Dionysus was set up beside a representation of that letter in a boys' school, has long been exploded.

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### XLVIII.<sup>a</sup>

The salt-cellar, whereon, by eating frugal salt for relish, he escaped the mighty storms of debt, Eudemus dedicated to the gods of Samothrace,<sup>b</sup> saying, According to my vow, O people, saved from salt, I dedicated this here.

### XLIX.<sup>c</sup>

Simus, son of Miccus, offered me to the Muses,

(2) Since Bernhardt (1822) compared Aelian, *N. A.* vii. 48 and Plin. *N. H.* viii. 58, it has been seen that the reference is to the Samian Διδύσσος κεχηνώς or Gaping Dionysus. Pliny, who gives the fuller account, says that one Elpis of Samos landed in Africa and near the shore he saw a lion gaping threateningly (*hiatu minaci*). Elpis got up a tree, meanwhile invoking father Liber (*i.e.* Dionysus). The lion made no attempt to pursue, but lay down before the tree and seemed to solicit pity. Elpis then discovered that the threatening gape was due to a bone which had got stuck in the beast's jaws and that the poor animal was perishing of hunger. At last he ventured to descend from the tree and remove the bone. The lion showed its gratitude by supplying him with game during his stay on the shore. For which cause Elpis consecrated a temple in Samos to father Liber, which from that circumstance the Greeks called the temple of κεχηνώς Διδύσσος. The epigram is now interpreted to mean that a schoolboy, in fulfilment of a vow, set up in the school a mask or bust of Διδύσσος κεχηνώς, in which his gape was so exaggerated, either intentionally (Bergk) or through lack of skill on the part of the artist—"the best he could make or pay for" (Kaibel)—as to be "twice that of the Samian Δ. κ." Here Dionysus listens to the boys repeating *ad nauseam* *ἱερὸς ὁ πλόκαμος*—*i.e.* reading the *Bacchae* of Euripides, the quotation (*Bacch.* 494) being used to denote the play as we might use "*Arma virumque*" to indicate the *Aeneid*.

(3) G. Kaibel in *Hermes* xxxi. (1896) disputes the use of *δνειαρ* for *δνειρον*. Comparing (with Benndorf) the similar

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ταῖς Μούσαις· αἱ δὲ Γλαῦκος ὅκως ἔδοσαν  
 αὐτ' ὀλίγου μέγα δῶρον. ἐγὼ δ' ἀνὰ τῇδε <sup>1</sup> κεχηνῶς  
 κεῖμαι τοῦ Σαμίου διπλόον ὁ τραγικός  
 παιδαρίων Διόνυσος ἐπήκοος· οἱ δὲ λέγουσιν 5  
 “ἱερὸς ὁ πλόκαμος” τοῦμόν ὄνειρα ἐμοί.

*A.P.* vi. 310.

### L.

Τῆς Ἀγορίνακτός με λέγε, ξένε, κωμικὸν ὄντως  
 ἀγκείσθαι νίκης μάρτυρα τοῦ Ῥοδίου  
 Πάμφιλον, οὐχ ἔν' <sup>2</sup> ἔρωτι δεδαγμένον, ἡμισυ δ' ὀπτῇ  
 ἰσχάδι καὶ λύχνους Ἰσιδος εἰδόμενον.

*A.P.* vi. 311.

### LI.

Τὴν Φρυγίην Αἴσχρον, ἀγαθὸν γάλα, πᾶσιν ἐν  
 ἑσθλοῖς

<sup>1</sup> τῇδε; corr. Bergk.

<sup>2</sup> οὐκ ἐν; corr. Editor.

epigram of Asclepiades in *A.P.* vi. 308, of which the last distich is *καμὲ χάριν Μούσαις τὸν κωμικὸν ᾧδε Χάρητα | πρεσβύτην θορύβῳ θήκατο παιδαρίων*, he emends *Χάρητα* to *χαρέντα* and thus makes the “comic old man” enjoy the din of the school. He thus reaches the conclusion that *δνειρα* has here its ordinary epic sense. Dionysus says he finds his “pleasure” in the recitation of the line, whether it be in the *Bacchus* as a whole or the particular scene from which the line is taken or in the fact that the boys have still to read the play.

(4) But in answer to Kaibel it has to be said: (1) The use of *δνειρα* = dream is sufficiently attested by *A.P.* vii. 42. 1 where it is probably intended to be a quotation of Suid. *s.v.* *δνειρα*, Eustath. Hom. *Od.* 1877. 64, etc. (2) If *δνειρα* means “pleasure” there is no point in *τοῦμόν* . . . *ἐμοί*. The poet must have written *ἐμόν* (or *τοῦμόν*) or *ἐμοί* but not both. On the other hand the combination *τοῦμόν* . . . *ἐμοί* is an essential thing in the proverb; thus Plato, *Rep.* 563 D, Callim. *Ep.*

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praying for ease of learning. And they, like Glaucus<sup>a</sup> gave him a great gift for a small. And here I am set, gaping twice as widely as the Samian (Dionysus), the tragic Dionysus, hearkening to children as they say "Sacred is the lock of hair,"<sup>b</sup> repeating "my own dream to me."

### L.

Say, Stranger, that I am set up as a witness of the victory of Agoranax of Rhodes, a comic witness<sup>c</sup> indeed—Pamphilus, not a single love-worn face but half of it like roasted figs and the lamps of Isis.

### LI.<sup>d</sup>

Phrygian Aeschra, his good nurse, so long as she 31. 2, Suid. *s.v.* *ἑταρ*, Cic. *Ad Attic.* vi. 9. 3. (3) But the last objection is decisive. It is universally assumed that the mask is a mask of a Διόνυσος κεχηγνός. But that would be utterly out of place, and we are expressly told it was ὁ τραγικὸς Διόνυσος. The mask was an ordinary mask of Dionysus. What is meant is that he is so weary of the "damnable iteration" (Shakespeare) of the schoolroom that he yawns more widely than the Gaping Dionysus himself. It is needless to illustrate this use of *κέχηγνα* (Latin *oscito*) to express boredom, *e.g.* Aristoph. *Ach.* 30.

<sup>a</sup> Hom. *Il.* vi. 234 ff. where Glaucus "exchanged armour with Diomedes, golden armour for armour of bronze, the price of a hundred oxen for the price of nine."

<sup>b</sup> Eurip. *Bacch.*

<sup>c</sup> For the proverbial "comic witness" *cf.* Cic. *Ad fam.* ii. 13 "mca vero officia ei non defuisse tu es testis, cui iam κωμικὸς μάρτυς, ut opinor, accedit Phania."

Pamphilus appears as a character in the *Andria* and *Hecyra* of Terence; Pamphila in Menander, *Epitrep.* 508 f. and in Terence, *Eunuchus* and *Aldelphi*.

For the mask with double face *cf.* Pollux iv. 141, Quintilian xi. 3. 74.

<sup>d</sup> Very similar to this is *A.P.* vii. 663.

## CALLIMACHUS

Μίκκος καὶ ζωὴν οὖσαν ἐγηρεκόμεναι  
καὶ φθιμένην ἀνέθηκεν ἐπεσσομένοισιν ὀράσθαι,  
ἢ γρήυς μαστῶν ὥς ἀπέχει χάριτας.

A.P. vii. 458.

## LII.

Τέσσαρες αἱ Χάριτες· ποτὶ γὰρ μία ταῖς τρισὶ τήναις  
ἄρτι πυτεπλάσθη κῆτι μύροισι νοτεῖ.  
εὐαίων ἐν πᾶσιν ἀρίζαλος Βερενίκα,  
ὅς ἄτερ οὐδ' αὐταὶ ταὶ Χάριτες Χάριτες.

A.P. v. 145.

## LIII.

Τὸν τὸ καλὸν μελανεῦντα Θεόκριτον, εἰ μὲν ἔμ'  
ἔχθρει,  
τετράκι μισοίης, εἰ δὲ φιλεῖ, φιλέοις·  
ναὶχὶ πρὸς εὐχαίτῳ Γαινυμήδεος, οὐράνιε Ζεῦ,  
καὶ σύ ποτ' ἡράσθης—οὐκέτι μακρὰ λέγω.

A.P. xii. 230.

## LIV.

Καὶ πάλιν, Εἰλήθνια, Λυκαινίδος ἔλθε καλεύσης  
εὐλοχος ὠδίνων ὦδε οὖν εὐτοκίῃ,  
ὥς τόδε νῦν μὲν, ἄνασσα, κόρης ὕπερ, ἀντὶ δὲ παιδὸς  
ὕστερον εὐώδης ἄλλο τι νηὸς ἔχοι.

A.P. vi. 146.

" Berenice, daughter of Magas of Cyrene, and Apame; she is the wife of Ptolemy III. Euergetes and the heroine of the *Rape of the Lock* (Βερενίκης πλόκαμος). Cf. Wil-Moell. *Die Theageschichte d. gr. Bukolikos*, p. 52 f.

<sup>b</sup> Theocr. xvii. 57.

<sup>c</sup> That the Theocritus of this epigram is the poet of the



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lived, Miccus cared for in her old age with all good things, and when she died, he set up her statue for future generations to see, so that the old woman has received thanks for her nursing breasts.

### LII.

Four are the Graces; for beside those three another has been fashioned lately and is yet wet with perfume. Happy Berenice<sup>a</sup> and resplendent<sup>b</sup> among all—without whom even the Graces themselves are not Graces.

### LIII.

If Theocritus<sup>c</sup> with finely darkening cheek hates me, four times as much mayst thou hate him, or if he loves me, love. Yea, by Ganymede of the fair locks, O Zeus in heaven, thou too hast loved.<sup>d</sup> I say no more.

### LIV.

Even so again, Eilethya, come thou when Lycaenis calls, to bless her pains with easy birth; so may thy fragrant shrine have, as now this offering for a girl, some other offering hereafter for a boy.

*Idylls* is supported by what seem to be echoes of his poetry. (1) The adverbial use of τὸ καλὸν is rare in pre-Christian times, but occurs in Theocritus iii. 3 and 18, *cf.* Herod. i. 54, *A.P.* vii. 219, ps.-Lucian, *Amor.* iii. 26. (2) v. 4 is an echo of Theocr. *Idyll.* viii. 59 f. ὦ πάτερ ὦ Ζεῦ, | οὐ μόνος ἡράσθην· καὶ τὸ γυναικοφίλῳ. Further μελαεύντα would imply that Theocritus was still young when he wrote *Idylls* iii. and viii. and made the acquaintance of Callimachus.

<sup>a</sup>  *Cf. A.P.* v. 166.

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### LV.

Τὸ χρέος ὡς ἀπέχεις, Ἀσκληπιέ, τὸ πρὸ γυναικὸς  
 Δημοδίκης Ἀκέσων ὠφελεν εὐξάμενος,  
 γνώσκειν ἦν δ' ἄρα λάβῃ, <πάλι> καὶ μιν ἀπαιτῆς,  
 φησὶ παρέξεσθαι μαρτυρίην ὁ πίναξ.

*A.P.* vi. 147.

### LVI.

Τῷ με Κανωπίτῃ Καλλίστιον εἴκοσι μύξαις  
 πλούσιον ἅ Κριτίου λύχνον ἔθηκε θεῷ  
 εὐξαμένα περὶ παιδὸς Ἀπελλίδος· ἐς δ' ἐμὰ φέγγη  
 ἀθρήσας φάσεις “Ἔσπερε πῶς ἔπεςες ;”

*A.P.* vi. 148.

### LVII.

Φησὶν ὃ με στήσας Εὐαίνετος (οὐ γὰρ ἔγωγε  
 γινώσκω) νίκης ἀντί με τῆς ἰδίας  
 ἀγκείσθαι χάλκειον ἀλέκτορα Τυνδαρίδῃσι·  
 πιστεύω Φαίδρου παιδί Φιλοξενίδεω.

*A.P.* vi. 149.

### LVIII.

Ἰναχίης ἔστηκεν ἐν Ἰσίδος ἢ Θάλεω παῖς  
 Αἰσχυλὶς Εἰρήνης μητρὸς ὑποσχεσίῃ.

*A.P.* vi. 150.

### LIX.

Τίς, ξένος ὦ ναυηγέ; Λεόντιχος ἐνθάδε νεκρὸν

<sup>a</sup> i.e. Sarapis, cf. Paus. ii. 4. 6 δύο (τεμένη) Σαράπιδος, ἐν Κανώβῳ καλουμένου τὸ ἕτερον.

<sup>b</sup> Identified here, as often, with Io, daughter of Inachus.

## EPIGRAMS

### LV.

Know, Asclepius, that thou hast received the debt which Aceson owed thee by his vow for his wife Demodice. But if thou dost forget and demand payment again, the tablet says it will bear witness.

### LVI.

To the god<sup>a</sup> of Canopus did Callistion, daughter of Critias, dedicate me—a lamp enriched with twenty nozzles: a vow for her child Apellis. Looking on my light thou wilt say, “Hesperus, how art thou fallen?”

### LVII.

Evaenetus, who set me up, says—for I know not—that in return for a victory of his I am offered—a bronze cock—to the Tyndaridae: I believe the son of Phaedrus, son of Philoxenides.

### LVIII.

In the temple of Isis,<sup>b</sup> daughter of Inachus, is set the statue of Aeschylis, daughter of Thales, in fulfilment of the vow of her mother, Eirene.

### LIX.

Who art thou, O shipwrecked stranger?<sup>c</sup> Leontichus found thee here a corpse upon the So she is called Inachis, Ovid, *M.* ix. 686, Propert. ii. 24.  
<sup>4</sup>, etc.

<sup>c</sup> For the order of words cf. Hes. *Sh.* 78; *A.P.* vi. 267. 1.

## CALLIMACHUS

εὕρεν ἐπ' αἰγιαλοῦ, χῶσε δὲ τῷδε τάφῳ  
δακρύσας ἐπίκηρον ἐὼν βίον· οὐδὲ γὰρ αὐτὸς  
ἦσυχον, αἰθυίῃ δ' ἴσα θαλασσοπορεῖ.

*A.P.* vii. 277.

### LX.

Εὐδαίμων ὅτι τᾶλλα μανεῖς ὥρχαῖος Ὀρέστας  
Λευκαρέτα τὰν μὰν οὐκ ἐμάνῃ μανίαν  
οὐδ' ἔλαβ' ἐξέτασιν τῷ Φωκέος αἴτις ἐλέγχει  
τὸν φίλον· ἀλλ' αἱ χῆν δρᾶμ' ἐδίδαξε μόνον,  
ἦ τάχα κα τὸν ἐταῖρον ἀπώλεσε τοῦτο ποήσας— 5  
κῆγὼν τὼς πολλῶς οὐκέτ' ἔχω Πυλάδας.

*A.P.* xi. 362.

### LXI.

Οὔτινες Ἀλείοιο παρέρπετε σῆμα Κίμωνος,  
ἴστε τὸν Ἰππαίου παιῖδα παρερχόμενοι.

*A.P.* vii. 523.

### LXII.

Αἶνιε καὶ σὺ γὰρ ᾧδε Μενέκρατες οὐκ ἐπὶ πουλὺ  
ῆσθα· τί σε, ξείνων λῶστε, κατειργάσατο;  
ἦ ῥα τὸ καὶ Κένταυρον; “ὁ μοι πεπρωμένος ὕπνος  
ῆλθεν, ὁ δὲ τλήμων οἶνος ἔχει πρόφασιν.”

*A.P.* vii. 725.

### LXIII.

Κυνθιάδες θαρσεῖτε, τὰ γὰρ τοῦ Κρητὸς Ἐχέμμα  
κεῖται ἐν Ὀρτυγίῃ τόξα παρ' Ἀρτέμιδι,

<sup>a</sup> For the gull as typical of the seafarer *cf.* Callim. *Aitia* i. 1. 34; *A.P.* vii. 295. 2; Arat. *Ph.* 296.

<sup>b</sup> The reading and interpretation here given were proposed to Dr. Rouse and others (Prof. Henry Jackson, Wilamowitz, etc.) by the Editor in March 1913. Almost the same inter-

## EPIGRAMS

beach, and covered thee in this tomb, with tears for his own hazardous life. For no quiet life is his either, but restless as the gull<sup>a</sup> he roams the sea.

### LX.<sup>b</sup>

Happy was Orestes of old who, mad in all else, yet was not mad with the madness of Leucaretas, nor tried the Phocian by the one test which proves the friend; nay, had he produced but one drama, soon would he by so doing have lost his comrade—even as I have no more my many Pyladae.

### LXI.

Whosoever ye be who pass the tomb of Cimon of Elis, know that ye pass the son of Hippaeus.

### LXII.<sup>c</sup>

Menecrates of Aenus—for thou, it seems, wert not to be here for long—what, best of friends, made an end of thee? Was it that which was the undoing of the Centaur?<sup>d</sup> “’Twas the destined sleep that came to me, but wretched wine has the blame.”

### LXIII.

Ye goats of Cynthus, be of good cheer! for now the bow of Cretan Echemmas is laid up in Ortygia in the temple of Artemis,—that bow wherewith he

pretation was given by Prof. G. A. Davies in *Classical Rev.*, May 1913, p. 91.

<sup>c</sup> Similar is Athen. 436 D.

<sup>d</sup> Hom. *Od.* xxi. 295 οἶνος καὶ Κένταυρον ἀγακλυτὸν Εὐρυπύωνα ἔλασεν.

## CALLIMACHUS

οἷς ὑμέων ἐκένωσεν ὄρος μέγα· νῦν δὲ πέπαυται,  
αἶγες, ἐπεὶ σπονδὰς ἦ θεὸς εἰργάσατο.

*A.P.* vi. 121 ; vv. 1-2 Suidas *s.v.* Κυρθιάδες.

## LXIV.

Οὕτως ὑπνώσαιο, Κωνώπιον, ὥς ἐμὲ ποιεῖς  
κοιμᾶσθαι ψυχροῖς τοῖσδε παρὰ προθύροις.  
οὕτως ὑπνώσαιο, ἀδικωτάτῃ, ὥς τὸν ἐραστὴν  
κοιμίζεις, ἐλέου δ' οὐδ' ὄναρ ἠγτίσας.  
γείτονες οἰκτείρουσι, σὺ δ' οὐδ' ὄναρ. ἡ πολιὴ δὲ 5  
αὐτίκ' ἀναμνήσει ταῦτά σε πάντα κόμη.

*A.P.* v. 23.

## EPIGRAMS

made the great hill empty of you. But now he hath ceased, ye goats, since the goddess hath wrought a truce.

### LXIV.<sup>a</sup>

So mayst thou sleep, Conopion, as thou makest thy lover lie by this cold porch ; so mayst thou sleep, O most unkind, as thou makest thy lover lie ; but pity thou hast not met even in a dream. The neighbours pity, but thou not even in a dream. But the grey hair will presently remind thee of all these things.<sup>b</sup>

<sup>a</sup> This is a παρακλαυσίθυρον or Lament at the door of the beloved, cf. Plut. *Mor.* 753B τίς οὖν ὁ κωλύων ἐστὶ κωμάζειν ἐπὶ θύρας, ἄδειν τὸ παρακλαυσίθυρον, ἀναδεῖν τὰ εἰκόνα, παγκρατιάζειν πρὸς τοὺς ἀντεραστάς ; ταῦτα γὰρ ἐρωτικά.

<sup>b</sup> Cf. *A.P.* v. 20 ; Hor. *Od.* iv. 10.





# THE FRAGMENTS

## AITIA

### INTRODUCTION

THE *Aitia* was an elegiac poem in four books. The title *Aitia*, i.e. Causes, corresponds to the Latin *Origines*, the name of a work of M. Porcius Cato ("Senex historias scribere instituit. Earum sunt libri septem. Primus continet res gestas populi Romani, secundus et tertius unde quaeque civitas orta sit Italica. Ob quam rem omnes Origines videtur appellasse" C. Nepos, *Cato* iii.). It is probable that Cato modelled his work upon the *Aitia* of Callimachus. Among the writings which Suidas ascribes to Callimachus is one *On the wonderful and paradoxical things in the Peloponnesus and Italy*. It cannot be a coincidence that Cato "in iisdem exposuit quae in Italia Hispanisque aut fierent aut viderentur admiranda." Attempts, like that of O. Schneider, to reconstruct the detailed plan of the work are rather futile. All that can safely be said is that the *Aitia* treated in a series of elegiac episodes all sorts of aetiological legends connected with Greek history, customs, and rites. The setting of the work was given in the form of a dream in which the poet imagined himself to be carried by the Muses from Libya to Helicon, where in answer to his questions they instructed him in all manner of legendary lore. The idea is borrowed by the Roman Callimachus, Propertius iv. 3. 1 "Visus eram molli recubans Heliconis in umbra," etc.; cf. iii. 26. 31 f. "Tu satius memorem Musis (Μούσαις μεμνημένον) imitere Philetam Et non inflati somnia Callimachi."

## ΑΙΤΙΑ

### TESTIMONIA

1. Apollonius (Rhodius), *A.P.* xi. 275.

Καλλίμαχος τὸ κάθαρμα, τὸ παίγνιον, ὁ ξύλινος  
νοῦς,  
αἴτιος ὁ γράψας Αἴτια Καλλιμάχου.<sup>1</sup>

2. Diodorus, *A.P.* vii. 42.

\*Α μέγα Βαττιάδαο σοφοῦ περίπυστον ὄνειαρ,  
ἧ ῥ' ἐτεὸν κεράων οὐδ' ἐλέφαντος ἔης.  
τοῖα γὰρ ἄμμιν ἔφηνας, ἄτ' οὐ πάρος ἀνέρες  
ἴδμεν,

ἀμφί τε ἀθανάτους ἀμφί τε ἡμιθέους,  
εὖτέ μιν ἐκ Λιβύης ἀναείρας εἰς Ἑλικῶνα  
ἦγαγες ἐν μέσσαις Πιερίδεσσι φέρων·  
αἱ δέ οἱ εἰρομένῳ ἀμφ' ὠγυγίων ἡρώων  
Αἴτια καὶ μακάρων εἶρον ἀμειβόμεναι.

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Vv. 1-2 Suidas s.v. ὄνειαρ.

3. Martial x. 4. 9 ff.

Non hic Centauros, non Gorgonas Harpyiasque  
Invenies : hominem pagina nostra sapit.

<sup>1</sup> Καλλιμάχος Bentley.

<sup>a</sup> The punctuation and consequently the meaning of this distich is wholly uncertain.

## AITIA

### TESTIMONIES

1. Callimachus is the cause—the scapegoat, the sport, the wooden mind—who wrote the *Causes of Callimachus*.<sup>a</sup>

2. O greatly renowned Dream of the wise son of Battos, surely thou wert of horn, not of ivory.<sup>b</sup> For thou didst reveal to us such things as hitherto we mortals have not known, both about the immortals and about the demigods, what time thou didst carry him away from Libya to Helicon and didst take and set him in the midst of the Pierides. And they in answer to his questions told him the Causes, both touching the primeval heroes and touching the blessed gods.

3. Here you will not find Centaurs nor Gorgons and Harpies: our pages savour of humanity. But

<sup>a</sup> The reference is to the famous passage in *Odyssey* xix. 562 ff. where Penelope says: "Two Gates there be of Phantom Dreams, these fashioned of horn and those of ivory. Now the Dreams which come through sawn ivory they deceive (*ἐλεφαρονται*) men with words without fulfilment; but those which come forth through the polished horns bring true fulfilment (*καλινουσι*) for the mortal who beholds them"; cf. Verg. *Aen.* vi. 894 ff., Hor. *Od.* iii. 27. 41, Stat. *Silv.* v. 3. 288.

## CALLIMACHUS

Sed non vis, Mamurra, tuos cognoscere mores  
Nec te scire : legas Actia Callimachi.

4. Clem. Alex. *Strom.* v. 511 c Εὐφορίων ὁ ποιητῆς καὶ Καλλιμάχου Ἰβίς καὶ τὰ Αἴτια καὶ ἡ Λυκόφρονος Ἀλεξάνδρα καὶ τὰ τούτοις παραπλήσια γυμνάσιον εἰς ἐξήγησιν γραμματικῶν ἔκκεται παισίν.

5. Epigr. Anonym. Bern. v. 7.  
καὶ τῶν μεγίστων Αἰτίων τὴν τετράδα.

<sup>a</sup> Euphorion of Chalcis in Euboea, born 376 B.C., elegiac and epic poet, some of whose poems were translated by Cornelius Gallus. Cf. Verg. *Ecl.* x. 50, Quintil. x. 1. 56. His obscurity was notorious : "Ille vero nimis etiam obscurus Euphorion," Cic. *De divin.* ii. 64.

<sup>b</sup> *παισίν* seems a certain correction of the MS. *ἄπασιν*.

### I. 1

Grenfell and Hunt, *Oxyrhynchus Papyri* xi. (1915), 1362, cf. L. Malten, *Hermes*, liii. (1918), pp. 148-179. A. Korte, "Zu attischen Dionysosfesten," *Rhein. Mus.* lxxi. (1916), pp. 575-578. M. P. Nilsson, "Die Anthesterien und die Aiora," *Eranos*, xv. (1916), pp. 181-200.

The identification of this fragment as the work of Callimachus is established by the coincidences with extant fragments, as noted below. From Athenaeus, xi. 477 c Καλλιμάχος δ' εἶκε διαμαρτάνειν ἐν τῇ συγχύσει τῶν ὀνομάτων λέγων ἐπὶ τοῦ οἰκείου (Ἰκίου Grenfell and Hunt) ξένου τοῦ παρὰ τῷ Ἀθηναίῳ Πόλλιδι συνεστιαθέντος αὐτῷ· καὶ γὰρ ὁ Θρηκίην . . . τὸ τρίτον (= frag. 109, vv. 11-12) and from the poem itself we gather that Callimachus was the guest in Egypt of Pollis, an Athenian who had settled in that

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## AITIA

you, Mamurra, do not wish to know your own character nor to "know yourself": you should read the *Aitia* of Callimachus.

4. The poet Euphorion,<sup>a</sup> the *Ibis* and the *Aitia* of Callimachus, the *Alexandra* of Lycophron, and similar works are given as an exercise in exegesis to the "sons of the grammarians."<sup>b</sup>

5. And the Four Books<sup>c</sup> of the greatest *Aitia*.

The phrase "sons of the grammarians," as a sort of slang term for "students," "scholars," occurs in Athenaeus 359 D.

<sup>a</sup> What had been previously inferred from citations of the *Aitia*—that it was in four books—is now proved by Oxyrhynchus Papyrus 1011 which contains the conclusion of the poem, followed by the inscription Καλλιμάχου [Αιτίων δ.

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country. In his new home Pollis scrupulously celebrated the festivals of his native Athens. On this particular occasion the festival celebrated was that of the Aiora, which was instituted (Hygin. *Astron.* ii. 4) in connexion with the epidemic of suicide among the women of Attica after Erigone, daughter of Icarius, hanged herself: "qualis Marathonide silva Flebilis Erigone caesi prope funera patris Questibus absumptis tristem iam solvere nodum Coeperat et fortes ramos moritura ligabat," Stat. *Th.* xi. 644 ff.; *cf. Silv.* v. 3. 74 ff. Among the guests of Pollis was a merchant Theogenes from the little island of Icos (Strabo 436), one of the Magnesian islands. Him Callimachus questions about the cult of Peleus in Icos and the relations of that island with Thessaly.

# CALLIMACHUS

Fr. 1, col. i.

ἥως οὐδὲ πιθοιγίς<sup>1</sup> ἐλάνθανεν οὐδ' ὅτε δούλοις  
 ἡμαρ Ὀρέστειοι<sup>2</sup> λευκὸν<sup>3</sup> ἄγουσι χόες·  
 Ἰκαρίου καὶ παιδὸς<sup>4</sup> ἄγων ἐπέτειον ἁγιστύν,  
 Ἀθίσιιν οἰκτίστη, σὸν φάος, Ἡριγόνῃ  
 ἐς δαίτην ἐκάλεσσαν ὀμηθέας, ἐν δέ νυ τοῖσι  
 ξείνον ὃς Ἀ[ῖ]γύπτῳ καινὸς ἀνεστρέφετο  
 μεμβλωκῶς ἰδιόν τι κατὰ χρέος· ἦν δὲ γενέθλιον  
 Ἰκιος,<sup>5</sup> ὧ ξυνήν εἶχον ἐγὼ κλισίην  
 οὐκ ἐπιτάξ,<sup>6</sup> ἀλλ' αἶνος Ὀμηρικός,<sup>7</sup> αἶεν ὁμοιον  
 ὡς θεός, οὐ ψευδής, ἐς τον ὁμοιον ἄγει.  
 καὶ γὰρ ὁ Ὀρηκίην μὲν ἀπέστυγε χανδὸν ἄμυστιν<sup>9</sup>

<sup>1</sup> ἥως πιθοιγίς, *i.e.* the Pithoigia, first day of the Anthesteria. For ἥως = day *cf.* Hom. *Od.* xix. 571, etc.

<sup>2</sup> Ὀρέστειοι χόες, the Feast of Pitchers, second day of the Anthesteria, which was celebrated on the 11th (Pithoigia), 12th (Choes), and 13th (Chytroi) of the month Anthesterion (Harpocr. *s.v.*). At the Choes it was the custom that each guest should drink by himself: *καθάπερ ἐν τοῖς Χοῦσιν· εὐωχοῦνται μὲν γὰρ κατ' ἰδίαν*, Athen. vii. 276 c. The actiological legend was that, when the matricide Orestes came to Athens during the celebration of a public festival, Demophon or Pandion, king of Athens, wishing to be hospitable but unwilling for religious reasons that an unpurified murderer should eat and drink with others, ordered a pitcher (χοῦς) of wine to be given to each guest separately. Hence was established the Choes or Feast of Pitchers (Athen. x. 437 c, Suid. *s.v.* χόες, Eur. *I.T.* 947 ff.).

<sup>3</sup> δούλοις . . . λευκόν, because on the day of the Choes slaves enjoyed great licence, Athen. x. 437 c. For similar occasions of licence for slaves *cf.* *id.* iv. 139 f, 149 c, xiv. 639.

<sup>4</sup> Ἰκαρίου παιδός, *i.e.* Erigone, daughter of Icarus. Icarus was an Athenian who was taught the knowledge of the vine by Dionysus. He was killed by some peasants to whom he had given wine. His daughter Erigone or Aletis (*i.e.* wanderer), guided by her dog Maera, found his grave on Hymettus. In her grief she hanged herself on a tree over her father's grave. Erigone became the constellation Virgo,

## AITIA

### I. 1

Nor did the morn of the Broaching of the Jars pass unheeded, nor that whereon the Pitchers of Orestes bring a white day for slaves. And when he kept the yearly festival of Icarius' child, thy day, Erigone, lady most sorrowful for Attic women, he invited to a banquet his familiars, and among them a stranger who was newly visiting Egypt, whither he had come on some private business. An Ician he was by birth, and I shared one couch with him—not by appointment, but not false is the saw of Homer that God ever brings like to like; for he, too, abhorred the wide-mouthed Thracian draught

her father became Arcturus or Boötes, Maera became Sirius. Dionysus caused a plague of madness to fall upon the Athenian women, who hanged themselves as Erigone had done. To end the plague the festival of the Aiora ("which they call Eudeipnos," *E.M. s.v. αἰώρα*) was founded. A song sung on these occasions was called ἀλήτης, Athen. xiv. 618 E, Poll. iv. 55. Cf. Apollod. iii. 14. 7, and Hesych. *s.vv. αἰώρα* and ἀλήτης, Aelian, *N.A.* vii. 28.

<sup>5</sup> Icos, an island off the coast of Thessalian Magnesia (Strabo ix. 436) where Peleus died. Cf. *A.P.* vii. 2 κεύθει καὶ Θέτιδος γαμέτην ἢ βραχύβωλος "Ἴκος. "Ἴκω should be read for Κῶ in schol. Pind. *P.* iii. 167, and schol. Eur. *Tr.* 1128, and 'Ἴκιον for οἰκελον, Athen. xi. 477 c.

<sup>6</sup> ἐπιτάξ: Callim. fr. 327 (*E.M. s.v. ἐπιτάξ*: παρὰ Καλλιμάχῳ ἐπίρρημα, Hellad. *Chrestom. ap. Phot. Bibl.* p. 532. 36<sup>a</sup> Bekker), Arat. 380, and now *Iambi* i. 239.

<sup>7</sup> αἶνος Ὀμηρικὸς: Hom. *Od.* xvii. 218 ὡς αἰεὶ τὸν ὁμοῖον ἀγει θεὸς ὡς τὸν ὁμοῖον.

<sup>8</sup> 11–14=fr. 109, cited καὶ γὰρ . . . τὸ τρίτον, Athen. xi. 477 c ἀνήγατο . . . ζωροποτεῖν: 11–12 cited Athen. x. 442 F ἀπέστρυγε . . . οἶνοποτεῖν, cf. Athen. xi. 781 D (οἶνοποτεῖν), Macrobian. *Sat.* v. 21. 12 ἀνήγατο . . . ζωροποτεῖν.

<sup>9</sup> ἀμυστιν is the draught or custom of drinking ἀμυστι or ἀπνευστι, cf. Eur. *Rh.* 419, 438, Poll. vi. 25, Anacr. fr. 64, Cratin. fr. 291, Epicharm. fr. 34, etc. There is no clear case of ἀμυστις=drinking-cup.

# CALLIMACHUS

οἰνοποτεῖν, ὀλίγω δ' ἦδετο κισσυβίῳ.<sup>1</sup>  
 τῷ μὲν ἐγὼ τάδ' ἔλεξα περιστείχοντος ἀλείσου<sup>2</sup>  
 τὸ τρίτον, εὖτ' ἐδάην οὔνομα καὶ γενεήν.  
<sup>3</sup>Ἡ μάλ' ἔπος τόδ' ἀληθὲς ὃ τ' οὐ μόνον ὕδατος  
 αἴσαν  
 ἀλλ' ἔτι καὶ λέσχης οἶνος ἔχειν ἐθέλει.  
 τὴν ἡμεῖς, οὐκ ἐν γ[ά]ρ ἀρυστήρεσσι<sup>4</sup> φορεῖται  
 οὐδέ μιν εἰς ἀ[τενεῖς] ὀφρύας οἰνοχόων  
 αἰτήσεις ὁρώ[ν] ὅτ' ἐλεύθερος ἀτμένα<sup>5</sup> σαίνει,  
 βάλλωμεν χαλεπῷ φάρμακον ἐν πόματι,  
 Θεύγενες, ὅσσ[α] δ' ἐμεῖο σ[έ]θεν πάρα θυμὸς  
 ἀκοῦσαι  
 ἰχαίνει,<sup>6</sup> τάδε μοι λ[έ]ξον [ἀνειρομέν]ῳ.  
 Μυρμιδόνων ἐσσηνα<sup>7</sup> τ[ί] πάτριον ὕμμι σέβεσθαι  
 Πηλέα, κῶς Ἰκῶ ξυν[ὰ τὰ Θεσσαλι]κά,<sup>8</sup>  
 τεῦ δ' ἔνεκεν γῆτειον<sup>9</sup> ἰδ[.]ντ[.] . . ἄ]ρτον<sup>10</sup> ἔχουσα 25

<sup>1</sup> ὀλίγω κισσυβίῳ: all sorts of cups might be provided and the guest look his choice (Lucian, *Cronosolou* 18). It was usual to proceed from smaller cups to larger, Diog. L. i. 104: "Ἕλληνες ἀρχόμενοι μὲν ἐν μικροῖς πίνουσι, πλησθέντες δὲ ἐν μεγάλοις, Cic. *In Verr.* ii. 1. 66 "fit sermo inter eos et invitatio ut Graeco more biberetur. hortatur hospes, poscunt maioribus poculis." But the use of small cups was regarded as characteristically Greek, Athen. xi. 432 v, cf. Xen. *Sympr.* ii. 26, Athen. xi. 461 ff. For Thracian drinking cf. Hor. *C.* i. 27. 1 ff.

<sup>2</sup> Different modes of circulating the cup in Athen. xi. 463 ὃ δ' Ἀττικὸς ἐκ μικρῶν ἐπιδέξια, ὃ δὲ Θετταλικὸς ἐκ πώματα προπίνει ὅτῳ ἂν βούλωνται μεγάλα.

<sup>3</sup> 15-16: cited anonymously, Athen. i. 32 v, with a line of Simonides (hence the three lines appear as Simonides fr. 88 in Bergk *P.L.G.*). μάλ' Athen. γάρ. ἀλλ' ἔτι Athen. ἀλλὰ τι. λέσχης] λεύχης Athen. (except L).

<sup>4</sup> ἀρυστήρες: ὅτῳ μὲν οὖν ὁ οἶνος ἀρύεται, ἀρυστήρ, Poll. vi. 19; cf. x. 75. With it the cup-bearers fill the individual cups from the κρατήρ.



## AITIA

of wine and liked a little cup. To him I said, as the beaker was going round for the third time, when I had learnt his name and lineage: "Verily this is a true saying, that wine wants not only its portion of water but also its portion of talk. So—for talk is not handed round in ladles, nor shalt thou have to ask for it, looking to the haughty brows of the cup-bearers, on a day when the free man fawns upon the slave—let us, Theogenes, put talk in the cup to mend the tedious draught; and what my heart yearns to hear from thee, do thou tell me in answer to my question. Wherefore is it the tradition of thy country to worship Peleus, king of the Myrmidons? What has Thessaly to do with Icos? And why with a leek and . . . loaf does a

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<sup>5</sup> ἀτμένα = δοῦλον. *Et. Flor.* p. 51 Miller ἀτμήν· ὁ δοῦλος· Καλλιμαχος (fr. 538), cf. *E.M.* s.vv. ἀτμήν, ἀτμένες, schol. Nicandr. *Alex.* 172 and 426. The form ἀτμενος (cf. fr. 538) is recognized by Hesych. s.v. ἀτμενον· . . . οἰκέτην, and Eustath. *Od.* 1750. 62 (*Od.* xiv. 63). Verb ἀτμεύειν, Nicandr. *Alex.* 172; noun ἀτμενίη, Manetho vi. 59; *A.P.* ix. 764; and obscure adjective, ἀτμένιος, Nicandr. *Alex.* 178 and 426.

<sup>6</sup> ἰχαίνει: only here, = ἰχανῶ, cf. ἰχανῶσθ(ε) | Herondas vii. 26.

<sup>7</sup> Μυρμιδόνων ἐσσηνα = fr. 508 (Herodian. *De monad.* p. 17. 6 Dindorf) ἐσσην. ὁ οἰκιστής, Μυρμιδόνων ἐσσηνα, Καλλιμαχος.

<sup>8</sup> Θεσσαλικὰ *E. Lobel*, cf. fr. 372 (Πηλεὺς ἐν Κῷ (leg. Ἴκῳ) τῇ νήσῳ ἀτυχήσας τὸν βίον οἰκτρῶς καὶ ἐπαδύνως ἀπέθανεν, ὡς καὶ Καλλιμαχος μαρτυρεῖ, schol. Pind. *P.* iii. 167), and schol. Eurip. *Tr.* 1128 καὶ προσελθεῖν (sc. τὸν Πηλέα) διὰ χειμῶνα τῇ <Ἰ>κῳ τῇ νήσῳ καὶ ξενισθέντα ὑπὸ Μόλωνος τινος Ἀβαντος ἐκεῖ καταλῦσαι τὸν βίον.

<sup>9</sup> γήτειον: Athen. 372 A mentions the leek at the Theoxenia in Delphi.

<sup>10</sup> ἰδ' [ἐλλ]υτ[ιν] ἄρτον Malten, cf. Hesych. ἐλλυτις· πλακοῦς τις; cf. ἐλλύτης, Cramer, *Anecd. Gr.* ii. 44, and *I.G.* xii. 3. 330 ἐλλύταν καὶ ἄρτον.

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col. ii.

ἥρωος κα[θ]όδου πα[ῖς]<sup>1</sup>  
 εἰδότες ὥς ἐνέπου[σι  
 κείνην ἢ περὶ σὴν [  
 οὔθ' ἐτέρην ἔγνωκα· τ[  
 οὔατα μυθεῖσθαι βο[<sup>2</sup>  
 τ[αὐτ'] ἐμέθεν λέξαντο[ς  
 τ[ρις]μάκαρ,<sup>3</sup> ἦ παύρων ὃ[λβιός ἐσσι μέτα,  
 [ναυτι]λίης εἰ νῆιν ἔ[χεις βίον· ἀλλ' ἐμὸς αἰὼν  
 [κύμασιν αἰ]θυλίας<sup>4</sup> μᾶ[λλον ἐσωκίσατο

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<sup>1</sup> 26 ff. The sense cannot be made out. *κάθοδος* may mean 'procession,' as in Herond. i. 56, so *ἥρ. καθ.*, procession in honour of a hero.

<sup>2</sup> βο[ύλεο] Wilamowitz.

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girl . . . at the procession in honour of the hero?  
As those who know say . . . that or about thine  
. . . and I know no other. . . ." When I had  
said this [the stranger answered and said]: "Thrice  
blessed, verily thou art happy as few are, if thou  
hast a life that is ignorant of sea-faring. But my  
life is more at home among the waves than is the  
sea-gull."

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<sup>3</sup> 32-34 = fr. 111. 2-4, Stobaeus, *Serm.* lix. 10. 11. The first line of fr. 111, which Stobaeus *l.c.* cited separately, is now shown to have no connexion with lines 2-4. ἀλλ' ἐμὸς . . . ἐσφκίσατο is quoted as by Callimachus in schol. Arat. 294. ναυτιλῆσιν ἦν, Stobaeus; Bentley corrected ναυτιλῆς δς νῆιν; Nauck *el* for δς.

<sup>4</sup> αἰθύλης: the gull is the type of the seafarer; Callim. *Ep.* lix. αἰθύλη δ' ἴσα θαλασσοπορεῖ, Aelian, *Epp. Rust.* 18 ἐπικυματίζει καὶ λάρου βλον ζῆ; *cf.* Aratus 296.

THE subject of this fragment is the story of Linos. According to Pausan. i. 43 Psamathe, daughter of Crotopus, king of Argos, became mother of Linos by Apollo. In fear of her father she exposed the child who was killed by her father's dogs. Apollo sent Poine to punish the Argives. Poine carried away the children from their mothers, until she was slain by Coroebus. A second plague came upon Argos, and Coroebus went voluntarily to Delphi to atone for the slaying of Poine. The Pythia forbade him to return to Argos, and told him to take a tripod from the temple, and, wherever he should let it fall, there to build a temple to Apollo and to dwell there. He dropped the tripod near Geraneia in the Megarid, where he founded the town of Tripodisci. His grave was in the agora at Megara, *cf.* *A.P.* vii. 154.

Conon 19 (*Phot. Bibl.* p. 133 f. Bekker) gives a somewhat different account, according to which Linos was reared as his own child by the shepherd to whom he was given. When he was torn to pieces by the dogs, the secret of his birth became known to Crotopus, who condemned his daughter to death. In anger Apollo sent a plague upon Argos. When the Argives consulted the Delphic oracle they were told that they must propitiate Psamathe and Linos. So they honoured them in other ways and sent women and maidens to lament (*θρηνεῖν*) Linos. These mingling lamentations with prayers bewailed the fate of Psamathe and Linos and themselves. Thus arose the Linos-song. "And they named a month Lamb-month (*Ἀπρίος*) because Linos had been reared with the lambs (*ἀπρὲς*) and they hold a sacrifice and a Lamb-194

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festival (ἐορτὴ ἀρνίς), on which day they kill any dogs that they find." Cf. *Κυνοφόντιν ἐορτήν*, Athen. iii. 99 B and Clearchus *ap.* Aelian, *N.A.* xii. 34 ἐν δὲ ταῖς ἡμέραις αὗταις καλοῦσιν ἀρνιῖδας οἱ αὐτοί, ἐὰν κύων ἐς τὴν ἀγορὰν παραβάλη, ἀναιροῦσιν αὐτόν. As the plague did not cease, Crotopus in accordance with an oracle left Argos and founded a city in the Megarid which he called Tripodiscion and there dwelt. Cf. Ovid, *Ibis*, 573 ff.; Stat. *Theb.* i. 562 ff., *Silv.* v. 5. 55.

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Papyrus Rylands 13; cf. Wilam. *Hermes*, xlv. (1911), 471-3. Frag. 127 possibly belongs to the same context.

ἄρνειος Μ  
 ἄρνῆ<ι>δας  
 καὶ θάνε  
 τοῦ μὲν ἄ  
<sup>1</sup>καὶ τὸν ἐπ[ὶ ῥάβδῳ μῦθον ὑφαινόμενον 5  
 ἄνερεις ε  
 πλαγκτὸν  
 ἦνεκὲς ἀε[ίδω δευδεγμένος]  
 οὐδὲ μὲν α  
 νύμφης αι 10  
 παιδοφόνω  
 ἦκεν ἐπ' Ἄρ[γείους]  
 ἦ σφειν  
 μητέρας [ἐξέκένωσεν ἐκούφισθεν δὲ τιθῆναι.<sup>2</sup>  
 οὐχ οὕτω 15  
 Ἄργος ἀνα.

γηράσκει δὲ γέρων κείνος ἐλαφρότερον,  
 κοῦροι τὸν φιλέουσιν, ἔδν δέ μιν οἶα γονῆα  
 χειρὸς ἐπ' οἰκείην ἄχρῃς ἄγουσι θύρην.

Stobaeus, *Serm.* cxv.; cf. Lucian, *Amor.* 48,  
 Apollon. *De pron.* p. 143 Bekker.

ἀπ' ὀσπλίγγων αἰὲν ἄλειφα ῥέει.

E.M. s.v. ὀσπλιγγες, schol. Apoll. Rhod. i. 1297.

<sup>1</sup> 5, 8=frag. 138, schol. Pind. *N.* 2. 1 τοὺς ῥαψωδοὺς οἱ μὲν ῥαβδωδοὺς ἐτυμολογοῦσι διὰ τὸ μετὰ ῥάβδου δηλονότι τὰ Ὀμήρου ἔπη διεξίεναι. Καλλιμάχος· καὶ τὸν ἐπὶ ῥάβδῳ μῦθον ὑφαινόμενον ἦνεκὲς ἀείδω δευδεγμένος (corr. Bentley); cf. Eustath. *Hom. Il.* p. 6. 18 Καλλιμάχῳ εἰπόντι τὸν ἐπὶ ῥάβδῳ μῦθον ὑφαινόμενον.

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### I. 2

[There is a month named] Arneios [after him and the days thereof are named] the Arneid days. And [Linus] died [torn by dogs]: and his [untimely fate as sung by minstrel] men and the wandering [of Crotopus . . .] I sing right on as I received it. Nor [did Apollo remain unheeding for ever] of his bride [of hapless fate, but to expiate a child's death] by the death of children [Poine, an avenger of grievous wrath] came against the Argives, who [leapt upon their homes] and made empty-armed the mothers and lightened the burden of the nurses. Not so . . . in Argos. . . .

### I. 3 (11)

That man finds old age lighter whom boys love and, as if he were their father, lead by the hand unto his own door.

### I. 4 (12)

And from his (Apollo's?) locks unguent ever flows.

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<sup>2</sup> 14=frag. 424, Gramm. *De barbarismo* in Valckenaer's *Ammonius*, p. 197 τῆς δὲ κακίας μέρος ἐστὶ καὶ ἡ ἀκυρολογία, ὡς παρὰ τῷ Καλλιμάχῳ ἐπὶ τῶν ἀπολομένων νηπίων· μητέρας ἐξεκένωσαν, ἐκούφισσαν δὲ τιθήνας. Greg. Cor. in Hermog. *Rhet. Gr.* vii. 1133 Walz παρὰ τῷ Καλλιμάχῳ εὐρίσκεται ἐπὶ τῶν ἀπολλυμένων νηπίων· ἐκούφισθησαν δὲ τιθῆναι. The reading in the text is Bergk's.

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οἷη τε Τρίτωνος ἐφ' ὕδασι Ἀσβύσταο.  
Steph. Byz. s.v. Ἀσβύστα.

τετράεον Δαμάσου παῖδα Τελεστορίδην.  
Is. Lydus, *De mensibus*, iv. 1, l. M. s.v. ἄφενος.

Schol. ADL II. viii. 18 τρία δέ εἰσιν ἀκρωτήρια  
τῆς Ἰδης, Λεκτόν, Γάργαρον, Φαλάκρη. τούτου  
μνημονεύει Καλλίμαχος ἐν πρώτῳ Αἰτίων.

Schol. AD II. xiii. 66 Ἀθηνᾶ . . τοὺς Λοκροὺς  
ἠνάγκασεν ἐπὶ χίλια ἔτη εἰς Ἴλιον ἐκ κλήρου  
παρθένους πέμπειν. ἡ ἱστορία παρὰ Καλλιμάχῳ  
ἐν α' Αἰτίων.

Schol. A.P. vii. 154 Κόροιβον, οὗ μέμνηται Καλ-  
λίμαχος ἐν α' Αἰτίων.

Steph. Byz. s.v. Τριποδίσκος . . . κώμη τῆς  
Μεγαρίδος . . . Καλλίμαχος δ' ἐν <α'> Αἰτίων  
πόλιν αὐτὴν εἶναι φησι.

<sup>a</sup> Asbystian means African. Triton refers either to  
Lake Tritonis, or more probably perhaps to the Nile; cf.  
Lycophron, *Alcaeus* 576 Αἰγύπτιον Τρίτωνος ἔλκοντες ποτόν,  
Apoll. Rhod. iv. 269 ποταμὸς Τρίτων. In Lycophr. 848 the  
Nile is called ῥεῖθρον Ἀσβύσταο.

<sup>b</sup> The Locrian maiden-tribute, Lycophron 1141-1173.  
"A plague having come on Locris through the assault  
of Aias upon Cassandra, the god (Apollo) told them  
by an oracle that for a thousand years they must send



## AITIA

### I. 5 (13)

And as <she> by the waters of Asbystian"  
Triton . . .

### I. 6 (13a)

Telestorides, the four-year-old child of Damasus.

### I. 7 (13c)

There are three peaks of Ida, Lectum, Gargarum.  
Phalacra. The last Callimachus mentions in *Aitia* i.

### I. 8 (13d)

Athena . . . compelled the Locrians for a space  
of a thousand years to send to Ilios maidens<sup>b</sup> selected  
by lot. The story in Callimachus, *Aitia* i.

### I. 9 (13e)

Coroebus, whom Callimachus mentions in *Aitia* i.<sup>c</sup>

### I. 10 (4)

Tripodiscus . . . a village of the Megarid . . .  
Callimachus calls it a city in *Aitia* i.<sup>d</sup>

maidens every year to Troy for Athena. When they  
arrived they were slain by the Trojans who met and stoned  
them. Any who escaped made their way secretly to the  
temple of Athena and became for the future her priestesses.  
Those who were killed were burnt with fruitless and wild  
wood. Their bones were thrown into the sea from Mount  
Traron at Troy and the Locrians sent others in their stead"  
(schol. Lycophr. 1141).

<sup>c</sup> This probably belongs to the Linos story, *Ait.* i. 2.

<sup>d</sup> See *Ait.* i. 3 (Introduction).

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καὶ γὰρ ἐγὼ τὰ μὲν ὅσσα καρήατι τῆμος ἔδωκα  
 ξανθὰ σὺν εὐόδοις ἀβρὰ λίπη<sup>1</sup> στεφάνοις,  
 ἄπνοα πάντ' ἐγένοντο παραχρήμ'. ὅσσα τ' ὀδόντων  
 ἔνδοθι νειαίρην τ' εἰς ἀχάριστον ἔδω,  
 καὶ τῶν οὐδὲν ἔμεινεν ἐς αὔριον· ὅσσα δ' ἀκουαῖς ὃ  
 εἰσεθέμην, ἔτι μοι μούνα πάρεστι τάδε.  
 Stob. *Flor.* lxxx. 8.

ἡ μὲν ἀερτάζουσα μέγα τρύφος Ὑψιζώρου  
 ἄστυρον εἰσανέβαιν'.  
*El. Mag.* s.v. ἄστυρον.

ὥς τε Ζεὺς ἐράτιζε τριηκοσίους ἐνιαυτούς.  
 Schol. AD *Il.* i. 609.

οὐνεκεν οἰκτεῖρειν οἶδε μόνη πολίων.  
 Schol. Soph. *O.C.* 258 Καλλίμαχος . . ἐν τῷ  
 τέλει τοῦ β' τῶν Αἰτίων.

Τάμμεω θυγατέρος.  
 Schol. AD *Il.* ix. 193.

Tzetzes, *Lycombr.* 869 τὸ δρέπανον παρὰ Σικελοῖς  
 ζάγκλον καλεῖται. μέμνηται δὲ καὶ Καλλίμαχος  
 ἐν δευτέρῳ Αἰτίων.

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<sup>1</sup> ἀβρὰ λίπη B; ἀκραλίπη A; ἀκραλιπῆ S.

<sup>a</sup> Athena.

<sup>b</sup> Hypsizorus, mountain in Chalcidice (Plin. *N.H.* iv. 36).

<sup>c</sup> The reference is to the *ιερός γάμος* or secret marriage  
 of Zeus and Hera, first mentioned in *Iliad* xiv. 294 ff.,  
 316 ff.; cf. Theocrit. xv. 64, Callim. *Ait.* iii. 1. 4.

## AITIA

### II. 1 (106)

For whatsoever I bestowed in that hour upon my head, the delicate yellow unguents with the sweet-smelling wreaths, all lost their fragrance straightway; and whatsoever entered within my teeth and into the ungrateful belly, thereof naught remained until the morrow; but what I laid within my hearing ears, these things alone still abide for me.

### II. 2 (19)

And she <sup>a</sup> lifted the great fragment of Hypsizorus <sup>b</sup> and went up into the city.

### II. 3 (20)

And how Zeus loved for three hundred years.<sup>c</sup>

### II. 4 (21)

Since she <sup>d</sup> alone among cities knows to pity.

### II. 5 (21a)

The daughter <sup>e</sup> of Athamas.

### II. 6 (22)

The sickle is called among the Sicilians *zanclon*.<sup>f</sup> Callimachus mentions this in *Aitia* ii.

<sup>a</sup> The city of Athens. Paus. i. 17. 1 "In the market-place of Athens . . . is an altar of Pity to whom . . . alone of the Hellenes the Athenians render honours."

<sup>b</sup> Hella. The phrase is quoted to illustrate an Ionicism whereby "Athamas" becomes "Tammas."

<sup>c</sup> Thucyd. vi. 4 "The original name given to Sicily by the Sicels was Zancle, from its sickle-shape . . . the Sicels call the sickle *zanclon*."

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Steph. Byz. frag. s.v. Δωδώνη· ὠνόμασται . . . ,  
ὡς Ἐπαφρόδοτος ὑπομνηματίζων τὸ β' Αἰτίων,  
ἀπὸ Δωδώνης μιᾶς τῶν Ὠκεανίδων νυμφῶν.

Αἴγυπτος προπάροιθεν ἐπ' ἐννέα κάρφετο ποίας<sup>1</sup>

τὴν κείνου Φάλαρις πρᾶξιν ἀπεπλάσατο,  
πρῶτος ἐπεὶ τὸν ταῦρον ἐκαίνισεν ὃς τὸν ὄλεθρον  
εὗρε τὸν ἐν χαλκῷ καὶ πυρὶ γιγνόμενον. 5

<sup>1</sup> s.v. πόα· . . . ποιά (so *H.M.* accents, cf. s.v. ροιά· τὰ εἰς ἁ λήγοντα θηλυκά, εἰ μὲν τῷ ὀ παραλήγεται, παροξύνεται, οἶον . . . πόα, εἰ δὲ τῇ οἱ διφθόγγῳ ὑξύνεται οἶον . . . ποιά) ἐστὶν ὁ ἐνιαυτός· Καλλιμαχος· Αἴγυπτος . . . ποίας (fr. 182 Schneid.); cf. Suid. s.v. ποίη. Tzet. *Lycomphr.* 717 μέμνηται τοῦ Φαλήρου καὶ Καλλιμαχος λέγων· τὴν ἐκείνου Φάληρος (sic) . . . ἀπεπλάσατο (fr. 194 Schneid.). Schol. Pind. *P.* i. 185 κατασκευάσαι δὲ αὐτὸν (sc. τὸν τοῦ Φαλάριδος ταῦρον) φασὶ Περίλαον καὶ πρῶτον ἐν αὐτῷ κατακαῆναι. καὶ Καλλιμαχος· πρῶτος . . . γιγνόμενον (fr. 119 Schneid.). Plutarch, *Parall.* xxxix. p. 315 Πέριλλος . . . δάμαλιν κατασκευάσας χαλκὴν ἔδωκε τῷ βασιλεῖ ὡς ἂν τοὺς ξένους κατακαίῃ ζῶντας ἐν αὐτῇ· ὁ δὲ μόνον τότε γενόμενος δίκαιος αὐτὸν ἐνέβαλεν. ἐδόκει δὲ μυκηθμὸν ἀναδιδόναι ἢ δάμαλιν. ὡς ἐν δευτέρῳ Αἰτίων (fr. 25 Schneid.).

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“ The combination of frags. 25, 119, 194, was first made by Ruhnken; frag. 182 was added by Porson. The

## AITIA

### II. 7 (24)

Dodona: it gets its name, according to Epaphroditus in his commentary on *Aitia* ii., from Dodona, one of the Oceanid nymphs.

### II. 8 (25)<sup>a</sup>

Egypt formerly suffered drought for nine seasons:

His conduct Phalaris imitated when he who invented the death by bronze and fire was the first to handseil the bull.

story of Phalaris, tyrant of Agrigentum, and the brazen bull invented by Perillus is familiar to everyone. Callimachus represents Phalaris as imitating Busiris, king of Egypt. The legend was that when Egypt had suffered from drought for nine years, Thrasius of Cyprus, a seer, told the king that the drought would cease if he would sacrifice a stranger every year to Zeus. Busiris took his advice and began the series by sacrificing Thrasius himself. Ovid, *Ars amul.* i. 647 ff., follows Callimachus closely: "Dicitur Aegyptos caruisse iuvantibus arva Imbribus atque annos sicca fuisse novem, Cum Thrasius Busirin adit monstratque piari Hospitis effuso sanguine posse Iovem. Illi Busiris: 'fies Iovis hostia primus,' Inquit, 'et Aegypto tu dabis hospes aquam.' Et Phalaris tauro violenti membra Perilli Torruit: infelix imbuit auctor opus. Iustus uterque fuit, etc." Cf. *Trist.* iii. 11. 39 ff., especially 48: "Mugiet et veri voxerit illa bovis" (cf. Plutarch. *l.c.*) and 51 f.: "'poenae mirande repertor, Ipse tuum praesens imbue,' dixit, 'opus.'"

## CALLIMACHUS

APART from Callimachus our authorities for the story of Acontius and Cydippe are first and foremost Aristacnetus, *Ep.* i. 10, who closely follows Callimachus, Ovid, *Heroides* 20 and 21, *Tristia* iii. 10. 73 ff., Antoninus Liberalis i. where the story of Hermochares and Ctesylla is a duplicate of that of Acontius and Cydippe, Plutarch, *Aet. Graec.* 27.

Briefly the story is this. Acontius, a handsome youth of Ceos, saw Cydippe with her nurse at the yearly festival at Delos. Falling in love at sight, he followed her to the temple of Artemis, where he threw in the way of

### III. 1

A. S. Hunt, *Oxyrhynchus Papyri*, vii. (1910), 1011.

A. Brinkmann, *Rhein. Mus.* lxxii. (1918), p. 473 ff.

ἤδη καὶ κούρῳ παρθένος εὐνάσατο,<sup>1</sup>  
 τέθμιον ὡς ἐκέλευε προνύμφιον<sup>2</sup> ὕπνον λαῦσαι  
 ἄρσενι τὴν τάλιν<sup>3</sup> παιδί σὺν ἀμφιθαλεῖ.<sup>4</sup>  
 "Ἡρην γάρ κοτέ φασι — κύον, κύον, ἴσχεο, λαιδρὲ  
 θυμέ, σύ γ' αἰείσῃ καὶ τά περ οὐχ ὀσίῃ.<sup>5</sup>  
 ὦναο κάρ<θ>' ἔνεκ' οὐ τι θεῆς ἴδες ἱερὰ φρικτῆς,  
 ἐξ ἂν ἐπεὶ<sup>5</sup> καὶ τῶν ἥρυνγες ἱστορίην.  
 ἡ πολυιδρεῖη χαλεπὸν κακὸν ὅστις ἀκαρτεῖ<sup>6</sup>

<sup>1</sup> 1 ff. Cf. schol. Townl. Hom. *Il.* xiv. 296 εἰς εὐνὴν φοιτῶντε φίλους λήθοντε τοκῆας. . . διὸ καὶ μέχρι νῦν ὑπόμνημα φυλάσσεσθαι παρὰ Ναξίους καὶ τὸν ἀμφιθαλῆ τῇ τάλι συγκατατεθεῖσθαι. ἄλλοι τὸν Δία φασὶν ἐν Σάμῳ λάθρα τῶν γονέων διαπαρθευῖν τὴν "Ἡραν. ὅθεν Σάμιοι ζήλω τῆς θεοῦ μνηστεύοντες τὰς κόρας λάθρα συγκοιμίζουσιν, εἴτα παρρησίᾳ τοὺς γάμους θύουσιν.

<sup>2</sup> προνύμφιον only here.

<sup>3</sup> = Callim. fr. 210 = schol. Soph. *Antig.* 629 τάλις λέγεται

## AITIA

her attendant an apple inscribed with the words "I swear by Artemis to marry Acontius." The attendant handed the apple to Cydippe who read the inscription and, realizing the oath by which she was unintentionally binding herself, threw it away. The father of Cydippe arranged a different marriage for his daughter; but always when the time for the marriage arrived, Cydippe was seized by a mysterious illness. Three times this happened, but the fourth time the father went to Delphi to consult Apollo, and learnt that the whole mystery was due to the oath by which his daughter had unwittingly bound herself. By the advice of Apollo Cydippe's father fulfilled her vow

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### III. 1

And already the maid had been bedded with the boy, even as ritual ordered that the bride should sleep her prenuptial sleep with a male child both whose parents were alive. Yea, for they say that once on a time Hera—"thou dog, thou dog, refrain, my shameless soul! thou wouldst sing of that which it is not lawful to tell. It is a good thing for thee that thou hast not seen the rites of the dread goddess<sup>b</sup>: else wouldst thou have uttered their story too. Surely much knowledge is a grievous thing for him who

<sup>a</sup> Cf. *Ait.* ii. 3.

<sup>b</sup> The mysteries of Demeter.

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παρ' Αἰολεύσιν ἢ ὀνομασθεῖσά (? μνηστευθεῖσά) τινι νύμφῃ.  
Καλλιμαχος· αὐτίκα (sic) τὴν τάλιν κτλ.

<sup>4</sup> παῖς ἀμφιθαλῆς is a boy or girl both of whose parents are alive; cf. Pollux iii. 40, etc. Herwerden, *Lex. Graec.*, adds Dittenberger, *Syll.*<sup>2</sup> 353. 20, 21.

<sup>5</sup> The reading is due to A. E. Housman. The papyrus has ἐξενέπειν, but the first hand wrote ἐξανεπει.

<sup>6</sup> ἀκαρτεῖ = ἀκρατεῖ only here.

# CALLIMACHUS

γλώσσης· ὡς ἑτεὸν παῖς ὄδε μαῦλιν ἔχει.<sup>1</sup>  
 ἡῶοι μὲν ἔμελλον ἐν ὕδατι θυμὸν ἀμύξειν 10  
 οἱ βόες ὀξείαν δερκόμενοι δορίδα,  
 δειελινὴν τὴν δ' εἶλε κακὸς χλόος, εἶλε δε νοῦσος,  
 αἶγας ἐς ἀγριάδας τὴν ἀποπεμπόμεθα,<sup>2</sup>  
 ψευδόμενοι δ' ἱερὴν φημίζομεν<sup>3</sup>. ἥ τὸτ' ἀνιγρὴ  
 τὴν κούρην Ἀ[ίδ]εω μέχρ' ἔτξε δόμων. 15  
 δεῦτερον ἐστόρνυντο τὰ κλισμῖα,<sup>4</sup> δεῦτερον ἢ  
 πα[ί]ς  
 ἐπτα τέταρταίω μῆνας ἔκαμνε πυρί.  
 τὸ τρίτον ἐμνήσαντο γάμου κοτέ, τὸ τρίτον αὐτ[ίς]  
 Κυδίππην ὀλοὸς κρυμὸς ἐσωκίσατο.  
 τέτρατον [ο]ὕκετ' ἔμεινε πατήρ ἐς Δέλφιον<sup>5</sup> ἄρας 20  
 Φοῖβον· ὁ δ' ἐννύχιον<sup>6</sup> τοῦτ' ἔπος ἠυδάσατο·  
 “Ἀρτέμιδος τῇ παιδί γάμον βαρὺς ὄρκος ἐνικλᾷ,  
 Λύγδαμιν οὐ γὰρ ἐμὴ τῇ<μος> ἔκτεδε κάσις,<sup>7</sup>  
 οὐδ' ἐν Ἀμυκλαίῳ θρ<ύ>ον<sup>8</sup> ἔπλεκεν οὐδ' ἀπὸ  
 θήρης  
 ἔκλυζεν ποταμῷ λύματα Παρθενίῳ, 25

<sup>1</sup> Cf. the proverb μὴ παιδί μάχαιραν, *Paroem. Gr.* Gaisford, p. 77, etc.

<sup>2</sup> Cf. Hesych. s.v. κατ' αἶγας ἀγρίας· παροιμία λεγομένη εἰς ἀγρίας αἶγας τρέπειν τὰς νόσους, μάλιστα δὲ τὴν ἱεράν. Suid. s.v. κατ' αἶγας ἀγρίας, *Paroem. Gr.* Gaisford, p. 197 (ὁμοία τῇ “ἐς κόρακας”), Philostr. *Her.* p. 148.

<sup>3</sup> ψευδόμενοι . . . φημίζομεν = Callim. fr. 276, i.e. schol. Apoll. Rhod. i. 1019 τὰ μεγάλα τῶν παθῶν εὐφώνως ἱερὰ καὶ καλὰ φάμεν . . . καὶ τὴν λοιμικὴν νόσον ἱερὰν, ὡς καὶ Καλλίμαχος· ψευδόμενοι κτλ.

<sup>4</sup> κλισμῖα only here. Brinkmann suggests accentuating κλισμῖα; cf. θέσμια, μύχια, λόχμια, etc.

<sup>5</sup> Δελφικόν? Aristaenet. i. 10 τρίτον ὁμοίως ταῦτα συμβέβηκε τῇ παιδί, ὁ δὲ πατήρ τετάρτην οὐκ ἀνέμενε νόσον, ἀλλ' ἐπύθετο τοῦ Πυθίου τίς ἄρα θεῶν τὸν γάμον ἐμποδίζει τῇ κόρῃ. ὁ δὲ Ἀπόλλων πάντα σαφῶς τὸν πατέρα διδάσκει, τὸν νέον, τὸ



## AITIA

controls not his tongue: verily this is a child with a knife.

In the morning the oxen were to tear their hearts in the water,<sup>a</sup> seeing before them the keen blade. But in the afternoon an evil paleness seized her: seized her the disease which we banish to the goats of the wild and which we falsely call the holy disease.<sup>b</sup> And then that ill sickness wasted the girl even to the gates of death. A second time the couches were spread: a second time the maid was sick for seven months with a quartan fever.<sup>c</sup> A third time they bethought them again of marriage: a third time a deadly chill settled on Cydippe. A fourth time her father abode it no more but set off to Delphian Phoebus, who in the night spake and said. "A grievous oath by Artemis thwarts thy child's marriage. For my sister was not vexing Lygdamis,<sup>d</sup> neither in Amyclae's shrine<sup>e</sup> was she weaving rushes, nor in the river Parthenius<sup>f</sup> was she washing her stains after the hunt: nay, she was at

<sup>a</sup> The oxen were to be bathed in the morning for the prenuptial sacrifice, but on the *previous* afternoon Cydippe fell ill.

<sup>b</sup> Epilepsy. We possess a Hippocratean treatise on it.

<sup>c</sup> Plato, *Timaeus*, 86 A, Hippocrat. *passim*, "quartana febris" Plin. *N.H.* vii. 166, etc.

<sup>d</sup> Lygdamis, a king of the Cimmerians who burnt the temple of Artemis at Ephesus, *circ.* 670 B.C.

<sup>e</sup> Paus. iii. 18. 9.

<sup>f</sup> River in Pontus, haunt of Artemis, Steph. Byz. *s.v.*, Apoll. Rhod. ii. 938.

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μῆλον, τὸν ὄρκον, καὶ τῆς Ἀρτέμιδος τὸν θυμὸν· καὶ παραινεῖ θᾶπτον εὖορκον ἀποφῆναι τὴν κόρην.

<sup>b</sup> ἐμμύχιον? cf. Hesych. *s.v.* ἐννύχιον κρύπτεις . . . τινὲς δὲ ἐμμύχιον, ἐν τῷ μυχῶ.

<sup>c</sup> The punctuation is due to Prof. A. Platt. τῆμος Platt; τῆρον Papyrus.

<sup>d</sup> θρύον Hunt; θρίον Papyrus.

# CALLIMACHUS

Δ[ή]λω δ' ἦν ἐπίδημος, Ἀκόντιον ὁππότε σὴ παῖς  
ᾤμοσεν, οὐκ ἄλλον, νυμφίον ἐξέμεναι·  
ἀ[κήρ]υξ<sup>1</sup> ἀλλ' ἦν μ' ἐθέλ<η>ς συμφράδμονα  
θέσθαι,

[πά]ντα τελευτήσεις ὄρκια θυγατέρος.  
ἄργυρον οὐ μολίβω γὰρ<sup>2</sup> Ἀκόντιον ἀλλὰ φαεινῷ 30  
ἤλεκτρον χρυσῷ φημί σε μιζέμεναι.  
Κοδρεΐδης σύ γ' ἄνωθεν ὁ πενθερός, αὐτὰρ ὁ  
Κεῖος

γαμβρὸς Ἀρισταίου [Ζη]νὸς ἀφ' ἱερ<έ>ων<sup>3</sup>  
Ἰκμίον, οἷσι μέμ[η]λεν ἐπ' οὔρεος ἀμβώνεσσιν<sup>4</sup>  
πρηύνειν χαλ[ε]πὴν Μαῖραν ἀνερχομένην, 35  
αἰτεῖσθαι τὸ δ' ἄγμα παρὰ Διός, ᾧ τε θαμ<ι>νοὶ  
πλήσσονται λινέαις ὄρτυγες ἐν<sup>5</sup> νεφέλαις.<sup>6</sup>''  
ἦ θεός· αὐτὰρ ὁ Νάξον ἔβη πάλιν, εἶρετο δ' αὐτὴν  
κούρην, ἣ δ' ἀν<α> τῷ<sup>7</sup> πᾶν ἐκάλυψεν ἔπος.  
κῆν αὖ σῶς·<sup>8</sup> ὁ τ[ε] λοιπόν, Ἀκόντιε, σείο μετελ-  
θεῖν 40

<sup>1</sup> ἀκήρυξ', i. e. ἀ ἐκήρυξε. Callimachus affects such inverted order.

<sup>2</sup> ἀργύρῳ οὐ μόλιβον γὰρ? Aristænet. i. 10 "ἄλλως τε," φησί, "Κυδῖππην Ἀκοντίῳ συνάπτων οὐ μόλιβδον ἀν συνεπιμίξειας ἀργύρῳ, ἀλλ' ἐκατέρωθεν ὁ γάμος ἔσται χρυσοῦς."

<sup>3</sup> [Ζη]νὸς ἀφ' ἱερ<έ>ων Housman; . . . τισοαμφίερων (μ apparently deleted) Papyrus.

<sup>4</sup> ἐπ' οὔρεος ἀμβώνεσσιν = frag. anon. 70 Schneider, i. e. *I. M.* s. v. ἀμβων . . . λέγονται δὲ καὶ οἱ ὄρειοι καὶ ὑψηλοὶ τόποι οἷον ἐπ' . . . ἀμβώνεσσι.

<sup>5</sup> πλήσσονται . . . ἐν = ἐμπλήσσονται, cf. Hom. *Od.* xxii. 468 f. ὡς δ' ὅτ' ἀν ἡ κίχλαι τανυσίπτεροι ἤε πέλειαι | ἔρκε' ἐνι-πλήξωσι, τό θ' ἐσθήκη ἐνὶ θάμνῳ, Oppian, *Hal.* iii. 117.

<sup>6</sup> νεφέλαις = nets. Hesych. νέφεα . . . καὶ λινὰ θηρατικά. Suid. νεφέλη . . . εἶδος δικτύου θηρευτικοῦ. Arist. *Birds*, 194 μὰ παγίδας, μὰ νεφέλας, μὰ δίκτυα.

<sup>7</sup> ἀνὰ τῷ Brinkmann; ανεως Papyrus.

<sup>8</sup> κηναυσως Papyrus. The punctuation is due to Schwister.

## AITIA

home in Delos when thy child sware<sup>a</sup> that she would have Acontius, none other, for her bridegroom. But if thou wilt take me for thy adviser, thou wilt fulfil all the oath of thy daughter even as she announced.<sup>b</sup> For I say that Acontius shall be no mingling of lead with silver, but of electrum<sup>c</sup> with shining gold. Thou, the father of the bride, art sprung from Codrus<sup>d</sup>: the Cean bridegroom springs from the priests of Zeus Aristaeus<sup>e</sup> the Lord of Moisture: priests whose business it is upon the mountain-tops to assuage stern Maera<sup>f</sup> when she rises and to entreat from Zeus the wind whereby many a quail is entangled in the linen mesh." So spake the god. And her father went back to Naxos and questioned the maiden herself; and she revealed to him the whole matter. And she was well again. For the rest, Acontius,

<sup>a</sup> Aristaenet. i. 10 says the inscription on the apple was *Μὰ τὴν Ἀρτεμιν Ἀκοντίῳ γαμοῦμαι*. Note that the ancients habitually read aloud.

<sup>b</sup> The reading of the beginning of the line is quite uncertain.

<sup>c</sup> Not amber here, but the metallic alloy of gold and silver.

<sup>d</sup> The last king of Athens.

<sup>e</sup> Aristaeus, son of Apollo and Cyrene (Pind. *P.* ix. 64f.). When Ceos was suffering from pestilence owing to the heat of the dogstar, Aristaeus went there and built an altar to Zeus Icmæus or Icmius, *i.e.* Zeus as god of Moisture, and established an annual sacrifice for him and Sirius on the hills of the island. Ever after Zeus caused the Etesian winds to blow for forty days after the rise of Sirius. Hence Aristaeus was worshipped in Ceos as Zeus Aristaeus (Apoll. Rhod. ii. 516ff.; Nonnus v. 269ff.).

<sup>f</sup> The hound of Erigone: as a star=Sirius (Hesych. *s.v.*, Lycophron 334) or Procyon (Hygin. *Astr.* ii. 4, etc.).

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For the phrase *cf.* Lucian, *Lexiphan*, 12 *ταύτη προσπεσόντες ὁ τε Δαμασίας καὶ ἡ γυνὴ αὐτοῦ . . . ἰκέτευον ἐλεῆσαι σφᾶς· ἡ δὲ αὐτίκα ἐπένευσε, καὶ σῶς ἦν*. Hesych. *s.v.* ὑγίης· . . . σῶος.

## CALLIMACHUS

ἔσται τὴν ἰδίην ἐς Διονυσιάδα.  
 χῆ θεὸς εὐορκεῖτο<sup>1</sup> καὶ ἥλικες αὐτίχ' ἑταίρης  
 <ῆ>δον<sup>2</sup> ὑμνηαίους οὐκ ἀναβαλλομένους.  
 οὐ σε δοκέω τημοῦτος, Ἀκόντιε, νυκτὸς ἐκείνης  
 ἀντί κε, τῇ<sup>3</sup> μίτρης ἥψας παρθενίης, 45  
 οὐ σφυρὸν Ἰφίκλειον<sup>4</sup> ἐπιτρέχον ἀσταχύεσσιν  
 οὐδ' ἂ Κελ<αι>νίτης ἐκτεάτιστο Μίδης  
 δέξασθαι,<sup>5</sup> ψήφου δ' ἂν ἐμῆς ἐπιμάρτυρες εἶεν  
 οὔτινες οὐ χαλεποῦ νῆιδές εἰσι θεοῦ.  
 ἐκ δὲ γάμου κείνοιο μέγ' οὔνομα μέλλε νέεσθαι. 50  
 δὴ γὰρ ἔθ' ὑμέτερον φῦλον Ἀκοντιάδαι  
 πουλύ τι καὶ περίτιμον<sup>6</sup> Ἰουλίδι ναιετάουσιν,  
 Κεῖε, τεὸν δ' ἡμεῖς ἡμερον ἐκλύομεν  
 τόνδε παρ' ἀρχαίου Ξενομήδεος ὅς <κ>οτε πᾶσαν  
 νῆσον ἐνὶ μνήμῃ κάτθετο μυθολόγῳ, 55  
 ἄρχμενος ὡς<sup>7</sup> νύμφῃσι[ν ἐ]ναίετο Κωρυκίῃσι,  
 τὰς ἀπὸ Παρηγισσοῦ λῖς ἐδίωξε μέγας,

<sup>1</sup> εὐορκεῖτο. Hunt compares schol. Apoll. Rhod. ii. 257 ἐκείνους ἦν μὴ εὐορκῶμεν.

<sup>2</sup> <ῆ>δον Wilamowitz; εἶδον Papyrus, cf. Aristacnet. i. 10 ἐνεργὸν ὑμέναιον ἦδον, οὐκ ἀναβαλλόμενον ἔτι.

<sup>3</sup> τῇ Gilbert Murray; της Papyrus. Aristacnet. i. 10 has ἅπαντα δ' οὖν ὅμως βραδύνειν ἐδόκει τῷ Ἀκοντίῳ, καὶ οὔτε ἡμέραν ἐκείνης ἐνόμισε μακροτέραν ἐορακεῖναι οὔτε νύκτα βραχυτέραν τῆς νυκτὸς ἐκείνης, ἥς οὐκ ἂν ἠλλάξατο τὸν Μίδου χρυσόν, οὐδὲ τὸν Ταυτάλου πλοῦτον ἰσοστάσιον ἡγεῖτο τῇ κόρῃ.

<sup>4</sup> σφυρὸν Ἰφίκλειον = Callim. fr. 496, i. v. Cramer, *Anecd. Oxoni.* iv. 329. 6 (Herodian ii. p. 861 Lentz) διὸ καὶ μέμφομαι τὸν Ζηνοδότου ἐπεὶ δὴ τὸ ἀρῶν ἐκ κεφαλῶν κτητικὸν ἔλεγε καὶ τὸν Καλλίμαχον "χεῖρ ἢ Πολυδὲς > κείῃ" καὶ "σφυρὸν Ἰφίκλειον." Schneider wrongly combined the two phrases as one quotation.

## AITIA

it will be her business to go with thee to her own Dionysias.<sup>a</sup>

So faith was kept with the goddess, and her fellows straightway sang their comrade's marriage hymn, deferred no longer. Then I deem, Acontius, that for that night, wherein thou didst touch her maiden girdle, thou wouldst not have accepted either the ankle of Iphicles<sup>b</sup> who ran upon the corn-ears nor the possessions of Midas<sup>c</sup> of Celaenae. And my verdict would be attested by all who are not ignorant of the stern god. And from that marriage a great name was destined to arise. For, O Cean, your clan, the Acontiadae, still dwell, numerous and honoured, at Iulis.<sup>d</sup> And this thy passion we heard from old Xenomedes,<sup>e</sup> who once enshrined all the island in a mythological history: beginning with the tale of how it was inhabited by the Corycian<sup>f</sup> nymphs whom a great lion drove from Parnassus: wherefore also they

<sup>a</sup> i.e. Naxos, Diodor. v. 52.

<sup>b</sup> Iphiclus or Iphicles, son of Phylacus, father of Podarces and Protesilaus, was proverbial for his speed of foot. He could run over a cornfield without bending the ears (Hesiod fr. 143 ap. Eustath. *Il.* ii. 693, Nonnus xxviii. 284 f., etc.).

<sup>c</sup> Midas of Celaenae in Phrygia, proverbial for his wealth.

<sup>d</sup> In Ceos, birthplace of Simonides and Bacchylides.

<sup>e</sup> Xenomedes is cited by various grammarians, schol. Aristoph. *Lys.* 448; schol. Townl. *Il.* xvi. 328. Dion. Hal. *De Thucyd.* v. calls him ὁ Χίος (read Κείος).

<sup>f</sup> Nymphs of the Corycian cave on Parnassus, cf. Ovid, *Her.* xx. 221 f. (Acontius to Cydippe) "Insula Coryciis quondam celeberrima nymphis Cingitur Aegaeo, nomine Cea, mari."

<sup>5</sup> Aristaeetus i. 10 has καὶ σύμψηφοι πάντες ἐμοί, ὅσοι μὴ καθάπαξ τῶν ἐρωτικῶν ἀμαθεῖς.

<sup>6</sup> περίτιμον only here.

<sup>7</sup> ἀρχμενος ὡς. Cf. *Hymn Artem.* 4 and fr. 9<sup>b</sup>.

# CALLIMACHUS

Ὑδροῦσαν τῷ καὶ μιν ἐφήμισαν, ὥς τε Κίρω . . . <sup>1</sup>  
 [·]ο . . . θυσ[·]το . . . ᾧκεεν ἐν Καρύαις·  
 [ᾠ]ς τέ μιν ἐννάσσαντο τέων Ἀλαλάξιος αἰεὶ 60  
 Ζεὺς ἐπὶ σαλπίγγων ἱρὰ βοῇ δέχεται  
 Κᾶρες ὁμοῦ Λελέγεσσι, μετ' οὖνομα δ' ἄλλο  
 βαλέσθαι  
 Φοῖβου καὶ Μελίης ἱνὶς ἔθηκε Κέως·  
 ἐν δ' ὕβριν θανάτον τε κεραύνιον, ἐν δὲ γόητας  
 Τελχίνας μακάρων τ' οὐκ ἀλέγοντα θεῶν 65  
 ἦλεα Δημῶνακτα γέρων ἐνεθήκατο δέλτ[οις],  
 καὶ γρηῦν Μακελῶ μητέρα Δεξιθέης,  
 ἃς μούνας ὅτε νῆσον ἀνέτρεπον εἶνεκ' ἀλ[ι]τ[ρῆς]  
 ὕβριος ἀσκηθεῖς ἔλλιπον ἀθάνατοι·  
 τέσσαρας ὥς τε πόληυσ ὁ μὲν τείχισσε Μεγα-  
 κ[λ]ῆς 70  
 Καρθαίαν, Χρυσοῦς <sup>2</sup> δ' Εὐπυλος ἡμιθέης  
 εὐκρηνον πτολίεθρον Ἰουλίδος, αὐτὰρ Ἀκαί . . .  
 Ποίησαν Χαρίτων ἱδρυμ' <sup>3</sup> ἐνπλοκάμων,  
 ἄστυρον Ἀφραστός δὲ Κρορή[σ]ιον, εἶπε δέ, Κεῖε,  
 ξυγκραθέντ' αὐταῖς ὄξυν ἔρωτα σέθεν 75  
 πρέσβυς ἐτητυμῆ μεμελημένος, ἔνθεν ὁ παιδὸς  
 μῦθος ἐς ἡμετέρεν ἔδραμε Καλλιόπην.  
 οὐ γὰρ τὰς πολίων οἰκήσιας ἄσομαι ἦδη·  
 ἔστι γε Πισαίου Ζηνὸς ὅπισ π . . . ἴην.  
 ἀλλ' ἰ . . . νησ. κρουτονα . . . . . s. 80

<sup>1</sup> Κίρω . . . κτλ. The reading is quite uncertain. No connexion is known between Ceos and any of the towns called Caryae (in Laconia, Arcadia, and Lycia).

<sup>2</sup> χρεισους, apparently, Papyrus.

<sup>3</sup> ἱδρυμ'. The reading is doubtful, the noun not being found elsewhere with υ short.

<sup>a</sup> Heraclid. Περὶ πολιτειῶν ix. (Müller, *F.H.G.* ii. p. 214) ἐκαλεῖτο μὲ Ὑδροῦσα ἡ νῆσος· λέγονται δὲ οἰκῆσαι Νύμφαι πρότερον αὐτήν· φοβήσαντος δὲ αὐτὰς λέοντος εἰς Κάρυστον διαβῆναι. διὸ 212

## AITIA

called it Hydrussa,<sup>a</sup> and how . . . dwelt in Caryae. And how they dwelt in it whose offerings Zeus of the War-Cry<sup>b</sup> evermore receives to the sound of trumpets—Carians and Leleges together; and how Ceos, son of Phoebus and Melia, caused it to take another name. Withal the insolence and the lightning death and therewith the wizard Telchines<sup>c</sup> and Demonax, who foolishly regarded not the blessed gods, did the old man put in his tablets, and aged Macelo, mother of Dexithea, whom alone the deathless gods left scatheless, what time for sinful insolence they overturned the island. And how of its four cities<sup>d</sup> Megacles built Carthaea, and Eupylus, son of the heroine Chryso, the fair-fountained city of Iulis, and Acae . . . Poeëssa, seat of the fair-tressed Charites, and how Aphrastus built the city of Coresus. And blent therewith, O Cean, that old man, lover of truth, told of thy fierce love: whence came the maiden's story to my muse. For now I shall not sing of the foundations of cities . . .

καὶ ἀκρωτήριον τῆς Κέω Λέων καλεῖται. Κέως δ' ἐκ Ναυπάκτου διαβὰς ᾤκισε, καὶ ἀπ' αὐτοῦ ταύτην ὠνόμασαν.

<sup>b</sup> Herodot. v. 119 says "the Carians alone of all people that we know offer sacrifice to Zeus Stratios."

<sup>c</sup> Our chief authorities for the legend referred to here are Pindar, *Paean*s, iv. 42 ff., Bacchylides i., Ovid, *Ibis* and scholia. The story in outline is that the Telchines, mythical craftsmen and wizards, provoked the wrath of the gods. So Zeus and Poseidon "sent the land and all the host of the people into the depths of Tartarus" (Pind. *l.c.*), but spared Dexithea and her sisters, daughters of Damon (here called Demonax), because they had entertained Zeus and Apollo. Macelo in the *Ibis* scholia is called sister of Dexithea, not mother. Dexithea became mother of Euxantius by Minos of Crete. See Jebb, *Bacchylides*, pp. 443 ff.

<sup>d</sup> The names of the founders of the cities of the Cean *tetrapolis* are otherwise unknown. For the towns see Steph. Byz. s.v.

## CALLIMACHUS

μέμβλετο δ' εἰσπνήλῃς, ὅππότε κούρος ἴοι  
φωλεὸν ἢ λοετρόν.

*E.M. s.v. εἰσπνήλῃς.* That this belongs to the Cydippe episode may be inferred from *Aristaenet. i. 10* οἱ δὲ φιλοθεάμονες τοῦ κάλλους εἰς διδασκάλου προΐοντα περιεσκόπουν συνωθοῦντες ἀλλήλους.

πολλοὶ καὶ φιλέοντες Ἀκόντιον ἦκαν ἔραζε  
οἶνοπόται Σικελὰς ἐκ κυλίκων λάταγας.  
*Athenaeus xv. 668 B; cf. 668 E.*

ἄγραδε τῷ πάσῃσιν ἐπὶ προχάνησιν ἐφοίτα.

*Schol. Soph. Antig. 80. Cf. Aristaenet. i. 10* καὶ εἰς ἀγρὸν ἐπὶ πάσῃ προφάσει τὸν πατέρα φεύγων ἐφοίτα.

ἀλλ' ἐνὶ δῇ φλοιοῖσι<sup>1</sup> κεκομμένα τόσσα φέροιτε  
γράμματα Κυδίππην ὅσος ἑρέουσι καλήν.

*Schol. Aristoph. Ach. 144* ἴδιον ἐραστῶν ἦν τὰ τῶν ἐρωμένων ὀνόματα γράφειν ἐν τοῖς τοίχοις ἢ δένδροις ἢ φύλλοις οὕτως· ὁ δεῖνα καλός· καὶ παρὰ Καλλιμάχῳ· ἀλλ' κτλ.; *cf. Aristaenet. i. 10* εἶθε, ὦ δένδρα, καὶ νοῦς ὑμῖν γένοιτο καὶ φωνή, ὅπως ἂν εἴποιτε “Κυδίππη καλή,” ἢ γοῦν τοσαῦτα

<sup>1</sup> φλοιοῖσι *Bentley*; φύλλοισι.

<sup>a</sup> *E.M. s.v. εἰσπνήλῃς* . . . ὁ ὑπὸ τοῦ ἔρωτος εἰσπνεόμενος. Λακεδαιμόνιος γὰρ εἰσπνεῖν φασὶ τὸ ἐρᾶν. *Cf. E.M. s.v. αἵτης*; *schol. Theocr. xii. 13* εἰσπνίλος ὁ ἐραστής, αἵτης ὁ ἐρώμενος.

<sup>b</sup> *Hesych. s.v. φωλεόν* διδασκαλεῖον. *Suid. s.v. φωλεόν* τὸ παιδευτήριον ἴωνες. *Cf. E.M. s.v. ἀποφώλιος* and *Pollux iv. 19* and *41, ix. 41.*



## AITIA

### III. 2 (169)

And the youth attracted lovers<sup>a</sup> whenever he went to school<sup>b</sup> or bath.

### III. 3 (102)

And many for love of Acontius when they drank the wine poured from their cups upon the ground Sicilian heel-taps.<sup>c</sup>

### III. 4 (26)

Wherefore upon every pretext<sup>d</sup> he went to the country. *Cf.* Aristaenet. i. 10 and on every excuse he went to the country.

### III. 5 (101)

But graven on your bark<sup>e</sup> may ye bear such writing as shall declare "Cydippe beautiful."

Schol. Aristoph. *Ach.* 144: It was the peculiar custom of lovers to write the names of the beloved upon walls, trees, leaves: "Beautiful So-and-so." So in Callimachus: But etc.; *cf.* Aristaenet.: Would, O trees, that you had understanding and voice, so that you might say "Beautiful Cydippe"; or might

<sup>a</sup> The reference is to the game of *cottabos* (see *Diet. of Ant.* for various ways of playing it). It is said to be a Sicilian invention, Athen. xv. 668.

<sup>b</sup> Hesych. *s.v.* *προχάνη, σκῆψις, πρόφασις, καὶ καλύπτρα*, Callim. *Hymn* vi. 74.

<sup>c</sup> For the custom of writing the name of the beloved upon trees *cf.* Theocr. 18. 47, Verg. *Ecl.* 10. 53, Propert. i. 18. 22, Ovid, *Her.* 5. 21, etc.

## CALLIMACHUS

κατὰ τῶν φλοιῶν ἐγκεκολαμμένα φέροιτε γράμματα ὅσα τὴν Κυδίππην ἐπονομάσει καλήν.

λιρὸς ἐγώ, τί δέ σοι τόνδ' ἐπέθηκα φόβον;

Hesych. s.v. λειριόεντα. Probably from the Cydippe episode, cf. Aristacnet. i. 10 τί δέ σοι τοῦτον ἐπῆγον τὸν φόβον;

τὼς μὲν ὁ Μνησάρχειος ἔφη ξένος, ὦδε συναινῶ.

Priscian, *Inst. Gramm.* ii. 12; cf. i. 11 and 30; Hephaestion i. 8.

E.M. s.v. βρέφος, τὸ νεογνὸν παιδίον. κυρίως ἐπὶ ἀνθρώπου. Καλλίμαχος ἐν τρίτῳ τῶν Αἰτίων καὶ ἐπὶ σκύμνου τίθησιν.

### IV.

IN the restoration given it is assumed that the goddess invoked is Aphrodite who is closely associated with the Graces. The "queen" of v. 2 is taken to be Berenice, wife of Ptolemy Euergetes, who was the "fourth of the Graces," Callimach. *Ep.* 52. "Ἀρην in v. 1 may be a veiled allusion to the Syrian war. In v. 6 the allusion may be to some lost passage of Hesiod in praise of Aphrodite. For other restorations see Hunt and Platt, *ll. cc.*

Hunt, *Oxyrhynch. Pap.* vii. (1910). A. Platt, *Cl. Qu.* Jan. 1911. As the subscription in the papyrus shows, this is the conclusion of the fourth and last book of the *Aitia*. The restoration here given is merely experimental.

## AITIA

at least carry, graven on your bark, words to call  
Cydippe beautiful.

### III. 6 (229)

Shameless me! why did I set such fear upon  
thee? <sup>a</sup>

### III. 7 (27)

As the guest of Mnesarchus <sup>b</sup> said, so I agree.

### III. 8 (28)

Βρέφος, the newly born child; properly of a  
human being. Callimachus in *Aitia* iii. applies it  
also to a whelp.

<sup>a</sup> Acontius expresses remorse for having exposed Cydippe  
to the anger of Artemis.

<sup>b</sup> The father of Pythagoras was called Mnesarchus, but the  
reference here is unknown.

## CALLIMACHUS

"Αρην<sup>1</sup> ὅτ' ἐμὴ Μοῦσά π[οθ' ἰλ]άσεται.  
 [ῆ]που καὶ Χαρίτων [σὺ λοχεύτ]ρια, μαῖα<sup>2</sup> δ'  
     ἀνάσσης  
 [ῆμε]τέρης, οὗ σε ψευδον[ύμω<sup>3</sup> στό]ματι  
 πάντ' ἀγαθὴν καὶ πάντα τ[ελ]εσφόρον εἶπε[ν  
     ᾠοιδὸς  
 κεῖνος<sup>4</sup> τῷ Μοῦσαι πολλὰ νέμοντι βοτὰ 5  
 σὺν μύθους ἐβάλλοντο παρ' ἔχν[ι]ον ὀξέος ἵππου·  
 χαῖρε, σὺν εὐεστοῖ δ' ἔρχεο λωιτέρῃ.  
 χαῖρε, Ζεῦ, μέγα καὶ σύ, σάω δ' [όλο]ν οἶκον  
     ἀνάκτων·  
 αὐτὰρ ἐγὼ Μουσέων πεζὸς [ἔ]πειμι νομόν.

Steph. Byz. s.v. Δειπνιάς, κώμη Θεσσαλίας περὶ  
 Λάρισσαν, ὅπου φασὶ τὸν Ἀπόλλωνα δειπνῆσαι  
 πρῶτον ὅτε ἐκ τῶν Τέμπεων καθαρθεὶς ὑπέ-  
 στρεψεν· καὶ τῷ παιδὶ τῷ διακομιστῇ τῆς δάφνης

<sup>1</sup> *αριν* Papyrus. The letter following Μοῦσα is very  
 doubtful. Hunt takes it for τ. We might read τ[ι]ν'.

<sup>2</sup> *μοῖα* Hunt.

<sup>3</sup> *ψευδόνυμος* with short antepenult does not seem to  
 occur, but cf. *ψευδόνειρος*. Cf. Hesych. *ψευδώνυμοι* *δνειροι*·  
*ψευδολόγοι*.

<sup>4</sup> Hunt gives *κείνω*, but there are signs of correction.  
 The reference is to Hesiod whom the Muses visited, Hes.  
*Theog.* 23 f., Ovid, *Fast.* vi. 13. Cf. Fronto, *Exp. ad Marc.*  
 i. 2 "Hesiodum pastorem . . . dormientem poelium ais  
 factum. At enim ego memini olim apud magistrum me  
 legere : ποιμένοι μῆλα νέμοντι παρ' ἔχνιον ὀξέος ἵππου | Ἡσιόδωρ,  
 Μουσέων ἐσμός ὅτ' ἠντίασεν."

<sup>a</sup> Hippocrene, Hesiod, *Th.* 6, a spring on Helicon,  
 feigned to have been caused by the hoof of Pegasus, the  
 winged horse of Bellerophon : hence called Πηγασὶς κρήνη,  
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### IV. 1

. . . When some day my Muse shall propitiate War.  
Surely, O thou who didst assist at the birth of the  
Graces and who didst bring to birth my Queen, not  
with lying lips did the minstrel call thee of perfect  
excellence and of perfect fulfilment; that minstrel  
with whom as he herded many sheep the Muses  
held converse beside the footprint of the swift  
Horse.<sup>a</sup> Hail to thee and do thou come with  
prosperous<sup>b</sup> weal. Hail, greatly hail to thee also,  
O Zeus! do thou save all the house of our kings!  
and I will visit the haunt of the Muses on foot.<sup>c</sup>

### IV. 2 (32)

Deipnias, a village of Thessaly near Larissa, where  
Apollo is said to have dined first on his return from  
Tempe after purification.<sup>d</sup> And it was the custom

Mosch. iii. 78; "Pegasis unda," Martial ix. 59; "fons  
caballinus," Pers. *Protr.* 1.

<sup>b</sup> λωιτέρη: the comparative is hardly to be rendered in  
English. The phrase is a ritualistic one, e.g. we know from  
extant tablets that a usual form of inquiry at the oracle at  
Dodona was "A. asks . . . whether if he do so and so, it  
will be for him λώιον καὶ ἀμεινον." The antique nature of  
the word is noticed by Lucian, *Lexiphan.* 21 ἢ δ' ὅς καὶ ἀμηγέπη  
καὶ λώσσε.

<sup>c</sup> Callimachus will henceforth devote himself to prose  
writing.

<sup>d</sup> After slaying the Python Apollo had to go into  
banishment till he was purified of the murder. He went  
to Tempe (Plut. *Aet. Gr.* 12) where he was purified by  
Carmanor of Crete (Paus. x. 7. 2). This was com-  
memorated by a solemn pilgrimage to Tempe every ninth  
year when a branch of laurel was carried home by a boy  
called *daphnephoros*.

## CALLIMACHUS

ἔθος εἰς τήνδε παραγενομένῳ δειπνεῖν· Καλλίμαχος  
τετάρτῳ·

Δειπνιάς ἔνθεν μιν δειδέχεται.

Schol. Clem. Alex. *Protrep.* 35, Migne, *Patrol. Gr.* viii. p. 124 τιμᾶται δέ τις καὶ Φαληροῖ κατὰ πρύμναν ἤρως] . . . ὁ δὲ κατὰ πρύμνας ἤρως Ἀνδρόγεός ἐστιν, υἱὸς Μίνωος, οὕτως ὀνομασθεῖς ὅτι κατὰ πρύμνας τῶν νεῶν ἴδρυτο, ὡς Καλλίμαχος ἐν δ' τῶν Αἰτίων μέμνηται.

Harpocration s.v. "Ακτια ἀγῶν παλαιὸς ἦν ὡς δῆλον ποιεῖ Καλλίμαχος ἐν τῷ περὶ ἀγώνων.

Cf. Suid. s.v. "Ακτια, Bekker, *Anecd.* 373. 80. The *Περὶ ἀγώνων* being otherwise unknown, this probably belongs to the *Aitia*.

*Chronicon Paschale* iii., Migne, *Patrol. Gr.* xcii. 293 τὸν δὲ ἱππικὸν ἀγῶνα ὁ Ἐννάλιος ἄρμασι διπῶλοις ἐφεῦρε, καθὼς συνεγράψατο Καλλίμαχος . . . ἐν τοῖς Αἰτίοις αὐτοῦ.

Clem. Alex. *Protrep.* ii. p. 32, Migne, *Patrol. Gr.* viii. 117 Ἀρτεμιν Ἀρκάδες Ἀπαγχομένην καλουμένην προστρέπονται, ὡς φησι Καλλίμαχος ἐν Αἰτίοις.

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" Paus. viii. 23. 6 "About a furlong from Caphyae (in Arcadia) is a place Condylea, where there is a grove and temple of Artemis—anciently called 'Artemis of Condylca,' but they say her name was changed for the

## AITIA

for the boy who brought the laurel to dine when he arrived at this village. Callimachus [*Aitia*] iv.

Whence Deipnias receives him.

### IV. 3 (33b)

A certain Hero-at-the-stern is honoured at Phalerum] . . . this is Androgeos, son of Minos, so named because he was set up on the sterns of ships, as Callimachus tells in *Aitia* iv.

## FROM UNCERTAIN BOOKS

### 1

The Actia was an ancient games' meeting, as Callimachus shows in his work on Games.

### 2

The equestrian contest with two-horse cars was invented by Enyalios, as Callimachus has written . . . in the *Aitia*.

### 3

The Arcadians worship Artemis under the title of Artemis Hung,<sup>a</sup> as Callimachus says in the *Aitia*.

following reason. Some children who were playing about the temple—how many they do not say—found a rope, which they tied round the throat of the image of the goddess, saying 'Artemis is being hung.' When the people of Caphyae found out what the children had done, they stoned them to death. Whereupon an epidemic of miscarriage attacked their women, until the Pythian

## CALLIMACHUS

Schol. AD Hom. *Il.* ii. 145 καταπεσόντος δὲ τοῦ παιδὸς τὸ ὑποκείμενον πέλαγος Ἰκάριον μετωνομάσθη . . . ἱστορεῖ . . . Καλλίμαχος ἐν Αἰτίοις.

Probus on Vergil, *Georg.* iii. 19 Molorchus mentio est apud Callimachum in Αἰτίων libris.

Servius on Vergil, *A.* i. 408 Cur dextrae iungere dextram Non datur] maiorum haec fuerat salutatio, cuius rei τὸ αἴτιον, i.e. causam, Varro Callimachum sequutus exposuit, asserens omnem eorum honorem dextrarum constituisse virtute. Ob quam rem hac se venerabantur corporis parte.

Schol. Ovid, *Ibis* 475 sacerdos Apollinis Delii Anius fuit, ad quem quum venisset per noctem Thasus a canibus laniatus est, unde nullus canis Delon accedit auctore Callimacho.

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priestess told them to bury the children and make yearly offerings to them (ἐναγίζειν αὐτοῖς κατὰ ἔτος), as they had been put to death unjustly. The Caphyans carry out the injunction of that oracle to this day and—what was also enjoined in the oracle—they have ever since called the goddess at Condylea ‘Artemis Hung.’”

<sup>a</sup> Icarus, son of Daedalus.

<sup>b</sup> Molorchus (Molorchus), a peasant of Cleonae, who entertained Heracles when he came to slay the Nemean lion. The story is connected with the foundation of the Nemean



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### 4 (5)

His boy<sup>a</sup> having fallen, the underlying sea had its name changed to the "Icarian" sea, as Callimachus tells in the *Aitia*.

### 5 (6)

Molorchus<sup>b</sup> is mentioned by Callimachus in the *Aitia*.

### 6 (8)

Why is it not granted me to join right hand to right hand?] This was our ancestors' manner of salutation, the *αἰτίον* of which Varro has explained, following Callimachus, asserting that all their honour lay in the strength of their right hands; wherefore they paid respect to one another with that part of the body.

### 7 (9)

Anius<sup>c</sup> was priest of Apollo at Delos. Thasus, visiting him at night, was torn by dogs; hence no dog has access to Delos, according to Callimachus.

games. In many respects it is a close parallel to the story of Hecale and Theseus. Cf. Nonnus xvii. 52 ff.; Steph. Byz. s.v. *Μολορκία*; Stat. *S.* iii. 1. 29, iv. 6. 51, *Th.* iv. 160 etc.; Tibull. iv. 1; E. Maass, "Alexandrin. Fragm." in *Hermes* xxiv. (1889), p. 520 ff.

<sup>a</sup> The reference of this to the *Aitia* is pure conjecture. For Anius cf. schol. Lycophr. 580. Thasus was his son, Hygin. 247. A similar story of the exclusion of horses from the temple of Artemis on account of the death of Hippolytos is said, by Servius on Verg. *Aen.* vii. 778, to have been mentioned by Callimachus in the *Aitia* (fr. 7 Schneider).

## THE LOCK OF BERENICE

Our knowledge of this poem is derived mainly from the translation by Catullus, who in his 65th poem tells Ortalus that, his brother's death having made it impossible for him to write poetry, he is sending him a translation from Callimachus:

Sed tamen in tantis maeroribus, Ortale, mitto  
Haec expressa tibi carmina Battiadae.

The translation referred to may well be the 66th poem of our editions, the *Coma Berenices*. We have small means of judging whether the poem is a strict translation or only a paraphrase.

Berenice was the daughter of Magus, King of Cyrene, who was a son of Berenice I., wife of Ptolemy I. Though long betrothed to Ptolemy III., she does not appear to have actually become his wife till after his accession to the throne of Egypt (which was at latest in 246 B.C.); cf. Callim. lxvi. 11 "novo auctus hymenaeo." About the time that Ptolemy III. came to the throne his sister Berenice, daughter of Ptolemy Philadelphus, who had become the wife of Antiochus II. of Syria, was murdered, as was Antiochus himself, by Laodice, the divorced wife of Antiochus, who caused her own son Seleucus II. Callinicus to be proclaimed king. Thus broke out the *Λαοδίκειος πόλεμος* (*OGI*. 2905) or Third Syrian War.

On the departure of her husband for the war Berenice vowed to the gods for his safety a lock of her hair, which upon his return was dedicated in the temple of Arsinoë Aphrodite at Zephyrium. The lock mysteriously disappeared. Thereupon Conon, the court astronomer, pre-  
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## THE LOCK OF BERENICE

tended to identify it with the delicate group of stars, thenceforth known as Coma Berenices, lying within the circle formed by Ursa Major, Boötes, Virgo, and Leo ; *cf.* Catull. lxvi. 65 ff. "Virginis et saevi contingens namque Leonis Lumina, Callisto iuncta Lycaoniae, Vector in occasum, tardum dux ante Booten, qui vix sero alto mergitur Oceano" ; *cf.* Hygin. *Astron.* ii. 24, Hesych. *s.v.* Βερενίκης πλόκαμος. The title of the poem is conjectural and the fragments are assigned to it on the evidence of Catullus.

## ΒΕΡΕΝΙΚΗΣ ΠΛΟΚΑΜΟΣ

ἦδὲ Κόνων μ' ἔβλειψεν ἐν ἡέρι, τὸν Βερενίκης  
βόστρυχον, ὃν κείνη πᾶσιν ἔθηκε θεοῖς.

Schol. Arat. 146 Κόνων ὁ μαθηματικὸς Πτολεμαίῳ χαριζόμενος Βερενίκης πλόκαμον ἐξ αὐτοῦ [sc. λέοντος] κατηστέρισε. τοῦτο καὶ Καλλίμαχος πού φησιν· ἦδὲ Κόνων ἔβλειψεν . . . ὃν τ' ἄρα . . . θεοῖσιν. The text is that of Muretus but it is quite uncertain whether the words of the schol. are a continuous quotation. Catullus lxvi. 7 ff. Idem me ille Conon caelesti in lumine vidit E Bereniceo vertice caesariem Fulgentem clare, quam cunctis illa decorum Levia protendens brachia pollicita est.

Catullus lxvi. 25 f. at te ego certe Cognoram a parva virgine magnanimam; cf. Hygin. *Astron.* ii. 24.

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<sup>a</sup> The epithet used by Callimachus was probably *μεγάθυμος*, less likely *μεγαλόψυχος*. Hygin. *Astron.* ii. 24 says that Callimachus called her great-souled (*magnanimam*) because when her father Ptolemy (*sic*) was terrified by a multitude of enemies and sought safety in flight, Berenice, being accustomed to riding, mounted a horse, rallied the rest of the army, slew several of the enemy, and put the rest to flight. He mentions, too, Callimachus and others as saying that she kept horses and sent them to the Olympic games. But the epithet "great-souled" has reference

## THE LOCK OF BERENICE

### 1 (34)

And Conon beheld me in the sky, me the curl of  
Berenice which she dedicated to all the gods.

Schol. Arat. 146 Conon the mathematician, to please Ptolemy, made a constellation, "The Lock of Berenice," out of the Lion. That is what Callimachus means : "And Conon," etc.

### 2 (35)

But thee certainly from a little maiden I knew  
to be great-souled.<sup>a</sup>

rather to the episode of Demetrius the Beautiful (ὁ καλός), brother of Antigonus Gonatas and son of Demetrius Poliorcetes and, through his mother Ptolemais, grandson of Ptolemy Soter. Apama (Asinoë according to Justin), widow of Magas, wishing to break off the betrothal arranged by Magas between Berenice and the future Ptolemy III., invited Demetrius to Cyrene with a view to his marriage with Berenice. Unfortunately he bestowed his affections rather on his prospective mother-in-law ; this coupled with his haughty bearing offended both the soldiers and the populace ; in the end he was slain in Apama's room : "quo

## CALLIMACHUS

σὴν τε κάρην ὥμοσα σὸν τε βίον.

*E.M. s.v. θηλαμών· . . . εἴρηται καὶ θηλυκῶς κάρη, ὡς παρὰ Καλλιμάχῳ· ἦν (sic) τε κτλ.*

Catullus lxvi. 39 f. Invita, O regina, tuo de vertice cessi, Invita, adiuro teque tuumque caput.

Χαλύβων ὡς ἀπόλοιτο γένος,  
γειόθεν ἀντέλλοντα κακὸν φυτὸν οἷ μιν ἔφηναν.

Schol. Apoll. Rh. ii. 373 (cf. i. 1323) Χάλυβες . . . μέμνηται αὐτῶν καὶ Καλλίμαχος· Χαλύβων κτλ.

Catullus lxvi. 48 ff. Iuppiter, ut Chalybon omne genus pereat, Et qui principio sub terra quaerere venas Institit ac ferri fingere duritiem!

πρὶν ἀστέρι τῷ Βερενίκῃς.

Achilles, Εἰσαγωγ. Arat. p. 134 Petavius: ὁ Καλλίμαχος "πρὶν κτλ." ἐπὶ τοῦ πλοκάμου φησίν.

Catullus lxvi. 80 ff. Non prius unaninis corpora coniugibus Tradite . . . Quam iucunda mihi munera libet onyx.

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interfecto Beronice et stupra matris salva pietate ulta est et in matrimonio sortiēdo iudicium patris secuta" (Justin xxvi. 3). This is strongly supported by the next words of Catullus: "Anne bonum oblita est facinus, quo regium adeptas Coniugium, quo non fortius ausit alis?"

"The Lock protests that it was reluctant to leave Berenice's head.

## THE LOCK OF BERENICE

### 3 (35 b)

I swear by thy head " and by thy life.

### 4 (35 c)

Perish the race of the Chalybes who brought to light that evil plant which springs <sup>b</sup> from the earth !

### 5 (35 d)

[Do not ye new-wed brides enter the bridal bed] till to the star of Berenice [ye have offered perfumes <sup>c</sup>].

<sup>b</sup> With ἀντέλλοντα supply σίδηρον (iron). The Lock protests that it could not help itself against the iron shears : "Quid facient crines cum ferro talia cedant?" Catull. lxvi. 47, cf. "Sed qui se ferro postulet esse parem?" lxvi. 42, and invokes a curse upon the Chalybes, the renowned iron-workers in Pontus (Strabo 549 f., Xen. *Anab.* v. 5. 1, Dion. *Per.* 768, Apoll. Rh. ii. 1001 ff.).

<sup>c</sup> Athenaeus xv. 689 A speaks of Berenice's fondness for perfumes : ἡκμαζε δὲ καὶ ἐν Ἀλεξανδρείᾳ (μύρα) διὰ πλοῦτον καὶ διὰ τὴν Ἀρσινόης καὶ Βερενίκης σπουδὴν, ἐγίνετο δὲ καὶ ἐν Κυρήνῃ ῥόδιον χρηστότατον καθ' ὃν χρόνον ἔζη Βερενίκη ἡ μεγάλη. Cf. Catull. lxvi. 77 f. "Quicum ego, dum virgo quondam fuit, omnibus expers Unguentis, una milia multa bibi."

## CALLIMACHUS

ἔσχατιήν ὑπὸ πέλζαν ἐλειήταο λέοντος.

*E.M. s.v. ἐλειήτης· ὁ Λέων· ἔσχατιήν κτλ.*  
Hecker was probably right in referring this to the  
Βερ. Πλ. of Callimachus; cf. Catullus, lxvi. 65 f.  
*Virginis et saevi contingens namque Leonis Lumina.*

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" This describes the position in the sky of the *Coma Berenices*.

## ΒΡΑΓΧΟΣ

BRANCHUS, son of a Delphian Smicrus and a Milesian mother, was beloved of Apollo (in one version he was Apollo's son) who gave him the gift of prophecy. He founded at Didyma or Didymi near Miletus a temple of Apollo with cult similar to that of the Delphic oracle. Its oracle was consulted by Croesus (Herod. i. 46), who dedicated offerings in the temple (Herod. i. 92, v. 36), by the Cumaeans (Herod. i. 157), and Necos, king of Egypt,

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Hephaest. p. 30. 19 Consbruch: (Περὶ χοριαμβικοῦ). καὶ τῷ πενταμέτρῳ δὲ Καλλίμαχος ὄλον ποίημα τὸν Βράγχον συνέθηκε.

Δαίμονες εὐμυνότατοι Φοῖβέ<sup>1</sup> τε καὶ Ζεῦ, Διδύμων  
γενάρχα.<sup>2</sup>

<sup>1</sup> *E.M. s.v. Διδυμαῖος* quotes the last six words; cf. Terent. Maur. 1885 ff. "De choriambō: Nec non et niemini pedibus quater his repetitis Hymnum Battiadem Phoebo cantasse Iovique Pastorem Branchum; quem captus amore pudico Fatidicas sortes docuit depromere Paian."

<sup>2</sup> γενάρχα *E.M.*; γενάρχαι Hephaest.



## THE LOCK OF BERENICE

6 (fr. anon. 88)

By the utmost verge of the fervid Lion.<sup>a</sup>

The obscure word *ἐλειήτης* is derived according to the *E.M.* "either from *ἐλγ*=heat, which is called *ἐλγῆ*, with the addition of *iota*, or from *ἐλος*=marsh, because before being made a constellation they dwelt in marshes." The reference, in any case, of *ἐλειήτης* and certainly of Catullus's "saevi" is to the heat at the time when the sun enters Leo in July, cf. Arat. 150 f.

## BRANCHUS

dedicated there the dress in which he had won some notable victories (Herod. ii. 159). See further Paus. vii. 2. 4, Strabo 421, Conon *ap. Phot. Bibl.* pp. 136 and 140. The temple was pillaged and burnt by the Persians in 494 B.C. (Herod. vi. 19, Strabo 634), but was rebuilt on a scale so huge that it remained unroofed (Strabo *l.c.*). The remains have been excavated in modern times by Haussoullier and later by Wiegand.

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And Callimachus has composed a whole poem, "Branchus," in the (choriambic)<sup>a</sup> pentameter: e.g. "Góds who are wéll wóorthy of sóng, Phoébus and Zeús, Dídyma's áncient fóunders."

"Hephaestion in this chapter explains that a choriambic line may consist of pure choriambes or be combined with iambs: as a general rule, when the line is catalectic, it ends in an iambic *clausula* (*κατάκλεις*), i.e. in an amphibrach (∪ - ∪) or bacchius (∪ - -), the last syllable being indifferent (*ἀδιάφορος* = *ανοεργς*).

## ΕΠΙΓΡΑΜΜΑΤΑ

THE following fragments are quoted by various writers from the *Epigrams* of Callimachus. There is some ground for supposing that Callimachus published a separate volume under this title. Thus Suidas *s.nn.* Ἀρχίβιος, Ἀπολλωνίου, γραμματικός. Τῶν Καλλιμάχου Ἐπιγραμμάτων ἐξήγησιν seems to imply such a volume. Cf. Plin. *Ep.* iv. 3. And Suid. *s.v.* Μαρριανός tells us that Marianus, among other iambic paraphrases of the poets (Theocritus, Apollonius, Aratus, etc.), wrote “a paraphrase of Callimachus’s *Hecale*, *Hymns*, *Aitia*, and *Epigrams* in 6810 iambics.” Incidentally it may be noted that Suidas says the paraphrase of Aratus (our text, including the *Dissemeiæ*, gives 1154 lines) occupied 1140 iambics.

αὐτὸς ὁ Μῶμος

ἔγραφεν ἐν τοίχοις “ὁ Κρόνος ἐστὶ σοφός.”  
 ἡνίδε κου κόρακες τεγέων ἔπι κοῖα συνήπται  
 κρώζουσιν καὶ κῶς αὖθι γενησόμεθα.

Diog. Laert. ii. 111 Διόδωρος Ἀμεινίου Ἰασεύς, καὶ αὐτὸς Κρόνος ἐπὶ κλην [i.e. as well as Apollonius], περὶ οὗ φησι Καλλίμαχος ἐν ἐπιγράμμασιν. “αὐτὸς . . . σοφός.” Sextus Empir. *Adv. math.* i. 309 ὅτε καὶ τὸ τυχὸν ἐπιγραμμάτιον οὐχ οἰοί τέ εἰσι νοῆσαι, καθάπερ καὶ τὸ ὑπὸ τοῦ Καλλιμάχου εἰς Διόδωρον τὸν Κρόνον συγγραφέν, “ἡνίδε . . . γενησόμεθα.” Bentley was probably right in combining the two fragments as one.

## EPIGRAMS

### 1 (70)

Blame himself wrote upon the walls : " Cronus " is wise." Behold the crows upon the roof are croaking, "What is a *Co-new Sentence*?" and "What is the proof of Immortality?"

<sup>a</sup> The reference is to Diodorus of Iasos, one of the later philosophers of the Megaric school. The nickname Cronus—indicating an "old foggy"—is said to have been applied in the first instance to his teacher Apollonius of Cyrene and from him applied to his pupil; Strabo 658 and 638, *cf.* Diog. Laert. *l.c.*, who says that in the presence of Ptolemy Soter certain dialectical questions were put to him by Stilpon, and being unable to answer them offhand, ὑπὸ τοῦ βασιλέως τὰ τε ἄλλα ἐπετιμήθη καὶ δὴ καὶ Κρόνος ἤκουσεν ἐν σκώμματος μέρει. His doctrines, the epigram implies, were so current that the very crows upon the roof discussed them. κοῖα συνήπται, *i.e.* ποῖά ἐστιν ἀξιώματα συνημμένα, refers to the classification of sentences or propositions ("profata" or "proloquia" (Varro), "pronomiata" (Cicero)) into simple (ἀπλᾶ), adjunct (συνημμένα), and complex (συμπεπλεγμένα). If one says "γράφει," the absence of the subject makes this what the Stoics called a κατηγορήμα; if one says γράφει Σωκράτης, we have an ἀξίωμα because it is now complete in itself (αὐτοτελές), Diog. Laert. vii. 63, *cf.* Aulus Gellius xvi. 8. 4 "redimus igitur necessario ad Graecos libros. ex quibus accepimus ἀξίωμα esse his verbis : λεκτὸν αὐτοτελές

## CALLIMACHUS

οὐδὲ τὸ γράμμα  
ἡδέσθη τὸ λέγον μ' υἷα Λεοπρέπεος  
κεῖσθαι Κήιον ἄνδρα . . .

οὐδ' ἡμέας, Πολύδευκες, ὑπέτρεσεν, οἷ με μελάθρου ε  
μέλλοντος πίπτειν ἐκτὸς ἔθεσθέ ποτε  
δαιτυμόνων ἄπο μῦνον, ὅτε Κραννώνιος, αἰαῖ,  
ὤλισθεν μεγάλους οἶκος ἐπὶ Σκοπάδας.

Suid. s.v. Σιμωνίδης· Ἀκραγαντῖνος στρατηγὸς ἦν ὄνομα Φοῖνιξ. Συρακοσίοις δὲ ἐπολέμουν οὗτοι· οὐκοῦν ὅδε ὁ Φοῖνιξ διαλύει τὸν τάφον τοῦ Σιμωνίδου . . . καὶ ἐκ τῶν λίθων τῶνδε ἀνίστησι πύργον, καὶ κατὰ τοῦτον ἐάλω ἡ πόλις. ἔοικε δὲ καὶ Καλλίμαχος τούτοις ὁμολογεῖν· οἰκτίζεται γοῦν τὸ ἄθεσμον ἔργον καὶ λέγοντά γε αὐτὸν ὁ Κυρηναῖος πεποίηκε τὸν γλυκὺν ποιητὴν “οὐδὲ τὸ γράμμα ἡδέσθη τὸ λεγόμενον υἱὸν Θεοπρεποῦς κεῖσθαι Κήιον ἄνδρα”· κᾶτ’ εἰπὼν ἅττα ἐπιλέγει· “οὐδ’ ἡμέας, Πολύδευκες, ὑπέτρεσεν, οἷ με μελάθρου μέλλοντος πίπτειν ἐκτὸς ἔσεσθαί ποτε δαιτυμόνων ἄπο μῦνον, ὅτε Κραννώνιον αἶας ὤλισθε μέγας οἶκος ἐπὶ σκοπάδας. (cf. Quintilian xi. 2. 11, Cicero, *De oral.* ii. 86. Simonides, writing in honour of the Scopadae, went out of his way to praise the Dioscuri. As the banquet at Crannon began, he was told that two strangers wished to speak to him, but, going out, he saw no one. Then the hall fell.

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ἀπόφαντον ὅσον ἐφ’ αὐτῷ. . . . sed M. Varro . . . ita finit: Proloquium est sententia, in qua nihil desideratur.” Gellius goes on to define and illustrate *συννημμένον* and *συμπεπλεγμένον*: § 9 f. “sed quod Graeci ‘*συννημμένον* ἀξίωμα’ dicunt, alii

## EPIGRAMS

2 (71)

And he (Phoenix) respected not the inscription which declared that "I the son of Leoprepes" of Ceos lie here," neither did he tremble before you,<sup>b</sup> Polydeuces [and thy brother Castor], who, when the hall was about to fall, set me outside, alone of all the banqueters, when the house at Crannon, ah! me, tumbled on the mighty sons of Scopas.

nostrorum 'adiunctum,' alii 'conexum' dixerunt. id 'conexum' tale est: 'si Plato ambulat, Plato movetur,' 'si dies est, sol super terras est.' item quod illi 'συμπελεγμένον,' nos vel 'coniunctum' vel 'copulatum' dicimus, quod est eiusdem modi: 'P. Scipio, Pauli filius, et his consul fuit et triumphavit et censura functus est et conlega in censura L. Mummi fuit.'" Cf. Sext. Emp. *Adv. math.* viii. 115 Διόδωρος δὲ ἀληθὲς εἶναι φησι συνημμένον ὅπερ μήτε ἐνεδέχετο μήτε ἐνδέχεται ἀρχόμενον ἀπ' ἀληθοῦς λήγειν ἐπὶ ψεύδος.

The argument for Immortality was connected with Diodorus' denial of the possibility of motion. "That which moves, moves either in the place where it is or in the place where it is not. Neither of these is possible; therefore nothing moves. But if nothing moves, it follows that nothing perishes. For, by the same reasoning as before, since a living creature does not die in the time in which it lives nor in the time in which it does not live, it does not die at all. Therefore we shall always be alive and shall be born again" (ἀθὼι γενησόμεθα). Sext. Empir. *Adv. math.* i. 309.

"The restoration of this epigram is a good example of Bentley's genius. The Scopadae were a distinguished Thessalian family who had their seat at Crannon and Pharsalus. Scopas II. in whose honour Simonides of Ceos, son of Leoprepes (Paus. vi. 9. 9), wrote an *epinicion*, lost his life by the sudden fall of his house at Pharsalus or Crannon during a banquet. Cf. Valer. Max. i. 8.

<sup>b</sup> Ὀμήτας, i.e. Castor and Polydeuces.

## CALLIMACHUS

θεὸς δέ οἱ ἱερὸς ὕκης.

Athen. vii. 327 A. In 284 c Athen. quotes the same fragment as ἱερὸς δέ τοι ἱερὸς ὕκης.

εἰς Δύμην ἀπιόντα τὴν Ἀχαΐ[ας].

Steph. Byz. frag. p. 240 f. Mein. Δύμη.

Λύδη καὶ παχὺ γράμμα καὶ οὐ τορόν.

Schol. Dion. Perieg. Βίος Διονυσίου p. 317 Bernhardt; cf. schol. v. 3, *ibid.* p. 977.

## EPIGRAMS

3 (72)

A god to him is the holy *hyces*.<sup>a</sup>

4 (73)

Departing to Dyme in Achaia.

5 (74b)

The *Lyde* <sup>b</sup> is a dull writing and not clear.

<sup>a</sup> Red mullet (?). But see *Galateia* (37 Schn.).

<sup>b</sup> The *Lyde* was an elegiac poem by Antimachus of Colophon (contemporary with Plato), in which he sought to console his grief for the death of his wife Lyde by writing of similar cases.

## ΓΑΛΑΤΕΙΑ

ἡ μᾶλλον χρύσειον ἐπ' <sup>1</sup> ὀφρύσιν ἱερὸν ἰχθύν,  
ἡ πέρκας ὅσα τ' ἄλλα φέρει βυθὸς ἄσπετος ἄλμης.

Athenaeus vii. 284 c Καλλίμαχος δ' ἐν Γαλατείᾳ  
τὸν χρύσοφρυν. ἡ μᾶλλον κτλ.

<sup>1</sup> ἐπ' Meineke, cf. Plutarch, *Mor.* 981 D; ἐν.

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<sup>a</sup> Nothing is known of this beyond the one quotation in Athenaeus. It is natural, especially in view of the nature of the quotation, to think of the love-story of the Nereid Galateia and the Cyclops Polyphemus, which was a

## ΓΡΑΦΕΙΟΝ

εἵλκυσε δὲ δριμύν τε χόλον κυνὸς ὀξύ τε κέντρον  
σφηκός· ἀπ' ἀμφοτέρων ἰὼν ἔχει στομάτων.<sup>1</sup>

Grammaticus in cod. Ambros. 222 μαρτυρεῖ δὲ  
. . . καὶ . . . Καλλίμαχος· καὶ γὰρ περὶ τοῦ  
'Αρχιλόχου λέγων ἐν τῷ Γραφείῳ φησὶν οὕτως·  
εἵλκυσε κτλ.

<sup>1</sup> στομάτων] στόματος Schneider.

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<sup>a</sup> The title of this poem is exceedingly obscure. It is known to us by the following fragment only. Susenhihl thinks it was a series of "Dichterporträte" or brief characterizations of poets. Dilthey compared the *Imagines* of Varro.



## GALATEIA <sup>a</sup>

(37 Schneider)

Or rather the gilthead, holy fish,<sup>b</sup> or perches and others that the infinite depth of the sea produces.

favourite theme of the Alexandrine poets and their imitators. Theocrit. xi. etc.

<sup>b</sup> The discussion in Athenacus is about the identity of the "holy fish." In this quotation it is identified with the gilthead (*Chrysophrys aurata*), so named from the crescent-shaped yellow mark between the eyes.

## GRAPHEUM <sup>a</sup>

(37 a Schneider)

And he<sup>b</sup> drank the bitter wrath of the dog and the sharp sting of the wasp: he has venom from the mouth of both.

<sup>b</sup> Archilochus of Paros *circa*. 650 B.C., famous for the bitterness of his lampoons or *iambi*. The Ambrosian grammarian derives *iambus* from *lós* = poison, hence the quotation. There is a very similar anonymous epigram *A.P.* ix. 185 Ἀρχιλόχου τὰδε μέτρα καὶ ἡχήμεντες ἱαμβοί, θυμοῦ καὶ φοβερῆς ἰδὲ ἐπεσβολῆς. The same comparison of Archilochus to a mad dog underlies Hor. *A.P.* 79 "Archilochum proprio rabies arnavit iambo."

## HECALE

THE story of Hecale is told by Plutarch, *Theseus* ch. 14: "Theseus, wishing to be actively employed, and at the same time to win the favour of the people, went out against the Marathonian bull, which was causing no small annoyance to the inhabitants of the Tetrapolis, and he overcame the bull and drove it through the city to exhibit it, after which he sacrificed it to Apollo Delphinus. Hecale and the legend of her reception and entertainment (of Theseus) seem to be not quite without some portion of truth. For the *demes* round about used to meet and hold a Hecalesian festival in honour of Zeus Hecalus, and honoured Hecale, whom they called by the pet name Hecaline, because when she entertained Theseus, who at the time was quite young, she addressed him as an old woman would and greeted him with that sort of pet names. When Theseus was setting out to the contest she vowed in his behalf to offer a sacrifice to Zeus if he came back safe. She died, however, before his return, and received the above mentioned honours, in return for her hospitality, by order of Theseus, as Philochorus relates." Cf. Steph. Byz. s.v. 'Εκάλη· δῆμος τῆς Λεοντίδος φυλῆς. ὁ δημότης Ἐκάλιος· τὰ τοπικὰ Ἐκάληθεν, Ἐκάληνδε· καὶ Ἐκάλιος Ζεὺς. Hesych. s.v. Ἐκάλειος Ζεὺς· ὃν Ἐκάλη ἰδρύσατο.

It is obvious from the fragments that Hecale was represented as very old and very poor, and in both regards she became proverbial. *Priapea*, xii. 1 ff. (Baehrens, *Poet. Lat. Min.* i. p. 61) "quaedam annosior Hectoris parente Cumaeae soror, ut puto, Sibyllae, Aequalis tibi, quam domum revertens Theseus repperit in rogo iacentem." Ovid, *Rem. Amor.* 747 f. "Cur nemo

## HECALE

est Hecalen, nulla est quae ceperit Iron? Nempe quod alter egens, altera pauper erat." Statius, *Th.* xii. 582 "nec fudit vanos anus hospita fletus." Julian, *Ep.* 41 οὐδὲ τῆς Ἑκάλης ὁ Θησεὺς τοῦ δέλπου τοῦ λιτὸν ἀπηξίωσεν, ἀλλ' ἦδει καὶ μικροῖς ἐς τὸ ἀναγκαῖον ἀρκεῖσθαι.

It may be inferred further that the poem contained references to the birth of Theseus. The story was that Aegeus, king of Athens, being childless, consulted the oracle at Delphi. To interpret the oracle which he received he went to consult Pittheus of Troezen. Here he became father of Theseus by Aethra, daughter of Pittheus. Leaving Troezen before the birth of Theseus, Aegeus hid his sword and shoes under a rock, telling Aethra that if and when their son was able to raise the rock and remove the sword and shoes, she was to send him to Athens with these tokens of recognition. This duly took place and Theseus was recognized as the son of Theseus (Plut. *Thes.* 3 ff.).

### THE RAINER FRAGMENTS OF THE *HECALE*

THESE important additions to our knowledge of the *Hecale* are preserved on a piece of a wooden tablet now in the papyri collection of the Archduke Rainer in the Royal Library at Vienna, and were first published by Prof. Theodor Gomperz in vol. vi. of the *Mitteilungen aus d. Sammlung d. Papyr. Erzherzog Rainer*, Vienna, May 1893 (printed separately).

On the reverse side of the tablet are written two columns from the *Phoenissae* of Euripides. From the amount of the *Phoenissae* which is missing between these two columns it would seem that about three-fifths of the board have been lost by the breakage. That nothing is lost at the top is proved by the fact that the upper border is marked by two indented lines. Traces of a similar marking appear also at the side ends. The general character of the tablet and its contents—"a wooden tablet inscribed with part of a messenger's speech from

## CALLIMACHUS

one of the three most read dramas of Euripides and a part, rich in mythological allusions, of one of the most celebrated works of Callimachus"—leaves no doubt that it was intended for school use.

For these and other details the reader is referred to T. Gomperz, *Hellenica*, vol. ii., Leipzig, 1912, p. 273 f., "Aus der Hecale des Kallimachos," where in an Excursus J. Zingerle discusses palaeographical details. The character of the writing, according to Wessely, assigns the tablet to the 4th century A.D. Two different hands are distinguished, one of which wrote Columns I. and IV., the other Column II. and III. From the nature of the subject matter, as well as certain palaeographical indications, Zingerle concludes that the columns were not written in their present order. Thus Column I. was written after Column II. and III. and is a palimpsest.

The identification of the fragments was first made by Dr. W. Weinberger, who was associated with Dr. Zingerle in the examination of the tablet.

Clearer of all is the identification of Column IV. Of this v. 12 was already known from schol. Aristoph. *Progs*, 1297, where it is assigned to Callimachus, and Suidas s.v. *ιμαῖον*, where it is assigned to the *Hecale*. Moreover γάλακι = γάλακτι v. 3, λύχνα v. 11, and a large part of v. 13 were already attested as belonging to Callimachus (fr. 551, 255, 278) by Herodian, *Et. Magn.*, and schol. Apoll. Rhod. respectively.

As to Column I., internal evidence alone would be sufficient to refer it to the *Hecale*—the reference to Theseus and the Marathonian bull, etc., but, further, v. 6, apart from the first word, was already known from Suidas s.v. *δοτυρον*, where it is assigned to Callimachus (fr. 288), and had already been referred to the *Hecale*. Also, the end of v. 14 occurs, with the addition of two more words, in Suidas s.v. *σφόρμησι*, and had already been referred by Ruhnken and others to the *Hecale* (fr. anon. 59).

The identification of Columns II. and III. does not rest on any ancient citation. But the general character

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of the style, the nature of the contents—the story of Erichthonius, which is the subject of Column II., is known from a scholium on *Iliad* ii. 547 to have been treated in the *Hecale*, and in one form of the story a crow played a prominent part, which apparently is the theme of Col. III.—and the context in which they appear, leave no doubt as to the source of the fragments.

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## ΕΚΑΛΗ

### TESTIMONIA

1. Crinagoras, *A.P.* ix. 545 :

Καλλιμάχου τὸ τορευτὸν ἔπος τόδε· δὴ γὰρ  
ἐπ' αὐτῷ  
ὠνήρ τοὺς Μουσέων πάντας ἔσεισε κάλως.  
ἀείδει δ' Ἑκάλης τε φιλοξείνοιο καλὴν  
καὶ Θησεὶ Μαραθῶν οὖς ἐπέθηκε πόρους·  
τοῦ σοὶ καὶ νεαρῶν χειρῶν σθένος εἴη ἀρέσθαι, 5  
Μάρκελλε, κλεινοῦ τ' αἶνον ἴσον βιότου.

2. Schol. Callim. *Hymn. Apoll.* 106 ἐγκαλεῖ διὰ  
τούτων τοὺς σκώπτοντας αὐτὸν μὴ δύνασθαι  
ποιῆσαι μέγα ποίημα, ὅθεν ἠναγκάσθη ποιῆσαι τὴν  
Ἑκάλην.

3. *E.M.* s.v. Ἑκάλη· ἡ ἥρωϊς, εἰς ἣν καὶ ποίημα  
ἔγραψε Καλλίμαχος· ἡ πρὸς ἑαυτὴν πάντας  
καλοῦσα. ταύτην Ἑκάλην (*leg.* Ἑκαλίνην) ἔλε-  
γον οἱ παλαιοὶ ὑποκοριζόμενοι. ἔθνον δὲ αὐτῇ  
διὰ τὸ ξενίσαι Θησέα. *Cf.* Suid. s.v. Ἑκάλη.

4. Petronius 135 :

Qualis in Actaea quondam fuit hospita terra

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<sup>a</sup> Crinagoras presents a copy of the *Hecale* to M. Claudius

## HECALE

### TESTIMONIES

1. This <sup>a</sup> is the chiselled work of Callimachus ; for on it, indeed, he shook out every reef of the Muses. It sings the cabin of hospitable Hecale and the toils that Marathon imposed on Theseus. His young strength of hand may it be thine to win, Marcellus, and equal praise of glorious life !

2. In these words <sup>b</sup> he rebukes those who jeered at him as not being able to write a big poem : which taunt drove him to write the *Hecale*.

3. Hecale, the heroine, on whom also Callimachus wrote a poem : she who called (καλεῖν) all to her. The ancients called her by the pet name of Hecaline. And they offered sacrifice to her on account of her having entertained Theseus.

4. Such as the hospitable woman who was of old Marcellus 43-23 B.C., nephew of Augustus, whose early death was much lamented ; Verg. *Aen.* vi. 884.

<sup>b</sup> οὐκ ἀγαμαι κτλ. : words put in the mouth of Envy.

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Digna sacris Hecale, quam Musa loquentibus annis  
Battiadae veteris mirando tradidit aevo.

5. Epigr. Anonym. Bern. 5 f. :

μέλπω δὲ γραδὸς τῆς πολυξένου τρόπους<sup>1</sup>  
καὶ τὴν τελευτὴν Θησέως τε τὴν ἄγραν.

1. 1.

[κουλεὸν εἰς] ἐτέρην<sup>2</sup> περιάπτε καὶ εἰν ἄορ ἦκεν·  
ὥς ἴδον, ο[ἱ δ']<sup>3</sup> ἅμα πάντες ὑπ[έτρ]εσ[α]ν ἡδ'  
[ἐλίας]θεν

ἄνδρα μέγαν καὶ θῆρα πελώριον ἄντ[α ἰ]δέσθαι,  
μέσφ' ὅτε δὴ Θησεύς φιν ἀπόπροθι μακρὸν ἄυσε·  
μίμνετε θαρσέντες, ἐμῷ δέ [τ]ις Αἰγεί πατρὶ<sup>5</sup>  
νεύμενος ὃς τ' [ῶ]κιστος ἐς ἄστυρον ἀγγελιώτης<sup>4</sup>  
ὥς ἐνέποι—πολέων κεν ἀναψύξειε μεριμνέων—  
“Θησεὺς οὐχ ἐκὰς οὗτος,<sup>5</sup> ἀπ' εὐνδρου Μαραθῶνος<sup>6</sup>  
[ζ]ωὸν ἄγων τὸν ταῦρον.” ὁ μὲν φάτο, τοὶ δ'  
αἰόντες

[π]άντες “ [ἰ]ὴ παιῖον ” ἀνέκλαγον, αὐθι δὲ μίμνον. 10  
οὐχὶ νότος τόσσην γε χύσιν κατεχεύατο φύλλων,  
οὐ βορέης οὐδ' αὐτὸς ὅτ' ἔπλετο φυλλοχόος μ[ε]ίς,  
[ὀ]σσα τότε' [ἀ]γ[ρ]ῶσται περὶ [τ'] ἀμφί [τ]ε  
Θησεί βάλλον,

<sup>1</sup> τρόπους Politian ; τρόπον.

<sup>2</sup> κουλεὸν εἰς Editor : <οὐ σειρήν> ἐτέρην Piccolomini, <ἄψ τελαμῶν> ἐτέρη or δεσμὴν ἐτέρην Polack. According to vase representations Theseus had laid aside his sword and fastened it to a tree.

<sup>3</sup> ο[ἱ δ'] : ὡς ?

<sup>4</sup> ὃς τ' . . . ἀγγελιώτης quoted by Suidas s.v. ἄστυρον (fr.



## HECALE

in the land of Acte (*i.e.* Attica), Hecale worthy of worship, whose story and her marvellous age the Muse of the ancient son of Battus told to the eloquent years.<sup>a</sup>

5. And I sing the ways of the old woman of many guests and her death, and Theseus' capture.

### 1. 1.

On the other side [Theseus] fastened [the sheath] and therein put his sword. And when they beheld it, they all trembled before him and shrank from looking face to face on the great man and the monstrous beast, until Theseus called to them from afar: "Have courage and abide, and let the swiftest go unto the city to bear a message to my father Aegeus—so shall he relieve him from many cares: —'Lo! Theseus is at hand, bringing alive the bull from watery Marathon.'" So spake he, and, when they heard, they all shouted "*Iē Paieon*" and abode there. Not the South wind sheds so great a fall of leaves, not the North wind even in the month of falling leaves, as those which in that hour the rustics threw around and over Theseus—the rustics who

<sup>a</sup> There seems to be some corruption in this text of which no solution has yet been found.

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288), as from Callimachus. The fragment was assigned by Naeke to the *Hecale*; δς τ' Suidas; ὥστ' Rainer tablet.

εκτας

<sup>5</sup> οὐχ οὗτος Rainer tablet; Gomperz thinks τ in εκτας is really λ; ὁδλος Polack.

<sup>6</sup> εὐύδρου Μαραθῶνος] cf. Suid. s.v. Μαραθῶν . . . τοῦτον Καλλιμαχος ἐννότιον λέγει, τουτέστι δινυγρον ἢ ἐνυδρον (=fr. 114, assigned by Naeke to the *Hecale*).

# CALLIMACHUS

[οἷ μιν ἐκυκλώσα]ντο περιστα[δ]όν,<sup>1</sup> αἱ δὲ γυναῖκες  
 . . . στόρνῃσιν ἀνέστεφον.<sup>2</sup>

15

## 1. 2.

καί ρ' ὅτ' ἐποφ . . . ἐφ' (?) ὃν ἄν τιν' ἕκαστοι  
 Οὐρανίδαι ἐπάγοιεν ἐμῷ πτ[ε]ρῷ, ἀλλά ἐ Παιλλὰς  
 τῆς μὲν ἔσω δηναί(δ)ν<sup>3</sup> (?) ἀφῆ<sup>4</sup> δρ[ό]σον<sup>5</sup>  
 'Ηφαίστοιο,  
 μέσφ' ὅτε Κεκροπίδῃσιν ἐπ' Ἀκτῇ<sup>6</sup> θήκατο λᾶαν,  
 λάθριον ἄρρητον, γενεῇ δ' ὅθεν οὐδέ νιν ἔγνω<sup>7</sup> 5  
 οὗτ' ἐδάην, φήμῃ<sup>8</sup> δὲ κατ' ὠγυγίους (?) ἔφαν  
 [α]ύται<sup>9</sup>

οἰωνούς, ὡς δῆθεν ὑφ' Ἡφαίστῳ τέκεν Λῖα.  
 τ[ο]υτάκι<sup>10</sup> δ' ἡ μὲν ἐῆς ἔρυμα χθονός ὄφρα βάλοιτο,  
 τήν ρα νέον ψήφῳ [τ]ε Διὸς δυ[ο]καίδεκα τ' ἄλλων  
 ἀθανάτων ὄφιος τε κατέλλαβε μαρτυρίῃσιν, 10

<sup>1</sup> Cf. Quint. Smyrn. xii. 362 μέσσον ἐκυκλώσαντο περισταδόν.

<sup>2</sup> 14-15. Suid. s.v. στόρνῃσι· ζῶναις· αἱ δὲ γυναῖκες στόρνῃσιν ἀνέστρεφον [ἀνέστεφον Toup]· περὶ Θησέως [=fr. anon. 59 Schneider].

<sup>3</sup> δηναίων Rainer tablet.

<sup>4</sup> ἀφῆ seems to be a hitherto unknown form of 3rd sing. 2nd aor. indic. of ἀφήμι. Polack proposes δὴ νάσσειν ἀφῆ coll. Hesych. ἀφῆς· ἀδύνατος, ἄλλος [leg. ἀλαλος].

<sup>5</sup> δρῶσον] cf. Aesch. Ag. 141, E.M. s.v. ἔραι.

<sup>6</sup> Ἀκτῇ Diels and others; ἀκτῇ.

<sup>7</sup> Gomperz takes ἔγνω and ἐδάην as 3rd plurals. οὐδέ : οὗτε ? <sup>8</sup> φήμῃ Rainer tablet; φῆμαι Crusius.

<sup>9</sup> ἔφαν αὐταὶ] πεφάτισται ?

<sup>10</sup> ταυτάκι R.t.

<sup>a</sup> The reference is to the birth of Erichthonius, son of Athena and Hephaestus. Athena wished to rear him secretly. She therefore "shut him up in a chest (κίστη) and gave him to the daughters of Cecrops, Aegleus, Pandorus, and Herse, with orders not to open the chest until she herself came. Having gone to Pelene she was bringing a hill in order to make a bulwark (ἔρυμα) in front of

## HECALE

encircled him about, while the women crowned him with garlands.

### 1. 2.

. . . . .  
 . . . . .  
 . . . . .

But Pallas laid him, the ancient seed of Hephaestus within the chest,<sup>a</sup> until she set a rock in Acte (Attica) for the sons of Cecrops: a birth mysterious and secret, whose lineage I neither knew nor learnt, -but they themselves [*i.e.* the daughters of Cecrops] declared, according to report among the primeval birds, that Earth bare him to Hephaestus. Then she, that she might lay a bulwark for the land which she had newly obtained by vote of Zeus and the twelve other immortals and the witness of the Snake, the Acropolis, when two of Cecrops' daughters opened the chest and beheld two serpents with Erichthonius. As Athena was bringing the hill which is now called Lycabettus, a crow (*κορώνη*) met her and told her that Erichthonius was discovered. Athena, when she heard it, threw down the hill where it now is, and she told the crow that, for her bad news, she must never enter the Acropolis" (Amelesagoras *ap. Antig. Caryst. Hist. Mirab.* c. xii., *cf.* Apollodor. iii. 14, Ovid, *Met.* ii. 551 ff., Hygin. *Fab.* 166). The reference in v. 10 f. is to the story of the contest between Athena and Poseidon for possession of Attica. Poseidon smote a rock on the Acropolis and produced a salt pool (*θάλασσα*). Then Athena, calling Cecrops to witness her possession (*κατάληψις*), produced an olive. Finally Zeus appointed the twelve gods as arbiters who decided in favour of Athena, *Κέκροπος μαρτυρήσαντος ὅτι πρώτη τὴν ἐλαίαν ἐφύτευσεν*, Apollodor. iii. 14. 1. Cecrops is called here the Snake, because he was represented as having the lower part of his body in snake form, in sign of his being earth-born: *Κέκροψ αὐτόχθων, συμφυὲς ἔχων σῶμα ἀνδρὸς καὶ δράκοντος, τῆς Ἀττικῆς ἐβασίλευσε πρῶτος* (Apollodor. *l.c.*). The speaker appears to be the crow.

## CALLIMACHUS

Πελλήνην ἐφίκανεν Ἀχαιῖδα· τόφρα δὲ κοῦραι  
αἱ φυλακοὶ κακὸν ἔργον [ἐ]πεφράσσαντο τελέσσαι  
κείστης . . . . . δεσμά τ' ἀνείσαι<sup>1</sup> . . .

1. 3.

Ἀθήνης

. . . μοῦναι δὲ παραπτ[όμεσθα] κορῶναι  
[δαίμοσιν· οὐ γὰρ ἔγωγε] τεόν ποτε, πότνια,  
θυμόν,  
. . . [ὅσα] πολλὰ παραΐσια μήποτ' ἐλαφροὶ  
[ζή]σομεν οἰωνοί, τότε δ' ὥφελον [εἶναι ἀναυδος].<sup>5</sup>  
οὕτως ἡμετέρην μὲν ἀπέπτυσεν, οὐδὲ γενέθλην  
ἡμετέρην ἐκαλεῖν [μάλ' ἐπιτρέπει· ἀλλὰ πέσοις σὺ  
μηδέποτ' ἐκ θυ[μοῖ]ο· βαρὺς χόλος αἰὲν Ἀθήνης·  
αὐτὰρ ἐγὼ τυτθὸς παρέ[ην γ]όνος· [ὀ]γδ[o]άτ[η]  
γὰρ  
ἤδη μοι γενεὴ πέλ[εται, δεκάτη δὲ τοκεῦσι].<sup>2</sup> 10

[δεί]ελος ἀλλ' ἢ νύξ ἢ ἔνδιος<sup>3</sup> ἢ ἔσεται ἡώς,  
εὔτε κόραξ, [ὀ]ς νῦν γε καὶ ἄν κύκνοισιν ἐρίζοι

<sup>1</sup> δεσμά τ' ἀνείσαι or δέσματ' ἀνείσαι] Wessely now thinks he can read ΔΑΚΑ, in place of δεσμά, which he completes as [πύ]δακα.

<sup>2</sup> The text is so uncertain that any plausible restoration seems hopeless. The supplements are mainly due to Wessely. In v. 7 μάλ' ἐπιτρέπει is suggested by the present editor, as also πέσοις σὺ for Piccolomini's πέσοιο which is impossible.

<sup>3</sup> Cf. Hom. *Il.* xxi. 111. ἐνδῖος as in *Ilynni* vi. 39, but ἐνδῖος fr. incert. 20 (124).

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<sup>a</sup> The subject of this fragment seems to be the banishment of the crow from the Acropolis as a punishment  
250

## HECALE

came unto Pellene in Achaea. Meanwhile the maidens that watched the chest bethought them to do an evil deed . . . and undoing the fastenings of the chest . . .

### 1. 3 col. iii.

. . . but we crows alone are rejected [of the gods: for never did I (vex)] thy heart, O Lady . . .

. . . but I would that I had been [voiceless then]. So much she abhors our voice and [suffers not] our race to call upon her name. [Mayst thou] never [fall] from her favour: ever grievous is the anger of Athene. But I was present only as a little child; for this is my eighth generation [but the tenth for my parents].

### 1. 4<sup>a</sup>

“But evening it shall be or night or noon or morn when the raven,<sup>b</sup> which now might vie for

for bringing to Athena the news of the sin of Cecrops' daughters. The speaker appears to be a crow. The reference in the last two lines will be to the longevity of the “many-wintered” crow. Cf. Hesiod, fr. 171 (183), Ovid, *M.* vii. 274 “novem cornicis saecula passae.”

<sup>b</sup> The reference of the opening lines is to the turning of the raven's plumage from white to black as a punishment for the news which it brought to Apollo regarding Coronis who, being with child by Apollo, sinned with Ischys, son of Elatos (Pind. *P.* iii. 8 ff.). For story of the raven bringing the news to Apollo cf. Hesiod, fr. 123 (148)=schol. Pind. *P.* iii. 48; Ovid, *M.* ii. 598.

In v. 10 *σιβήεις* must refer to the frost of early morning, not, as Gomperz thinks, to the frost of age.

# CALLIMACHUS

καὶ γάλακι<sup>1</sup> χροὴν καὶ κύματος ἄκρῳ ἄώτῳ,<sup>2</sup>  
 κυάνεον φῆ πίσσαν ἐπὶ πτερόν οὐλοὸν ἕξει,<sup>3</sup>  
 ἀγγελίης ἐπίχε[ι]ρα τά οἷ ποτε Φοῖβος ὀπάσσει, <sup>5</sup>  
 ὁππότε [κ]εν Φλεγύας Κορωνίδος ἀμφὶ θυγατρὸς  
 Ἰσχυὶ πληξίππῳ σπομένης μιερόν<sup>4</sup> τ[ι] πύθεται.  
 τὴν μὲν ἄρ' ὥς φαμένην ὕπνος λάβε, τὴν δ' αἴουσαν·  
 καδδραθέτην δ' οὐ πολλὸν ἐπὶ χρόν[ον],<sup>5</sup> αἶψα  
 γὰρ ἦλθεν  
 στιβήεις<sup>6</sup> ἄγχουρος· ἴτ', οὐκέτι χεῖρες ἔπαγροι <sup>10</sup>  
 φιλητέων· ἥδη γὰρ ἑωθινὰ λύχνα φαίνειν.<sup>7</sup>  
 [ἀ]εῖδει καὶ πού τις ἀνὴρ ὕδατηγὸς ἱμαίων.<sup>8</sup>  
 ἔγρει καὶ τιν' ἔχοντα παρ[ὰ] πλόον οἰκίον ἄξων<sup>9</sup>  
 τετριγὼς ὑπ' ἄμαξαν, ἀνιάζουσι δὲ πυκνοὶ  
 [δμ]ῶι χαλκῆς κωφώμενοι <sup>10</sup> ἐν[τὸς] <sup>11</sup> ἀκουήν. <sup>15</sup>

τίον δέ ἐ πάντες ὀδῖται

ἦρα φιλοξενίης· ἔχε γὰρ τέγος <sup>12</sup> ἀκλήστον.

Schol. Aristoph. *Acharn.* 127 Καλλιμάχος ἐν  
 Ἑκάλῃ. Cf. Suid. s.v. Ἑκάλη, . . . ἔχε κτλ.

<sup>1</sup> Cf. grammarian in Cram. *Anecd. Ox.* 338. 5 τὸ γάλα  
 γάλακτος, γάλακτι [*leg.* γάλακος, γάλακι] παρὰ Καλλιμάχῳ ὡς  
 ἀπὸ εἰς ξ ληγοῦσης εὐθείας.

<sup>2</sup> κύματος ἄ. ἄ. = frag. anon. Schneider 40, i.e. Suid. κύματος  
 ἄκρον ἄκρον· ὁ ἀφρός.

<sup>3</sup> ἕξει] ? ἔσσει, i.e. ἐφέσσει Gomperz.

<sup>4</sup> μιερόν Kaibel, *Epigr. Gr.* 336. 4.

<sup>5</sup> καδδραθέτην . . . χρόνον = Hom. *Od.* xv. 494; πολλὸν . . .  
 ἦλθε = Hom. *Od.* xii. 407.

## HECALE

colour with swans, or milk, or the foam that tips the wave, shall put on a sad plumage black as pitch, the guerdon that Phoebus shall one day give him for his news, when he learns terrible tidings of Coronis, daughter of Phlegyas, even that she has gone with knightly Ischys." While she spoke thus sleep seized her and seized her hearer. They fell asleep but not for long; for soon came a frosty neighbour: "Come, no longer are the hands of thieves in quest of prey: for already the lamps of morn are shining; many a drawer of water is singing the Song of the Pump and the axle creaking under the wagon wakes him that hath his house beside the highway, while many a thirled smith, with deafened hearing, torments the ear.

### 2 (41)

And all wayfarers honoured her by reason of her hospitality; for she kept an unbarred house.

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<sup>6</sup> στιβήεις hitherto only in Suidas.

<sup>7</sup> λύχνα φαίνει = frag. 255 (Schneid.), i.e. *E.M. s.v. λύχνος*

. . . λύχνα παρὰ Καλλιμάχῳ· λύχνα φαίνει (sic).

<sup>8</sup> = fr. 42, i.e. schol. Aristoph. *Ran.* 1297, Suid. s.v. *ιμαῖον*.

<sup>9</sup> = fr. 278 (Schneid.), i.e. schol. Apoll. Rh. iii. 1150 περιπλομένης· παριούσας, ἐπεὶ καὶ πλὺτος λέγεται ἡ ὁδὸς· Καλλιμάχος· ἔγρει καὶ τιν' ἔχοντα περὶ πλὺτον.

<sup>10</sup> κωφώμενον Herwerden.

<sup>11</sup> ἐν[τὸς] Wessely thinks a c is visible before ἀκουήν.

<sup>12</sup> πέγος Cram. *Anecd. Ox.* ii. p. 436. 10, etc.; στέγος schol. Arist.; τεῖχος Suid.

## CALLIMACHUS

αἴθ' ὄφελος θανέειν ἢ ὕστατον<sup>1</sup> ὀρχήσασθαι.

Suid. s.v. (Gaisf. i. 1096) αἴθ' κτλ. ἐπειδὴ τὴν γλαῦκα ὅταν λάβωσι τὰ παιδιά περιάγουσιν, ἡ δὲ μὴ βλέπουσα δι' ἡμέρας ὥσπερ ὀρχεῖται· ἡ ὅταν πληγῇ, τελευτῶσα στρέφεται ὥσπερ ὀρχουμένη. Καλλίμαχος ἐν Ἑκάλῃ λέγει περὶ αὐτῆς.

ἄρμοι που κάκεινῳ ἐπέτρεχεν ἄβρος<sup>2</sup> ἴουλος.

Suid. s.v. ἄρμοι που . . . Καλλίμαχος ἐν Ἑκάλῃ. ἄρμοι κτλ. Cf. E.M. s.v. ἄρμῳ.

Νηπίης ἦ τ'<sup>3</sup> ἄργος, αἰόιδιμος Ἀδρήστεια.

Schol. Apoll. Rh. i. 1116.

βουσσόον, ὃν τε μύωπα βοῶν καλέουσιν ἀμορβοί.

Suid. s.v. μύωψ, . . . λέγεται παρὰ Καλλιμάχῳ ἐν Ἑκάλῃ· βοῦς σῶος (sic) μύωψ, ὃ τὰς βοῦς σοβῶν καὶ διώκων, but the whole line is quoted more or less correctly schol. *Odys.* xii. 299 and elsewhere, where it is attributed to Callimachus.

<sup>1</sup> πανύστατον (πανύχιον C) Suid. ; corr. Bentley.

<sup>2</sup> ἄβρος Suid. ; λεπτός E.M. ; cf. Apoll. Rh. i. 972.

<sup>3</sup> ἦ τ' schol. ; corr. Bentley.

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<sup>a</sup> The reference is to the owl's helplessness in the daytime, when it becomes the prey of other birds, and hence was used by fowlers as a decoy, a practice known to Aristotle, *II.A.* ix. 1, etc., and still employed, Afalo, *N.H. of Brit. Isles*, p. 206 "The professional bird-catcher is . . . 254



## HECALE

### 3 (43)

Would that thou hadst died or danced thy last dance!<sup>a</sup>

Suidas . . . "Since when boys catch an owl they lead it about, and it, being unable to see, dances—so to say; or, when struck, as it is dying, it twists as if dancing. Callimachus mentions it in the *Hecale*.

### 4 (44)

The soft down of manhood was just springing on his cheek.<sup>b</sup>

### 5 (45)

Where is the plain of Nepeia, Adrasteia theme of song.<sup>c</sup>

### 6 (46)

The ox-driving (gadfly) which herdsmen call the goad of oxen.<sup>d</sup>

content to use the blinking bird, dead or alive, as a decoy." For its method of defence, Plin. *N.H.* x. 39 "resupinae pedibus repugnant." The crow, which is the natural enemy of the owl (Aristot. *I.a.*), may here be the speaker. γλαίξ was the name of a "funny" dance (Athenae. 629, Hesych. *s.v.*).

<sup>b</sup> Reference is probably to Theseus. Cf. Paus. i. 19. 1 ἤροντο [Θησέα] σὺν χλευασίᾳ ὃ τι δὴ παρθένος ἐν ὥρᾳ γάμου πλανᾶται μόνῃ.

<sup>c</sup> Ἀδράστεια or Ἀδραστέας πεδῖον was the name given to the district about Cyzicus, Strabo 588. For ἀργος=plain cf. Strabo 372 ἀργος δὲ καὶ τὸ πεδῖον λέγεται παρὰ τοῖς νεωτέροις . . . μάλιστα δ' οἶονται Μακεδονικὸν καὶ Θερραλικὸν εἶναι. Cf. Eustath. on Dion. Perieg. 419, Apoll. Rh. *I.c.*

<sup>d</sup> Cf. Apoll. Rh. iii. 276 f. οἷστρος . . . ὃν τε μύωπα βοῶν κλέουσι νομήης.

## CALLIMACHUS

ὁππότε λύχνου

δαιομένου πυρόεντες ἄδην ἐγένοντο μύκητες.

Choerobosc. in Theodos. (Bekker, *Anecd.* p. 1399); cf. schol. Arat. 976, schol. Aristoph. *Γερ.* 262.

οἷ νυ καὶ Ἀπόλλωνα παναρκέος Ἡελίοιο  
χωρὶ<sup>1</sup> διατμήγουσι καὶ εὖποδα Δηωίνην  
Ἀρτέμιδος.

Schol. Pind. *N.* i. 3 Καλλίμαχος ἐν Αἰκάλῃ  
(sic)· οἷ νυ κτλ.

ναὶ μὰ τὸ ρικνὸν

σῦφαν ἐμόν, ναὶ τοῦτο τὸ δένδρεον αὖτον ἐόν περ.

Suid. *s.v.* σῦφαν. So *s.v.* ναὶ μὰ τό. Schol. Apoll. Rh. i. 669.

γεργέριμον πίτυρὶν τε καὶ ἦν ἀπεθήκατο λευκὴν  
εἰν ἀλὶ νήχεσθαι φθινοπωρίδα.

Athenaeus ii. 56 Καλλίμαχος δ' ἐν τῇ Ἑκάλῃ  
γένῃ ἐλαῶν καταλέγει· γεργέριμον πίτυρὶν τε.

<sup>1</sup> χωρὶ Herwerden, *Lex. Gr. Suppl.*; χωρὶ Bentley (χωρὶ διατμήγουσι Apoll. Dysc. *De adverb.* p. 549, etc., without name of author); χωρίον schol. Pind.

<sup>a</sup> A well-known sign of rain. Cf. Verg. *Georg.* i. 392.

<sup>b</sup> i.e. Persephone, daughter of Deo = Demeter.

<sup>c</sup> The speaker is doubtless Hecale. The tree probably is merely her staff. Cf. Hom. *Il.* i. 234 ναὶ μὰ τόδε σκῆπτρον τὸ μὲν οὐ ποτε φύλλα καὶ ὄρους φύσει κτλ.

<sup>d</sup> If this is a single quotation from the *Hecale*, it would seem that we have three sorts of olive mentioned with which Hecale entertained Theseus: (1) γεργέριμος, (2) πίτυρις, (3) λευκὴ φθινοπωρίς. The first of these Suidas tells us was the olive ripened on the tree; cf. Hesych. *s.v.* γεργέριμος, Athen. *l.c.*, Suid. *s.v.* δρυπετής, etc. As to πίτυρις Athen. *l.c.* says that according to Philemon the πίτυρις is the φαυλία olive; which, according to Hesych. *s.v.*, is "the κότινος (wild) 256

## HECALE

### 7 (47)

When on the burning lamp fiery snuff gathers abundantly.<sup>a</sup>

### 8 (48)

Who distinguish Apollo from all powerful Helios and fair-footed Deoïne<sup>b</sup> from Artemis.

### 9 (49)

Nay, by my wrinkled hide, nay by this tree withered as it is!<sup>c</sup>

### 10 (50)

The ripened olive and the wild olive and the white olive which she put away to swim in brine in autumn.<sup>d</sup>

Athen. : Callimachus in the *Hecale* gives a list of olives. "The ripened olive . . ." Suid. *s.v.* γεργέριμον,

olive), or simply a species of olive." As to the λευκή and its treatment, see *Georon.* ix. 30, Cato, *Agricult.* 117, 118. It is quite clear that these olives were crushed before being pickled. On the other hand the κολουμβάς, which Suidas says is the φθινοπωρίς, is not crushed, *Georon.* ix. 33. Pollux (vi. 45), too, enumerates four sorts, apparently, δρυπετεῖς ἐλαῖαι, ἀλμάδες, νηκτίδες, κοτινάδες. It is tempting to find four sorts corresponding to these in Callimachus, *i.e.* γεργέριμος = δρυπ., λευκή = ἀλμ., φθινοπωρίς = νηκτ., πίνυρις = κοτ. It may or it may not (Maass, *Hermes*, xxiv. (1889), p. 523) be significant that Nonnus connects the phrase εἰν ἀλλ νήχ. φθιν. with Molercus, not Hecale. If, however, we do take λευκή φθιν. together, should we compare Cato, *Agricult.* 118 "oleum albam quam secundum vindemiam uti voles, sic condito"?

## CALLIMACHUS

Suid. s.v. γεργέριμον, τὴν ἐν τῷ δένδρῳ πεπανθεῖσαν ἐλαίαν, πίτυριν τε. καὶ ἣν ἀπεθήκατο λευκὴν, τουτέστι τὴν συνθλασθεῖσαν καὶ οὕτως ἀποτεθεῖσαν ἐλαίαν, εἰν ἀλὶ δὲ νήχεσθαι φθινοπωρίδα, τὴν κολυμβάδα λέγει. Cf. Nonnus xvii. 54 f. χύδην δ' ἐπέβαλλε τραπέζῃ | εἰν ἀλὶ νηχομένης φθινοπωρίδος ἄνθος ἐλαίης | Βρόγγος ἔχων μίμημα φιλοστόργοιο νομῆος [i.e. Molercus who entertained Heracles].

Plin. N.H. xxii. 88 Estur et sonchos—ut quem Theseo apud Callimachum adponat Hecale—uterque, albus et niger.

Schol. Nicandr. Ther. 909 κρηθμον· ἦτοι λάχανόν ἐστι. καὶ γὰρ μέμνηται αὐτοῦ καὶ Καλλίμαχος ἐν τῇ Ἑκάλῃ.

Plin. N.H. xxvi. 82 eadem vis crethmo ab Hippocrate admodum laudato. est autem inter eas quae eduntur silvestrium herbarum. hanc certe apud Callimachum adponit rustica illa Hecale.!

δινομένην ὑπὸ<sup>1</sup> βουσὶν ἐμὴν ἐφύλασσον ἄλῳα.

Suid. s.v. δεινουμένην. E.M. s.v. ἄλῳα. Cf. Cramer, *Anecd. Ox.* ii. p. 376, Bekker, *Anecd.* p. 1440, etc.

<sup>1</sup> ὑπὸ Suid. ; περι.

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\* Philemon Holland's rendering of these words is worth quoting as a specimen of how translation was done in the spacious times of Elizabeth: "Moreover, the Sowthistle is  
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the olive ripened on the tree, "the wild olive . . ." *i.e.* the olive bruised and so put away; "to swim . . ." he means the *κολυμβάς*. Cf. Nonnus: "And abundantly did Brongus put on the table the flower of autumn olive swimming in brine, imitating the kindly herdsman (*Molorcus*)."

### 11 (63)

The sow-thistle is also eaten—seeing that in Callimachus *Hecale* serves it to Theseus—both white and black.<sup>a</sup>

### 12 (64)

(a) *Crethmon*, a vegetable; for Callimachus mentions it in the *Hecale*.

(b) "Of the same power is Sampier<sup>b</sup> [*marg.* Or *Crestmarine*], so highly commended by *Hippocrates*: now is this one of the wild woorts which are usually eaten in salads: and certes, this is that very hearbe which the good countrey wife *Hecale* forgot not to set upon her bound in a feast that she made (as we may read in *Callimachus* the Poet)." (Holland.)

### 13 (51)

. . . watched my threshing-floor trodden by the oxen.

an hearbe for to be eaten: for we read in the Poet *Callimachus*, That the poore old woman *Hecale*, at what time as prince *Theseus* fortun'd upon necessitie to take his repast in her simple cottage, made him a feast, and set before him a principall dish of Sowthistles. Two kinds there bee of them, the white, and the blacke."

<sup>b</sup> Samphire (*i.e.* (*herbe de*) Saint Pierre, St. Peter's herb) or sea-fennel is said to make an excellent pickle.

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ἡνίκα μὲν γὰρ ταῦτὰ φαίνεται ἀνθρώποισιν,  
αὐτοὶ μὲν φιλέουσ', αὐτοὶ δέ τε πεφρίκασιν·  
ἑσπέριον φιλέουσιν, ἀτὰρ στυγέουσιν ἑῶν.

Olympiodorus in *Meteor. Aristot.* p. 12 ὅτι γὰρ ὁ αὐτός ἐστι καὶ ἑῶς καὶ ἑσπέριος, δηλοῖ καὶ Καλλιμάχος λέγων ἐν Αἰκάλῃ [*sic*]. ἡνίκα μὲν γὰρ φαίνεται τοῖς ἀνθρώποις ταῦτά [*corr. Hecker*] . . . ἀποστυγέουσιν ἑῶν. Eustath. *Il.* 1271. 35 ὡς καὶ Καλλιμάχῳ δοκεῖ ἔνθα φησὶν ὡς ἑσπέριον φιλέουσιν, ἀτὰρ στυγέουσιν ἑῶν. So the last line is given Tzetz. *Chil.* viii. 837, *Ep.* xliii.

ἢ δ' ἐκόησεν

τοῦνεκεν Αἰγέος ἔσκε.

Ammonius, *De simil. et diff. voc.* p. 139 Valck., *E.M.* s.v. κοάλεμον. Cf. Hellad. *Phot. Bibl.* p. 531. 13, Suid. s.v. ἐκόησεν.

πολυπτῶκές τε Μέλαιναι.

*Etym. Gud.* 300. 11 παρὰ Καλλιμάχῳ πολυ. κτλ. Steph. Byz. *Μελαινεῖς*, δῆμος τῆς Ἀντοχίδος φυλῆς. Καλλιμάχος δὲ Μελαινας φησὶ τὸν δῆμον ἐν Ἑκάλῃ.

Steph. Byz. s.v. *Τρινεμεῖς*, δῆμος τῆς Κεκροπίδος φυλῆς. . . . Καλλιμάχος Ἑκάλῃ Τρινέμεϊαν.

<sup>a</sup> The reference is to the planet Venus, otherwise known as the Evening or Morning Star, the identity of which is said to have been first recognized by Pythagoras (Plin. *N.H.* ii. 37), as it also was by Parmenides (Aët. *Plac.* ii. 15. 4 Παρμενίδης πρῶτον μὲν τάττει τὸν ἑῶν τὸν αὐτὸν δὲ νομιζόμενον ὑπ' αὐτοῦ καὶ ἑσπερον). It is natural to connect this passage with *Hecale* i. 4, and the reference will be to the workman

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### 14 (52)

For while it is the same thing that appears to men, the selfsame people love and loathe: at even-tide they love it, but in the morn abhor.<sup>a</sup>

Olympiodorus: The identity of the morning and evening star is shown by Callimachus when he says in the *Hecale* "For while," etc.

### 15 (53)

But she knew that he was the son of Aegeus.<sup>b</sup>

### 16 (56 + 528)

And Melaenae abounding in hares.

### 17 (57)

Trinemeis, a deme of the Cecropid tribe. . . . Callimachus in the *Hecale* calls it Trinemeia.

who welcomes the evening star and hates the morning star. So of the thief, Catull. lxii. 34 f., of the bride [Verg.] *Cir.* 349 ff.

<sup>b</sup> "She" is probably Hecale and "he" is Theseus. Ammonius notes the use of *τοῦνεκεν* = *ἐτι*, which he says is doubly wrong: (1) it should be *οὐνεκα*, (2) even if *τοῦνεκα* could be used for *οὐνεκα*, *τοῦνεκεν* could not.

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Hesych. s.v. γηφάγοι· πένητες, ἄποροι, ὡς τὰς ἐκ γῆς βοτάνας σιτιζόμενοι τροφῆς ἀμοιροῦντες. Καλλίμαχος ἐν Ἑκάλῃ.

στάδιον δ' ὑφέεστο χιτῶνα.

Schol. Apoll. Rhod. iii. 1226 τινὲς δὲ στάδιον ὡς εὐπαγῇ, ὃν καὶ Καλλίμαχος λέγει· στάδιον κτλ. Suid. s.v. στάδιον· . . . καὶ στάδιος χιτῶν, ὁ ποδῆρης, ὁ τέλειος, παρὰ Καλλιμάχῳ ἐν Ἑκάλῃ.

ἐν μὲν γὰρ Τροιζῇνι κολουραίῃ ὑπὸ πέτρῃ  
θῆκε σὺν ἀρπίδεσσι.

Tzetz. *Lycomphr.* 494, cf. *id.* 1322. *E.M.* s.v. ἀρπίς. Suid. s.v. κολουραία πέτρα.

εἴτ' ἂν ὁ παῖς ἀπὸ μὲν γυαλὸν λίθον ἀγκάσσασθαι  
ἄρκιος ἦ χεῖρεσσιν ἐλὼν Αἰδῆψιον ἄορ.<sup>1</sup>

Λιμναίῳ δὲ χοροστάδας ἦγον ἑορτάς.

Schol. Aristoph. *Ran.* 216. Cf. Steph. Byz. s.v. Λίμναι.

<sup>1</sup> Schol. A Hom. *Il.* v. 99 τὸ γυαλὸν ὅταν ἐπίθετον ἦ δέχνεται· εἴτ' ἂν . . . ἀγκάσσασθαι. This anonymous fragment should most probably be combined with Steph. Byz. s.v. Αἰδῆψος. . . καὶ Καλλίμαχος Ἑκάλῃ· ἄρκιος ἦ [sic] χεῖρεσσιν ἐλὼν Αἰδῆψιον ἄορ (Schneider 51 a).

<sup>a</sup> It is clear that the meaning of στάδιος χιτῶν was doubtful in antiquity. The explanation of the *E.M.* is adopted in view of Paus. i. 19 οἱ δὲ χιτῶνα ἐχοντος αὐτοῦ  
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### 18 (58)

Earth-eaters: *i.e.* poor, needy; implying that for lack of food they eat herbs from the earth.

### 19 (59)

And he had, underneath, a tunic reaching to his feet.<sup>a</sup>

Schol. Apoll. Rhod. *l.c.*: Some take *στάδιος* as "well-compacted," as Callimachus says, etc.

### 20 (66)

For in Troezen under a hollow rock he put (his sword) together with his shoes.<sup>b</sup>

### 21 (fr. anonym. 331 + fr. 51 a)

When the boy should be able to lift with his hands the hollow rock, taking the Aedepsian<sup>c</sup> sword. . . .

### 22 (66 a)

And they held choral festivals in honour of the god of the Marshes.<sup>d</sup>

[*i.e.* Theseus] *ποδήρη*. In Apollonius the reference is to the *θώρηξ στάδιος*, a breastplate of stiff plates of armour as opposed to the *θώρηξ ἀλυσιδωτός*, a breastplate of chain armour, *lorica annulata*. But the *στάδιος* (*ὀρθοστάδιος*) *χιτών* is merely an ungirt tunic reaching to the feet.

<sup>b</sup> For the legend of Aegeus see Introduction.

<sup>c</sup> Aedepsus in Euboea, Strabo ix. 425, 465, notable for its hot springs, *cf.* Plutarch, *Mor.* 667 c, 487 f, Aristot. *Meteor.* 366 a 29, Plin. *N.H.* xxxi. 29. Euboea in general was famous for iron work.

<sup>d</sup> Dionysus.

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τοῦτο γὰρ αὐτὴν  
κωμῆται κάλεον περιηγέες.<sup>1</sup>

Suid. s.v. κωμῆται· καὶ οἱ γείτονες . . . Καλλίμαχος Ἑκάλη· τοῦτο κτλ.

παλαίθετα κᾶλα καθήρει.

*Etym. Paris.* 2720 (Cramer, *Anec. Par.* iv. 53) Καλλίμαχος Ἑκάλη· παλαίθετα κτλ. Cf. Suid. s.v. κᾶλα παλαίθετα.

ναὶ μὰ τόν.

Suid. s.v. ναὶ μὰ τό· . . . καὶ Ἑκάλη εἶπε “ναὶ μὰ τόν” καὶ οὐκέτι ἐπάγει τὸν θεόν, ῥυθμίζει δὲ ὁ λόγος πρὸς εὐσέβειαν.

οὐ γάρ μοι πενίη πατρώϊος, οὐδ’ ἀπὸ πάππων  
εἰμὶ λιπερνῆτις· βάλε μοι, βάλε τὸ τρίτον εἴη.

*E.M.* s.v. λιπερνῆτις (cod. Vossianus Gaisford).  
*Et. Flor.* p. 207 Muller. Schol. Dion. Thrac. p. 946.  
15 βάλε μοι . . . εἴη, Καλλίμαχος.

Schol. Eurip. *Hippol.* 32 πέτραι δὲ Παλλάδος  
φῆσι τὸ ἐν τῇ Ἀττικῇ Γλαυκώπιον, οὗ Καλλίμαχος  
ἐν Ἑκάλη μέμνηται.

<sup>1</sup> αὐτῇ . . . περιηγέες Suid. ; corr. Toup.

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<sup>a</sup> Cf. Plut. *Thes.* 14 οἱ πέριξ δῆμοι . . . τὴν Ἑκάλην ἐτιμών Ἑκαλίνην ὑποκοριζόμενοι. For περιηγέες cf. Callim. *Hymn.* iv. 198.

<sup>b</sup> Hecale entertaining Theseus takes down the fire-  
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23 (66b)

For so the villagers round about called her.<sup>a</sup>

24 (66c)

(She) took down the long-stored logs.<sup>b</sup>

25 (66d)

Nay, by the (god).

Suid. : And Hecale said "nay by the . . .," without adding the name of the god, a form of speech accommodated to piety.

26 (66e)

I do not inherit poverty from my fathers nor am I needy from my ancestors. I would, I would I had the third!<sup>c</sup>

27 (66f)

By the Rock of Pallas he means the Glaucopion<sup>d</sup> in Attica which Callimachus mentions in the *Hecale*.

wood which had been laid up to dry above the chimney :  
*ὑπὲρ καπνοῦ* Hesiod, *W.* 45.

<sup>c</sup> The natural sense seems to be that Hecale wishes that she had a third of the wealth of her ancestors. Schneider takes Hecale to wish that, in addition to good birth and a reasonable competence, she had the third thing, *i.e.* children.

<sup>d</sup> For the Glaucopion *cf.* Strabo vii. 299.

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Suid. s.v. Κωλιάς· ναός ἐστὶ τῆς Ἀφροδίτης οὕτω καλούμενος. . . . μέμνηται καὶ Καλλίμαχος ἐν Ἑκάλῃ.

Schol. Euseb. *Praep. Evang.* iv. 16 οὐ τὴν πρὸς ταῖς Ἀθήναις Σαλαμῖνα λέγει. αὕτη γὰρ Κούλουρις πάλαι ἐλέγετο, ὡς καὶ Καλλίμαχος ἐν Ἑκάλῃ φησίν, ἀλλὰ τὴν κατὰ Κύπρον Σαλαμῖνα λέγει.

ἴθι, πρηνεῖα γυναικῶν,  
τὴν ὁδὸν ἣν ἀνίαι θυμαλγέες οὐ περόωσιν.  
πολλάκι σεῖο <δέ>,<sup>1</sup> μαῖα, φιλοξείνιοι καλιῆς  
μνησόμεθα· ξυνὸν γὰρ ἐπαύλιον ἔσκεν ἅπασιν.

Suid. s.v. ἐπαύλιον δὲ μονή. περὶ Ἑκάλῃς θανούσης· ἴθι κτλ. Cf. E.M. s.v. θάνατος. . . . ἴθι . . . περόωσι, Καλλίμαχος.

τοῦνεκα καὶ νέκυες πορθμῆϊον οὗ τι φέρονται  
μούνῃ ἐνὶ πτολίων, ὃ τε τέθμιον οἰσέμεν ἄλλους  
ἐν στομάτεσσι νεὼς Ἀχεροντείας<sup>2</sup> ἐπίβαθρον  
(δανάκην).

E.M. s.v. δανάκης νομίσματός ἐστιν ὄνομα βαρβαρικόν, πλέον ὀβολοῦ, ὃ τοῖς νεκροῖς ἐν τοῖς στομάσιν ἐτίθεσαν· Καλλίμαχος· τοῦνεκα κτλ.

<sup>1</sup> <δέ> Editor ; πολλάκι σεῖο μαῖα Suidas.

<sup>2</sup> Ἀχεροντείας Casaubon ; Ἀχερουσίας.

<sup>a</sup> Theseus addresses Hecale whom he finds dead on his return from his capture of the Marathonian bull.

<sup>b</sup> The reference is to Hermione. The district about Hermione in Argolis was associated with the worship of Demeter and Persephone and it was there that Demeter

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28 (66g)

Colias, name of a temple of Aphrodite . . . mentioned by Callimachus in the *Hecale*.

29 (66h)

He does not mean the Salamis off Athens, for that was anciently called Culuris, as also Callimachus says in the *Hecale*, but Salamis in Cyprus.

30 (131)

Go, kind among women, on that journey where aching sorrows do not pass; but often, mother, shall I remember thy hospitable cabin; for it was an inn open to all.<sup>a</sup>

31 (110)

Wherefore only in that city the dead carry not a fee for the ferry, such as it is the custom for others to carry in the mouth to pay their passage on the ship of Acheron (a doit).<sup>b</sup>

*E.M.*: *Danuces*, a barbarous coin, more than an obol, which used to be put in the mouth of the dead; Callimachus: "Wherefore, etc." Cf. Suid. *s.v.* πορ-

first got news of her lost daughter. Here was the district called Aegialus mentioned by Suidas, cf. Paus. ii. 34. 9. So Strabo viii. 373 παρ' Ἑρμιονεῦσι δὲ τεθρύνηται τὴν εἰς Αἰδου κατὰ βασιν σύντομον εἶναι· διόπερ οὐκ ἐντιθέασιν ἐνταῦθα τοῖς νεκροῖς ναῦλον. As the same district—Hermione to Troezen—was associated with the birth of Theseus and his recovery of the *gnorismata* (Paus. ii. 34. 6), it seems that the passage may be safely referred to the *Hecale*.

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*Cf.* Suid. *s.v.* πορθμήϊον, ὁ μισθὸς τοῦ ναύτου. Καλλίμαχος· τοῦνεκα . . . φέρονται. ἐν Αἰγιαλῷ γὰρ καταβάσιόν ἐστιν Ἄιδου, εἰς ὃ ἀπελθοῦσα ἡ Δημήτηρ ἔμαθε παρὰ τῶν περιοίκων περὶ τῆς κόρης. καὶ ἐδωρήσατο αὐτοῖς, ὡς λέγει, ἄφεσιν τοῦ πορθμηίου. *Cf.* Suid. *s.vv.* Ἀχερουσία and δανάκη, Pollux ix. 6.

ἀλλὰ θεῆς, ἥτις με διάκτορον ἔλλαχε Παλλάς.

*E.M.* *s.v.* διάκτορος· . . . τοῦ γὰρ Ἑρμοῦ ἐπίθετον· παρὰ δὲ τοῖς ἄλλοις ποιηταῖς ἀπλῶς ἐπὶ τοῦ διακόνου τίθεται. Καλλίμαχος ἐπὶ γλαυκὸς τὸ ἐπίθετον· ἀλλὰ θεῆς κτλ.

ὁ μὲν εἶλκεν, ὁ δ' εἶπετο νωθρὸς ὀδίτης.

Schol. Apoll. Rhod. i. 1162 καὶ Καλλίμαχος ἐπὶ τοῦ ταύρου ἡττηθέντος φησὶν· ὁ μὲν κτλ.

πέδιλα, τὰ μὴ πύσε νήχυτος εὐρώς.

Suid. *s.v.* εὐρώς· ὑγρότης σεσηπυῖα. Καλλίμαχος· πέδιλα κτλ. *Cf.* *id.* *s.v.* νήχυτος ἔρως [*sic*].

ἐκ δ' ἄρτους σιπύθην ἄλις κατέθηκεν ἐλοῦσα.

Zonaras, p. 1645 σιπύη· τὸ κανίσκιον ἢ ἡ ἄρτο-  
θήκη. Καλλίμαχος· ἐκ δ' ἄρτους κτλ. *Cf.*  
Apoll. Dysc. *De adverb.* p. 605. 6.

<sup>a</sup> The fact that the owl is the speaker points to this being from the *Hecale*.

<sup>b</sup> The reference to the bull seems to assign this to the *Hecale*.

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θυμῖον, a sailor's hire; Callimachus: "Wherefore," etc. In Aegialus is a descent to Hades, where Demeter got news of her daughter, and, it is said, she granted them a remission of the ferryman's fee.

### 32 (164)

But of the goddess, even Pallas who hath me for her appointed messenger.<sup>a</sup>

*E.M.*: διάκτορος; epithet of Hermes. In other poets used simply as "messenger." Callimachus has the epithet of an owl. "But . . ."

### 33 (275)

He haled and the other [*i.e.* the bull] followed, a sluggish traveller.<sup>b</sup>

Schol. Apoll. Rhod.: Callimachus uses it of the defeated bull: "He . . ."

### 34 (313)

The sandals which the abundant mould had not rotted.<sup>c</sup>

### 35 (454)

And from the bin she took loaves in plenty and set them down.

<sup>a</sup> It is natural to assume that the reference is to the sandals of Aegeus and that the fragment belongs to the *Hecale*. For νήχυτος cf. schol. Apoll. Rh. iii. 530 νήχυτον ὕδωρ· τὸ πολύχυτον· τὸ γὰρ νῆ καὶ στέρησιν σημαίνει καὶ ἐπίτασιν· καὶ ἀχύνετον ὕδωρ [Nicandr. *Alcw.* 174], τὸ πολὺ, κατὰ Ἰώνας καὶ Σικελιώτας. Cf. Musaeus 247, Hesych. s.v. νήχυτον· πολὺ.

## IAMBI

### INTRODUCTION

THAT Callimachus was the author of a poetic work entitled *Iambi*—though it is not included in the list of his works by Suidas—was known from various citations referring to Καλλίμαχος ἐν Ἰάμβοις or ἐν Χωλιδάμβοις. Our knowledge of this work is now considerably increased by the discovery of the *Oxyrhynchus Papyri* 1011 (ed. A. S. Hunt, 1910) and 1363 (ed. B. P. Grenfell and A. S. Hunt, 1915). The latter, it is true, extends but to thirty lines, none of which is preserved entire, and nearly all of which are beyond restoration. Yet even so it is able to confirm an ingenious conjecture of Bentley (see *Iambi*. 5 (86) below). But the former preserves for us a considerable fragment of the *Iambi*, and, though large portions of it are in a state of hopeless mutilation, we are able to gain from it some knowledge of the nature and method of the work.

Metrically, the Papyrus makes it clear that the work was written not only in Iambic Trimeters and Choliambic (Scazon) Trimeters but also in Trochaic Tetrameters—not apparently in Trochaic Tetrameters Scazon (*i.e.* ending in — — | — instead of — ∪ | —), which were sometimes written by Hipponax (Diog. Laert. i. 84). As to Callimachus' management of those metres we learn various details, *e.g.* that in his Choliambics he did not permit a spondee in the 5th foot but did allow an anapaest in the 2nd and 4th; and that he frequently neglected the caesura in his Trochaic Tetrameters.

As to the contents of Papyrus 1011, it preserves for us the opening lines of the *Iambi* and proves the truth of what was previously only a conjecture, that Callimachus appears in the character of the New Hipponax or Hipponax *redivivus* who returns from Hades not to pursue his quarrel with Bupalus, but to sing a new song.

Two episodes are preserved in sufficient completeness to give us quite a good idea of the style and character of the work—the episode of the Cup of Bathycles and that of the Quarrel of the Olive and the Laurel. The latter explains itself, but a word of explanation is perhaps necessary in regard to the first.

Diogenes Laertius i. 27 ff. gives us, in his life of Thales, various versions of the legend. Certain Ionian youths



## IAMBI

bought from some fishermen of Miletus their "shot" (βόλος). A tripod being fished up, a dispute ensued, until the Milesians sent to Delphi to consult Apollo, who declared the tripod to belong to "him who is first of all in wisdom." So it was given to Thales, who passed it on to another, and he to a third, and so on until it came to Solon, who declared that "the god was first in wisdom" and sent the tripod to Delphi. "A different version of the story," says Diogenes Laertius, "is given by Callimachus in his *Iambi*, which he took from Maeandrius of Miletus (author of *Μιλησιακά*, a work on the antiquities of Miletus). According to this version Bathycles, an Arcadian, left a cup (φιάλη) with instructions that it be given τῶν σοφῶν τῷ ἀνηέστῳ. It was presented to Thales, and in the course of its circuit to Thales again. He sent it to Apollo at Didymi with the dedication, according to Callimachus: Θαλῆς με τῷ μεδεῦντι Νειλέω δήμου | δίδωσι, τοῦτο δὲ λαβὼν ἀριστείον. The prose inscription is: Θαλῆς Ἐξαμίου Μιλήσιος Ἀπόλλωνι Δελφῶνι Ἑλλήνων ἀριστείον δὲ λαβὼν. The son of Bathycles who carried round the cup was called Thyriou, according to Eleusis, *On Achilles*, etc." Diogenes gives other versions of the story. According to one, the prize was a golden cup presented by Croesus; according to another it was a tripod offered by the Argives; or it was a tripod belonging to a ship of Perianther, which was wrecked on its way to Miletus, the tripod being recovered by some fishermen; or, finally, it was a tripod wrought by Hephaestus and given by him as a wedding-present to Pelops, from whom it passed to Menelaus. When Paris carried off Helen, he took the tripod also, but Helen threw it into the sea off Cos, prophesying that it would be a bone of contention. So it came to pass afterwards that some men of Lebedos bought the draught of some Coan fishermen, who, when they fished up the tripod, refused to fulfil their bargain. The Lebedeans appealed to their metropolis Miletus, which declared war on Cos. After many on both sides had fallen, an oracle told them to "give it to the wisest." Both parties agreed to give it to Thales who, after circulating it, dedicated it to Apollo at Didymi.

# IAMBOI

## 1

*Oxyrhynch. Papyr.* 1011 (in *Oxyrhynchus Papyri*, vii. (1910) p. 31 ff. ed. by A. S. Hunt).

Fol. 2 verso

Ἀκούσαθ' Ἰππώνακτος · [ο]ὐ γὰρ ἄλλ' ἤκω<sup>1</sup>  
 ἐκ τῶν ὅκου βοῦν κολλύ[βου π]ιπρήσκουσιν,<sup>2</sup>  
 φέρων ἱάμβον οὐ μάχην [ἀείδ]οντα  
 [τὴν Βο]υπ[άλ]ειον,<sup>3</sup> [καί] νά . . . ἄ]νθρωπος 95  
 [ . . . . . ] εἰν<sup>4</sup>

Fol. 2 recto

ὥπολλον . . . . . s παρ' αἰπόλῳ μυῖαι  
 . . φεικες ἔπὸ θύματος Δελφοῦ  
 ' . αἰμιν . . . . . ἰν ὧ' κάτῃ πλήθεις  
 . . ἰλοῖς ἐν . . . . . πνοὴν ἀναλώσει 100

<sup>1</sup> = Callim. fr. 92 Schneider, *i.e.* Hephaestion v. 4, schol. Aristoph. *Nub.* 232, *Run.* 58, Suid. *s.v.* οὐ γὰρ ἄλλ᾽.

<sup>2</sup> = Callim. fr. 85 Schneider, *i.e.* Pollux ix. 72 εἴη δ' ἂν καὶ κόλλυβον λεπτὸν τι νομισμάτιον. Καλλιμάχος γοῦν ἔφη, περὶ τῶν ἐν ᾧδου λέγων, Ἐκ τῶν κτλ., ὡς ἂν εἴποι τις τοῦ προστυχόντος.

<sup>3</sup> φέρων . . . Βουπάλειον = Callim. fr. 90 Schneider, *i.e.* Julian, *Ep.* xxx. προσθεὶς τοὺς ἱάμβους οὐ μάχην ἀείδοντας τὴν Βουπάλειον, κατὰ τὸν Κυρηναῖον ποιητὴν. Schol. Saib., Hephaest. p. 30 Gaisford παρὰ Καλλιμάχῳ δὲ (ὁ ἱάμβος)

## IAMBI

Hear ye Hipponax <sup>a</sup>! Nay indeed I come from that place where they sell an ox for a penny; bringing an iamb which sings not the quarrel with Bupalus, but news [such as a dead man might have for the living].

O Apollo! [they throng] like flies beside a goat-herd or [many as] the wasps [that buzz about the priest] after a Delphian sacrifice. O Hecate! what a crowd! <sup>b</sup> [On you, poor wretches, Charon] will

<sup>a</sup> Callimachus is a Hipponax *redivivus*, who comes from Hades where things are proverbially cheap (see note on *Epigr.* xv. 6). Hipponax of Ephesus *circ.* 550 B.C., famous iambographer and reputed inventor of the choliambic metre. Especial objects of his satire were the sculptors Bupalus and Athenis of Clazomenae, whither he had retired when Athenagoras became tyrant of Ephesus.

<sup>b</sup> The restoration assumes that Hipponax *redivivus* expresses amazement at the crowd of shades on the hither bank of Acheron, whom Charon has to ferry over to the *ripa ulterior*. A "Delphian sacrifice" was proverbial, *cf. Paroem. Gr.* Gaisford, p. 130: "If you sacrifice at Delphi, you will eat no meat yourself: Of those who spend much and get no benefit; since sacrificers at Delphi, on account of the number of the guests, got nothing to eat themselves." The reference of 111 f. is unknown.

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καινὸν εἶναι δοκεῖ ὡς "φέρων λαμβον οὐ μάχην αἰδόντα τὴν Βουπάλειον."

<sup>4</sup> The schol. just quoted suggests that the word after Βουπάλειον is *καινὰ*: perhaps something like *καινὰ δ' οὐτ' ἄν ἀνθρώπος | θανὼν δύναιτο τοῖς ζοῦσιν ἀγγέλλειν*.

# CALLIMACHUS

. . . . ν . . . . . λον τὸν τρίβωνα γυμνώ[σ . .  
 σωπῇ γενέσθω καὶ γράφεσθε τὴν ῥῆσιν.  
 ἀνὴρ Βαθυκλῆς Ἀρκάς—οὐ μακρὴν ἄξω  
 . . . ν . σ . . . . . ινε, καὶ γὰρ οὐδ' αὐτὸς  
 μέγα σχολάζ[ων] εἰμὶ παρ μέσον δινεῖν 105  
 . . . ευαχερο . . . σ . τ . . . π. λαιστι . . . ' . . .  
 ἐγένετο π[ά]ν[τα] δ' εἶχεν οἷσιν ἀνθρώποις  
 θεοὶ τελευ . . . . . ας ἐπίστανται.<sup>1</sup>

. . . . . τοὺς μὲν ἔνθα, τοὺς δ' ἔνθα 111  
 ἔστησέ <κ>ου κλωστήρας· εἶχε γὰρ δεσμός  
 μέλλοντας ἤδη παρθένοις ἀλινδεῖσθαι.<sup>2</sup>  
 <ἔπλευσεν ἐς Μίλητον· ἦν γὰρ ἡ νίκη  
 Θάλητος, ὅς τ' ἦν τᾶλλα δεξιὸς γνώμη,>

## Fol. 3 verso

καὶ τῆς Ἀμάξης ἐλέγετο σταθμήσασθαι<sup>3</sup>  
 τοὺς ἀστερίσκους, ἧ πλέουσι Φοίνικες. 120  
 εὗρεν δ' ὁ προσέλληνο[ς] αἰσίῳ σίττη  
 ἐν τοῦ Διδυμέος τὸν γέρ[ο]ντα κων<εί>ω  
 ξύοντα τὴν γῆν καὶ γράφοντα τὸ σχῆμα

<sup>1</sup> The provisional restoration which we translate is:  
 ὦ πολλον, [ὀχλεῦνθ' ὦ]s παρ' αἰπόλῳ μῦται [ἡ σ]φ<η>κες [ἀμφ'  
 ἱρή] 'πὸ θύματος Δελφοῦ [θσ']<οι μιν[υρίζουσιν]· ὦ <κάτη> πλῆθευς.  
 [δε]ιλοῖς ἐν [ύμιν τὴν] προὴν ἀναλώσει [Χάρω]ν [ἀμαλ]λον τὸν  
 τρίβωνα γυμνώ[σας]. σωπῇ γενέσθω καὶ γράφεσθε τὴν ῥῆσιν.  
 ἀνὴρ Βαθυκλῆς Ἀρκάς—οὐ μακρὴν ἄξω [ὁδὸ]ν [λ<ό>γων σ', ὦ  
 ξε]ίνε, καὶ γὰρ οὐδ' αὐτὸς μέγα σχολάζ[ων] εἰμὶ παρ μέσον δινεῖν  
 [τὸ χεῦ<μ>'] Ἀχέρο[ντο]s· τ[ὼν] π[α]λαι<ο>π[λουτεύντων] ἐγένετο,  
 π[ά]ν[τα] δ' εἶχεν οἷσιν ἀνθρώποις θεοὶ τελευ[τᾶν τὰς χάρι]τας  
 ἐπίστανται. In the last line τελευτᾶν εὐτυχίας might be read.

<sup>2</sup> v. 113 quoted anonymously in *E.M.* s.v. ἀλινδῶ· τὸ  
 κυλίω· ὅλον μέλλοντας κτλ.

<sup>3</sup> These, with the two preceding lines, constituted formerly  
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## I AMBI

expend his breath, baring his [napless] coat. Let there be silence and write down my tale.

One Bathycles an Arcadian—I will not lead you, Sir, by a long [path of words]; for I myself have no great leisure to tarry hard by the stream of Acheron—was [one of the rich from of old] and he had all those things wherewith the gods know to [perfect their favours] to men.

Some here, some there he set the spindles; for a string held them ready for the maidens to twirl.

He<sup>a</sup> sailed to Miletus; for the victory fell to Thales,<sup>b</sup> who was a man of clever mind in general and who was said to have mapped out the little stars of the Wain<sup>c</sup> by which the Phoenicians sail. And the prelunar<sup>d</sup> visitor by happy luck found the old man in the temple of Apollo of Didymi<sup>e</sup> scratching the ground with a cane and drawing the figure which

<sup>a</sup> Thyrior, son of Bathycles.

<sup>b</sup> Thales of Miletus, the earliest Greek philosopher. His most famous feat in astronomy was his prediction of the solar eclipse of 28th May 585 B.C.

<sup>c</sup> Ursa Minor, the Lesser Bear, by which the Phoenicians sailed, while the Greeks sailed by Ursa Major. Arat. 37 ff. Sir T. Heath, *Aristarchus of Samos*, p. 23 renders *σταθμῆσθαι* etc. as "used as a standard, i.e. for finding the Pole, the small stars of the Wain," but the Greek merely means that he mapped out the constellation; cf. Pind. *O.* xi. 45.

<sup>d</sup> i.e. Arcadian. The primitive character of the Arcadians was indicated by the saying that they were older than the moon (Aristot. fr. 591, Apoll. Rh. iv. 264, Lycophr. 482).

<sup>e</sup> See critical notes on *Branchus*.

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frag. 94=Achilles on Aratus, *Phaen.* i., cf. Diog. Laert. i. 23 Καλλιμαχος αὐτὸν (sc. Θάλητα) οἶδεν εὐρετὴν τῆς ἀρκτου τῆς μικρᾶς, λέγων ἐν τοῖς λάμβοις οὕτως· καὶ τῆς . . . Φοίνικες.

# CALLIMACHUS

τοῦξεῦρ' ὁ Φρύξ Εὐφορβ[ος], ὅστις ἀνθρώπων  
 τρ[ίγ]ωνα καὶ σκ[αληνὰ] πρῶτος ἔγρ[α]ψε 125  
 καὶ κύκλον ἐπ[ταμήκε', ἥδε νηστεύειν  
 τῶν ἐμπνεό[ντ]ων ε[ἵπεν· οἱ δ' ὑπήκουσαν  
 οὐ πάντες, ἀλλ' οὕς εἶχεν [οὔτερος δαίμων.<sup>1</sup>  
 πρὸς δὴ [μ]ιν ᾧδ' ἔφησε.[  
 ἐκεῖ[νο] τοῦλόχρυσον ἐξ.[ 130  
 οὐμὸ[s] πατήρ ἐφέιτο του[  
 δοῦ[ναι] τίς ὑμέων τῶν σοφ[ῶν] ὀνήσιτος<sup>2</sup>

<sup>1</sup> Diog. Laert. i. 24 παρὰ τε Αἰγυπτίων γεωμετερεῖν μαθόντα [sc. Thales] φησὶ Παμφίλῃ πρῶτον καταγράψαι κύκλου τὸ τρίγωνον ὀρθογώνιον καὶ θύσαι βούν. οἱ δὲ Πυθαγόραν φασίν, ὧν ἐστὶν Ἀπολλύδωρος ὁ λογιστικός. οὗτος προήγαγεν ἐπὶ πλείστον ἃ φησὶ Καλλιμαχος ἐν τοῖς Ἰάμβοις Εὐφορβον εὑρεῖν τὸν Φρύγα, ὅλον σκαληνὰ καὶ τρίγωνα καὶ ὅσα γραμμικῆς ἔχεται θεωρίας. Diodor. Sic. x. 6 ὅτι Καλλιμαχος εἶπε περὶ Πυθαγόρου, διότι τῶν ἐν γεωμετρίας προβλημάτων τὰ μὲν εὑρε, τὰ δὲ ἐκ τῆς Αἰγύπτου πρῶτος εἰς τοὺς Ἕλληνας ἤνεγκεν, ἐν οἷς ὅτ' ἐξεύρε [τοῦξεῦρε ?] Φρύξ Εὐφορβος ὅστις ἀνθρώποις τρίγωνα καὶ σκαληνὰ καὶ κύκλον ἐπταμήκη διδάξε νηστεύειν τῶν ἐμπνεόντων, οἱ τὰδ' οὐδ' ὑπήκουσαν πάντες. Schol. Pind. P. iii. 64 Καλλιμαχος δὲ φησιν οὐ πάντες ἀλλ' οὗς ἔσχεν ἕτερος δαίμων.

<sup>2</sup> Diog. Laert. i. 28 ἐπισκῆψαι δοῦναι τῶν σοφῶν ὀνήσιτω. δοῦ[ναι] τίς Housman, coll. *Hymn* iv. 185, *Erig.* xxx. 2, frag. 272, *Ait.* iii. 1. 60. Add (according to present Editor) *Hymn* i. 93. The reading seems to be confirmed by the oracle given to the Milesians: τίς σοφίῃ πάντων πρῶτος, τούτου τρῖποδ' αὐδῶ (Diog. Laert. i. 28).

<sup>a</sup> Euphorbus was a Trojan slain by Menelaus (Hom. *Il.* xvii. 59) of whom Pythagoras of Samos declared himself to be a reincarnation, Diog. Laert. viii. 4 f., Aul. Gell. iv. 11. 14. The mathematical achievements here attributed to Pythagoras are referred to with such brevity that the meaning is exceedingly obscure. The figure which Thales is found drawing appears to be the describing of a circle about a right-angled triangle, which was attributed to Thales or Pythagoras (Diog. Laert. i. 24), in other words the demon- 276

## IAMBI

the Phrygian Euphorbus<sup>a</sup> discovered: who first of men drew triangles and scalenes and the seven-length circle and who bade men abstain from eating living things:<sup>b</sup> and his teaching was hearkened to, not by all but by some misguided men.<sup>c</sup>

To him he spake thus: ". . . that cup of solid gold my father enjoined me to give to him who is

stration of the theorem that "the angle in a semicircle is a right angle." The words *τρίγωνα καὶ σκαληνὰ*—the *καὶ* which was suspect in Diog. Laert.'s *σκαληνὰ καὶ τρίγωνα* and Diodorus's *τρίγωνα καὶ σκαληνὰ* is now confirmed by the Papyrus—can apparently mean only "triangles and scalene triangles." Dr. T. G. Smyly of Trinity College, Dublin, suggests that there may be a reference to the theorem that "the sum of the angles of a triangle is two right angles," which, according to Geminus, was proved first for equilateral, next for isosceles, and lastly for scalene triangles (the most difficult case); or to the theorem that "the square on the hypotenuse of a right-angled triangle is equal to the sum of the squares on the sides." Such triangles must, if the sides are commensurable, be scalene. Were it not for the context it would be tempting, as Professor E. T. Whittaker suggests, to take the phrase to refer to triangular *numbers* and scalene *numbers*, especially in view of the arithmetical bent of Pythagoras; and it is, of course, possible that Callimachus has confused numbers with geometrical figures. What is meant by *κύκλος ἑπταμήκης* remains an unsolved problem. The interesting suggestion is made by Dr. Smyly that there may be a reference to the distances of the seven planets and the original form of the theory of the "harmony of the spheres" (see Heath, *Aristarchus of Samos*, p. 107 ff.).

<sup>b</sup> According to some Pythagoras enjoined abstention from all animal food—*ἐμψύχων ἀπέχεσθαι* Onesicritus *ap.* Strabon. 716, Porphyry. *De abstin.* 7 who quotes Eudoxus as saying that he refused even to associate with butchers (*μάγειροι*) and hunters. According, however, to Aristoxenus he limited his abstinence to the ploughing ox and the ram (Diog. Laert. viii. 20, Aul. Gell. iv. 11).

<sup>c</sup> *δαίμων ἔρεπος*, euphemism for an "evil genius"; Pind. *P.* iii. 34, Plato, *Phaedo* 114 E, Plut. *Mor.* 369 E.

# CALLIMACHUS

τῶν ἑπτά· κῆγ' αὖ σοὶ δίδωμ['] ἀριστεῖον.  
 [Θάλης δὲ τῷ] σκίπωνι τοῦδα[φος πλήξας  
 [καὶ τ]ῇν ὑπὲρ τῆς τῆς [λαβὼν χειρὶ 135  
 ἐξεί[π]ε· τὴν δόσιν μὲν [οὐκ ἀπαρνεύμαι<sup>1</sup>  
 σὺ δ' ἐ[ . . . ] . εἶνος μὴ λό[  
 Βί<α>ς<sup>2</sup> [ . . . . . ] εἰλ[  
 . . . . .

## Fol. 3 recto

ἀλλ' ἦν ὁρῇ τις, “οὗτος Ἀλκμέων” φήσκει,  
 καὶ “φεῦγε, βάλλει, φεῦγ’,” ἐρεῖ, “τὸν ἄνθρωπον 140  
 τὴν γλώσσαν ἐ<ι>λῶν ὡς κύων ὅταν πίνῃ. 144  
 . . . . τὰ τρά]χηλα γυμνάζει.<sup>3</sup> 147  
 . . . . χλωρὰ σῦκ[α . . . 154

## Fol. 4 verso

τὰπὶ Κρόνου· τοῖς ἀντιτ' ἄ[λλ]οτ' [ἥλλαξεν, 160  
 λέγουσι, καὶ κως [ο]ὕ[κ ὁ]νημέναις [ὄργαις  
 δίκαιος ὁ [Ζε]ύς,<sup>4</sup> οὐ δίκαια] δ' αἰσυνῶν  
 τῶν ἐρπετῶν [μ]ὲν ἐξέκοψε τὸ φθέ[γμα,

<sup>1</sup> [οὐκ ἀπαρνεύμαι] Editor.

<sup>2</sup> βίης Papyrus.

<sup>3</sup> = fr. 98 Schneider, i.e. *E.M. s.v. κλέυθος*. . . . γίνεται γὰρ μεταβολὴ γένους εἰς ἕτερον γένος, ὡς ἀπὸ τοῦ ὁ τράχηλος τὸ τράχηλον· ἐνθεν πληθυντικῶς παρὰ Καλλιμάχῳ· τὰ τράχηλα γυμνάζει. Cf. schol. A Hom. *Il.* i. 312, etc.

<sup>4</sup> [Ζε]ύς Housmann.

<sup>a</sup> Thales apparently suggests that the cup should be offered to Bias of Priene (Diog. Laert. i. 82 ff.).

<sup>b</sup> Alcmaeon, son of Amphiaraus and Eriphyle, is the typical matricide; cf. Dio Cass. lxi. 16.



## IAMBI

best of you, the Seven Wise Men. And I present the prize to thee." Then Thales smote the ground with his staff and taking his chin in one hand he said: The gift " [I do not refuse,] but if thou . . . Bias . . .

### Fol. 3 recto

But anyone who sees him will say "There is Alcmeon<sup>b</sup>" and "Flee! he's going to strike!" he'll cry, "flee from the man!

·                    ·                    ·                    ·  
rolling his tongue, like a dog when he drinks

·                    ·                    ·                    ·  
exercises his throat.<sup>c</sup>

·                    ·                    ·                    ·  
· · green figs<sup>d</sup> · ·

### Fol. 4 verso

· · · in the reign of Cronus.<sup>e</sup> [But anon,] they say, Zeus [changed all things] to the contrary [and in no happy mood], Zeus, the just, dispensing injustice, he robbed four-footed things of speech and,

<sup>c</sup> Bentley's conjecture that these words referred to a bull is now proved to be wrong.

<sup>d</sup> Cf. Athen. 80 B.

<sup>e</sup> The reference is to some legend of a reversal of the order of nature whereby animals were changed into human beings, cf. Semonides' *Iamb* upon Women. Andronicus, some unknown person whom the poet addresses. Aesop, according to our earliest notice of him, Herod. ii. 134, was the slave of Iadmon of Samos in the time of Amasis *circ.* 550 B.C., which is quite consistent with his being a native of Sardis. For the legend of his death at the hands of the Delphians cf. Suid. s.v. *ἔωσεν* · καὶ περὶ τοῦ Διῶπου · οἱ Δεῖλοι ἔωσαν αὐτὸν κατὰ κρημνοῦ μάλα.

# CALLIMACHUS

γένος δὲ τοῦτ' ἀ[νιγ]ρόν, ὥσπερ οὐ κάρτος  
 ἡμέων ἐχόντων χητέροις ἀπάρξασθαι, 165  
 [ἡμει]ψ' ἐς ἀνδρῶν· καὶ κενὸς [φρ]ε[νῶν] δῆμος  
 [πλεί]ω φιλόψου ψιττακοῦ λε[λή]κασιν.  
 οἱ [δὲ] τραγωδοὶ τῶν θάλασσαν οἱ[κεύντων]  
 ἔχο[υ]σι φωνήν· οἱ δὲ πάντες [ὑμνωδοὶ]  
 καὶ που[λ]ύμυθοι καὶ λάλοι πε[φύ]κασιν 170  
 ἐκεῖθεν, ὠνδρόνικε, ταῦτα δ' Α[ἴ]σω[πος]  
 ὁ Σαρδιην<ὸ>ς εἶπεν, ὄντιν' οἱ Δελφοὶ  
 ἄδοντα μῦθον οὐ καλῶς ἐδέξαντο.  
 . . . . . ἦ] ζοῇ μετέστραπται . . . <sup>1</sup> 182

Fol. 4 recto

κρηγύως ἐπαιδεύθην 196  
 . . . . . καὶ θεοὺς ἀπρηγεύντας <sup>2</sup> 198  
 . . . . . μοχθηρὸς ἐξεκνήμωσε <sup>3</sup> 199  
 . . . . . ἂν ἦν ὀνήσι[το]ς 200  
 ἄκου[ε] δὴ τὸν αἶνον· ἔ[ν] κοτε Τμῶλῳ  
 δάφνην ἐλαίῃ νεῖ[κος οἱ πάλοι Λυδοὶ]  
 λέγουσι θέσθαι· καὶ γὰρ ἦν τανύπτορθον <sup>4</sup>  
 καλόν τε δένδρο[ν]  
 σείσασ[α] τοὺς ὄρπηκ[ας] 215

<sup>1</sup> The supplements in 160-161 are by the Editor; the rest of the text is that of Prof. A. Platt in *Class. Qu.* iv. (1910) 205, except that in place of ἀνθρωποι in v. 169, we suggest ὑμνωδοί. In 172 the Papyrus has Σαρδιήνευς, which is clearly wrong. vv. 171-3 ταῦτα . . . ἐδέξαντο, quoted 280

## IAMBI

as if we had not strength enough even to bestow on others, he changed this hapless race to human kind. And the empty-witted people [chatter] more than the dainty-loving parrot: the tragedians have the voice of them who make the sea their home; and all the [hymnists,] garrulous and wordy, have their birth therefrom, Andronicus. This is the tale of Aesop of Sardis, whom, when he sang his story, the Delphians received in no kindly wise.

. . . life is turned topsy-turvy . . .

Fol. 4 recto

. . . I had a good education.

. . . and gods inactive.

. . . wickedly destroyed.

. . . would have been the best.

Hear now<sup>a</sup> the tale. Once upon a time on Tmolus,<sup>b</sup> [the ancient Lydians] say, the Laurel had a quarrel with the Olive. For she was a [long-branched] and beautiful tree, . . . shaking her boughs. . . .

<sup>a</sup> The regular formula of the story-teller, Plato, *Gorg.* 523 A.

<sup>b</sup> Mountain in Lydia.

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anonymously by Apollon. Sophist. *s.v.* *δειδε*, had previously been assigned to Callimachus by Schneidewin and Ahrens.

<sup>2</sup> ἀπρηγεύντας Housman; ἀπρηγεύνται Hunt.

<sup>3</sup> Cf. Hesych. ἐξεκνημώθη· ἐξεφθάρη.

<sup>4</sup> The supplement is a suggestion by Wilamowitz.

# CALLIMACHUS

Fol. 5 verso

ὠριστερὸς μὲν λευκὸς ὡς ὕδρου γαστήρ,  
 ὁ δ' ἡλιοπλήξ<sup>1</sup> ὅς τὰ [π]ολλὰ γυμνοῦται.  
 τίς δ' οἶκος οὐπὲρ οὐ[κ] ἐγὼ παρὰ φλιῆ;  
 220  
 τίς δ' οὐ με μάντις ἢ τίς οὐ θυτῆρ ἔλκει;  
 καὶ Πυθίη γὰρ ἐν δάφνῃ μὲν ἱδρυται,  
 δάφνην δ' αἰεῖδει<sup>2</sup> καὶ δάφνην ὑπέστρωται.  
 ὦφρων ἐλαίη, τοὺς δὲ παῖδας οὐ Βράγχος  
 225  
 τοὺς τῶν Ἰώνων, οἷς ὁ Φοῖβος ὠ[ργίσθη],  
 δάφνη τε κρούων κῆπος οὐ τό[νω τρανε]ῖ<sup>3</sup>  
 δις ἢ τρίς ἐ[ῖ]πὼν ἀρτεμέας ἐποίη[σε];  
 [κ]ῆγὼ μὲν ἢ 'πὶ δαῖτας ἢ 'ς χορὸν φ[οι]τέω  
 τὸν Πυθαίστην, γίνομαι δὲ καῖθλον,  
 οἱ Δωριῆς δὲ Τεμπόθεν με τέμνουσιν  
 230  
 ὀρέων ἀπ' ἄκρων καὶ φέρουσιν ἐς Δελφούς,  
 ἐπὴν τὰ τῶπόλλωνος ἱρὰ γίνηται.  
 ὦφρων ἐλα[ί]η, πῆμα δ' οὐχὶ γινώσκω,  
 οὐδ' οἶδ' ὅκ[οι]ν οὐλαφηφόρος<sup>4</sup> κάμπτει,  
 235  
 ἀ[γν]ῇ γάρ εἰμι· κοῦ πατεῦσί μ' ἄνθρωποι,

<sup>1</sup> ἡλιοπλήξ only here.

<sup>2</sup> αἰεῖδει? ἐρείδει = chews.

<sup>3</sup> οὐ τό[νω τρανε]ῖ is the Editor's suggestion in reference to the name Branchus (βράγχος = hoarseness).

<sup>4</sup> Cf. Hesych. οὐλαφηφορεῖ· νεκροφορεῖ.

\* The left is the Westward or sheltered side, the right is the Eastward side (Plato, *Legg.* 760 D) which is exposed to the sun, cf. Hom. *Il.* xii. 239 f. εἰ τ' ἐπὶ δεξι' ἴωσι πρὸς ἥω τ' ἡελίου τε, εἰ τ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον ἡρόεντα and schol. A there. The reference is to the olive and the difference of colour between the upper and under surface of the leaves. τὰ πολλά refers to the peculiarity which the olive shares with the lime, elm, and white poplar, of inverting its leaves after the summer solstice, καὶ τούτῳ γνωρίζουσιν ὅτι γεγέννηται <αἰ> τροπαί Theophrast. *II.P.* i. 10; cf. Nicander 678 ff. ἡ καὶ  
 282

# IAMBI

## Fol. 5 verso

. . . The left<sup>a</sup> side white as the belly of a water-snake, the other, which is mostly exposed, smitten by the sun. But what house is there where I am not beside the doorpost? What seer or what sacrificer carries me not with him? Yea, the Pythian priestess hath her seat on laurel, laurel she sings and laurel hath she for her bed. O foolish Olive, did not Branchus,<sup>b</sup> when Phoebus was wroth with the sons of the Ionians, make them whole by striking them with laurel and uttering twice or thrice in no clear tone his spell?

And I go to feasts or Pythian dance, and I am made the prize of victory.<sup>c</sup> The Dorians cut me on the hill-tops of Tempe<sup>d</sup> and carry me to Delphi, whenever the holy rites of Apollo are celebrated. O foolish Olive! sorrow I do not know, nor wot I the path of him that carries the dead, for I am pure; and men tread not on me, for I am holy. But with

ἡελίοιο τροπαῖς ἰσώνυμον ἔρνος ἢ θ' Ὑπεριονίδαο παλινστρέπτοιο  
κελεύθους τεκμαίρει γλαυκοῖσιν ἴσον πετάλοισιν ἐλαίης, where  
schol. has καὶ αὐτὴ γὰρ ἡ ἐλαία τὰ γλαυκὰ τῶν φύλλων ἄνω ἔχει  
ἐν θέρους ὥρα, τὰ δὲ μέλανα χειμῶνος. The masculine noun  
to be supplied is probably λοβός.

<sup>b</sup> For the story cf. Clem. Alex. *Strom.* v. 8. 48 Ἀπολλόδωρος  
δ' ὁ Κερκυραῖος τοὺς στίχους τούτους ὑπὸ Βράγχου ἀναφωνηθῆναι  
τοῦ μάντεως λέγει Μιλησίους καθαιρόντος ἀπὸ λοιμοῦ. ὁ μὲν γὰρ  
ἐπιπρᾶινων τὸ πλῆθος δάφνης κλάδοις προκατήρχετο τοῦ ὕμνου ὥδε  
πῶς· μέλπετε, ὦ παῖδες, Ἐκάεργον καὶ Ἐκαέργαν, ἐπέψαλλεν δ' ὡς  
εἰπὲν ὁ λαός· βέδν, ζάψ, χθώμ, πλήκτρον, σφίγξ, κναξῆβίχ, θύπτης,  
φλεγμός, δρώψ. μέμνηται τῆς ἱστορίας καὶ Καλλιμάχος ἐν Ἰάμβοις  
(=Schneider's fr. 75, probably our present passage).

<sup>c</sup> The crown at the Pythian games was originally of oak-leaves, afterwards of laurel to commemorate the purification of Apollo (Frazer, *G. B.* iv. 80 ff.).

<sup>d</sup> cf. Plut. *Ait. Gr.* 12, Steph. Byz. p. 223. 12.

# CALLIMACHUS

ἱρή γάρ εἰμι· σοὶ δὲ χῶπόταν νεκρὸν  
 μέλλωσι καίειν ἢ [τά]φ[ω] περιστέλλει[ν]  
 αὐτοὶ τ' ἀνεστέψ[αντο χ]ῦπὸ τὰ πλεῦρα  
 τοῦ μὴ πνέοντ[ος κήπ]ιτάξ<sup>1</sup> ὑπ[έ]στ[ρωσαν]."  
 ἢ μὲν τάδ' αὐ<χ>εὔ[σ']· ἀλλὰ τὴν ἀπήμ[υνε]<sup>2</sup> 240  
 μάλ' ἀτρεμαίως ἢ τεκοῦσα τὸ χρῆμ[α·  
 "ὦ πάντ' ἄκυθε<sup>3</sup> τῶν ἐμῶν τόκ[ων δάφνη,  
 ἐν τῇ τελευτῇ κύκνος [ὥς τις ἡδίω  
 ἦεις· οὐ [συν]ῆκά μοι μ[ετὸν τούτων];<sup>4</sup>  
 ἐγὼ μὲν ἄνδρας οὓς Ἀρη[ς ἀπόλλυσι 245  
 σὺν ἕκ τε πέμπω χῦ[πὸ . . . . .  
 . . τῶν ἀριστέων οἱ κα . . . ν . . . . .  
 [ἐγὼ δ] ἐλευκὴν ἡνίκ' ἐς τάφον τήθην  
 φέρο[υσι] παῖδες ἢ γέροντα Τιθωνόν,  
 αὐτο[ῖς] ὁ[μαρτέω κήπ]ι τὴν ὁδὸν κείμει, 250  
 [ἀρκ]ε[ῦσα]<sup>5</sup> πλείον ἢ σὺ τοῖς ἀγνεύουσιν  
 ἐκ τῶν σε Τεμπέων. ἀλλ' ὅτε γὰρ ἐμνήσθης,  
 καὶ τοῦτο κῶς ἄεθλον οὐκ ἐγὼ κρέσσων  
 σεῦ; καὶ γ[ὰ]ρ <ὦ>γῶν οὖν Ὀλυμπίη μέζων<sup>6</sup>  
 ἢ 'ν το[ῖ]σι Δελφοῖς· ἀλλ' ἄριστον ἢ σωπή. 255  
 ἐγὼ μὲν οὔτε χρηστὸν οὔτε σε γρύζω  
 ἀπηγνέσθαι, ἀλλ' ἄ[λ]ηθες<sup>7</sup> ὄρνιθες  
 [ἐ]ν τοῖς[ι] φύλλοις ταῦτα τινθυρίζουσαι

<sup>1</sup> [κήπι]τάξ is Wilamow.'s suggestion, cf. *Αἰτ.* i. 1. 9. But the sense κατ' ἐπιτάγμα is not very appropriate here. The statement in *E.M.* s.v. ἐπιτάξ . . . εἰς δὲ τὸ ρητορικὸν λεξικὸν εὑρον τὴν λέξιν σημαίνει συντόμως, κωμικῶς· "Ὅστις τῆς ὁδοῦ ἡγήσεται σοὶ τὴν ἐπιτάξ· οὐχ ὥς οἱ τραγικοὶ, μακρῶς, is very puzzling, and there is some evidence for another word ἐπιτάξ (cf. Hesych. s.v. ἐπιτάξ, etc.) in the sense of "finally," which might be read here. The sense would be very nearly that of εἰσάπαξ, which Hunt suggests.

<sup>2</sup> ἀπήμ[υνε] is very doubtful; ἀπήν[τησε] would be better, but the accusative is then a difficulty.

## IAMBI

thee, whenever men are to burn a corpse or bestow it in the grave—with thee they wreath themselves and thee they strew by ordinance under the sides of him who breathes no more.”

Thus she, boasting. But the mother of oil answered her very quietly. “O altogether barren of that I bear, Laurel, like the swan,<sup>a</sup> thou singest sweetest at the end. Do I not know my part in those things? I help to speed those whom Ares slays and [I attend the funeral] of chieftains who [nobly die].<sup>b</sup> And when the children carry to the tomb a white-haired grandmother or some aged Tithonus,<sup>c</sup> it is I who go with them, it is I who am strewn upon their path, doing them a greater service than thou to those who bring thee from Tempe. And as to the matter whereof thou spakest, even in that am I not greater than thou? For the festival at Olympia is greater than that at Delphi. But silence is best. For my part I say nothing of thee either good or unkind, but indeed<sup>d</sup> the birds among the leaves have long

<sup>a</sup> The swan was supposed to sing its sweetest song just before its death.

<sup>b</sup> We translate *χήπι τὰς ταφὰς φοιτέω τὰς τῶν ἀριστέων οἱ καλῶς τεθνήκασιν*.

<sup>c</sup> Tithonus, type of extreme longevity. (Arist. *Ach.* 688).

<sup>d</sup> *ἀηθες*, “unwontedly,” could only refer to the strangeness of birds talking.

<sup>3</sup> *ἀκυθε*, if right, involves *ἀκῦθος* as against *ἀκῦθος* in *Hymn* ii. 53.

<sup>4</sup> The supplements are by the Editor.

<sup>5</sup> [*ἀρκ*][*εῖσα*] Editor.

<sup>6</sup> *σευκαίγ . . ρουγωῆνονλυμπιη* Papyrus; Hunt reads *σεῦ, κ<οῦ> γ[ἀ]ρ <ῶ>γών, ἥ 'ν 'Ολυμπίῃ*.

<sup>7</sup> *ἀληθες* Editor; *αἰθεῖς* (but *ι* erased) Papyrus; *ἀηθες* Hunt.

# CALLIMACHUS

πάλαι κάθηνται κωτίλ[οι]ς [όμηρ]εῦσαι.<sup>1</sup>  
 “τίς δ’ εὖρε δάφνην; γαῖα [τὴν γ’ ἐφίτν]σ[εν],<sup>2</sup> 260

Fol. 5 recto

ὥς πρίνον, ὥς δρῦν, ὥς κύπειρον, ὥς ὕλην.<sup>3</sup>  
 τίς δ’ εὖρ’ ἐλαίην; Παλλάς, ἦμος ἦ[ρ]ιζ[ε]  
 τῷ φυκιοίκῳ κηδίσκειν ἀρχαῖος  
 ἀνὴρ ὅφισ τὰ νέρθεν ἀμφὶ τῆς Ἀκτῆς. 265  
 ἐν ἣ δάφνη πέπτωκε. τῶν δ’ ἀειζῶν  
 τίς τὴν ἐλαίην, τίς δὲ [τ]ὴν δάφνην τιμᾷ;  
 δάφνην Ἀπόλλων, ἣ δὲ Παλλάς ἦν εὖρεν.  
 ξυνὸν τόδ’ αὐταῖς, θεοὺς γὰρ οὐ διακρίνω.  
 τ[ίς] τῆς δάφνης ὁ καρπός; ἐς τί χρήσωμαι;  
 μήτ’ ἔσθε μήτε πῖνε μήτ’ ἐπιχρίσης. 270  
 ὁ τῆς δ’ ἐλαίης ἔαδε πόλλ’, ἔσω<sup>4</sup> μάσταξ  
 ὥς ἔ[ν]θεσι]ν καλεῦσιν, ἂν δὲ τὸ χρῖμα<sup>5</sup>  
 ἐν[ῆ, κο]λυμβά[ς], ἦν ἐπα[ύρε] χῶ Θησεύς.  
 [τὸ δ]εὔ[τερ]ον τίθημι τῇ δάφνη πτώμα.  
 τεῦ γὰρ [τὸ] φύλλον οἱ ἰκέται προτείν[ο]υσι; 275  
 τὸ τῆς ἐλαίης. τὰ τρί’ ἣ δάφνη κεῖται.  
 φεῦ τῶν ἀτρύτων οἷα κωτιλίζουσι.  
 λαιδρὴ κορώνη, κῶς τὸ χεῖλος οὐκ ἀλγείς;  
 [τεῦ γ]ὰρ τὸ πρέμνον Δῆλιοι φυλάσσουσι;  
 [τὸ τ]ῆς ἐλαίης, ἣ κ[αθεῖσ]ε<sup>6</sup> τὴν Λητώ. 280

<sup>1</sup> κωτίλοις ὁμηρεῦσαι Editor. Cf. Hes. Th. 39.

<sup>2</sup> Supplement by Editor.

<sup>3</sup> ὕλην] πεύκη Papyrus in marg., probably rightly.

<sup>4</sup> ἔσω] the Papyrus has apparently ετ written over the ω.

<sup>5</sup> The supplements are by the Editor.

<sup>6</sup> κ[αθεῖσ]ε was suggested by Wilamowitz. Hunt says λ might be read for κ. Possibly λ[όχευσ]ε.



## IAMBI

while been muttering such things, as they sit chattering together: 'Who discovered the laurel? 'Twas the earth that gave her birth, as she gave birth to the ilex, the oak, the galingale, or other shrub. Who discovered the olive? Pallas when she contended with the Dweller among Seaweed for Acte, and the ancient man, a snake in his lower parts, acted as judge.<sup>a</sup> That is one fall against the Laurel. Who of the ever-living ones honours the Olive, who the Laurel? Apollo honours the Laurel, Pallas the Olive which she herself discovered. This bout is even, for I distinguish not between gods.

What is the Laurel's fruit? For what shall I use it? Eat it not nor drink it nor use it to anoint. The Olive's fruit pleases in many ways: inwardly<sup>b</sup> it is a mouthful as they call a snack; with the oil in it, it is the preserved olive which Theseus also enjoyed. I count this the second fall against the Laurel. Whose is the leaf that suppliants extend? The Olive's. Three falls against the Laurel! Oh! the endless babblers, how they chatter! Shameless crew, how does thy lip not ache? 'Whose trunk do the Delians preserve? The Olive's which gave a seat to Leto.'"<sup>c</sup>

<sup>a</sup> For the story of the contention of Athena and Poseidon for Attica (Acte) see *Hecale* i. 2.

<sup>b</sup> If *ἔσω* is right, we should expect ἀν δὲ κτλ. to refer to an external application. Hence Hunt thinks that κολῦμβ . . . etc. refers to the famous dive of Theseus told in Bacchylid. xvi. and suggests ἐσ[τίν] κολῦμβαν ἣν ἐπᾶλτο. The reading in the text takes the reference to be to the κολῦμβὰς ἐλάτα which Hecale served to Theseus (see *Hecale*, fr. 54 with note). The objections are that (1) this reading provides no antithesis to *ἔσω*, (2) ἐπαῖρε would naturally take a genitive. For *ἐνθεσιν* see Hesych. s.v., Telecleid. and Pherecrat. ap. Athen. vi. 268.

<sup>c</sup> There were three holy trees at Delos, all connected with the birth of Apollo—the palm, the laurel, the olive: cf.

# CALLIMACHUS

ὥς εἶπε, τῇ δ' ὁ θυμὸς ἀμφὶ τῇ ῥήσει  
 ἤλγησε,<sup>1</sup> μέζον δ' ἢ τὸ πρόσθεν ἤ[σχαλλ]εν. 290  
 [φεῦ] φεῦ, τὸ λοιπὸν εἰκο. εστονονουτ . . .<sup>2</sup>  
 . ατα . . . . s ἢ χύτ' εἶχε . . . . τρ . . . . να  
 ἔλεξεν, ἦν γὰρ οὐκ ἄπωθε τῶν δένδρων.  
 “οὐκ, ὦ τάλαιnai, παυσόμεσθα, μὴ λίην  
 γεννώμεθ' ἐχθραί; μὴ λέγωμεν ἀλλήλας 295  
 ἀνολβα· ναὶ . . . . ἀλλὰ ταῦτ' ὁ . . . μ . να.”  
 τὴν δ' ἄγρι[ο]ς φανείσα ταῦρος ἡ δάφνη  
 ἔβλεψε καὶ τὰδ' εἶπεν· “ὦ κακὴ λώβη,  
 ὥς δὴ μί' ἡμέων καὶ σὺ μή με ποιῆσαι  
 εὔστεκτον<sup>3</sup>. ἦ γὰρ γειτονεῦς' ἀποπνίγεις. 300

Fol. 6 verso

. . . ἀ]οιδὸς ἐς κέρας τεθύμωται. 321  
 τὴν ξένην ἀνακρίνει 323  
 ἦν δοῦλον εἶναί φησι καὶ παλίμπρητον.  
 “Ἐφesson ὅθεν πῦρ οἱ τὰ μέτρα μέλλοντες 334  
 τὰ χωλὰ τίκτειν μὴ μαθῶς ἐναύονται.

Fol. 6 recto

λαλοῦσ[ι . . . . 353  
 “Ἰαστὶ καὶ Δωριστὶ καὶ τὸ σύμμικτον.

<sup>1</sup> “At the beginning of the line the first hand wrote something like *ἡγησ* or *ἡστησ*, which the corrector apparently wished to convert into *ἤλγησε*” (Hunt). Wilamowitz proposed <ῶδῃσε> and *ἤλγησεν* at the end of the line. The text is the Editor's suggestion. <sup>2</sup> *εἰκὸς ἐς τὸν οὐτασμόν*?

<sup>3</sup> *εὔστεκτον*, if right, is a new word.

Eurip. *Iph. in Taur.* 1098 f. “*Ἀρτεμιν ὀλβίαν ἀ παρὰ Κύνθιον δχθον οἰκεῖ φοίνικα θ' ἀβροκόμην δάφναν τ' εὐερνέα καὶ γλαυκὰς θαλλὸν ἱρὸν ἐλάτας, Λατοῦς ὠδῖνα φίλαν*, Catull. 34. 7 “(Latonia) *quam mater prope Deliam Deposivit olivam.*”

## IAMBI

So she spake. And the heart of the other was pained by her speech, and she was angrier than before. Alas! Alas! next<sup>a</sup> it is likely [they would have come to blows], had not . . . who was not far from the trees, said: "Wretches! let us cease, lest we become too embittered. Let us not speak evil of one another! Nay, even these things. . . ." Then the Laurel, like a wild bull, glared<sup>b</sup> at her and said: "O evil thing of shame, do not thou bid me be patient, as if thou wert one of us. Verily thy neighbourhood stifles me."

. . . . .

### Fol. 6 verso

the minstrel rages horn-wise.<sup>c</sup>

He examines the stranger who, he declares, is a slave and a thing of sale.

Ephesus whence they who would write the halting<sup>d</sup> metres not unwisely light their torches.

### Fol. 6 recto

They talk in Ionic and Dorian and a mixture of the two.

<sup>a</sup> The strife of the Laurel and the Olive is apparently interrupted by someone, but who the would-be peace-maker is cannot be made out.

<sup>b</sup> Cf. ταυρηδὸν βλέπειν (Arist. *Ran.* 804), δέργμα ἀποταυροῦσθαι (Eur. *Med.* 188).

<sup>c</sup> This curious phrase, properly of an angry bull, occurs Eurip. *Bacch.* 743 ταῦροι δ' ὑβρίζουσι κὰς κέρας θυμούμενοι and is imitated by Vergil, *Georg.* iii. 232 "et tentat sese atque irasci in cornua discit Arboris obnixus trunco."

<sup>d</sup> Writers of choliambos or scazons take Hipponax of Ephesus as their model.

## CALLIMACHUS

Σόλων· ἐκεῖνος δ' ὡς Χίλων' ἀπέστειλεν.

Choeroboscus *ap. Cramer. Anecd. Ox.* ii. 277. 10  
Χίλων . . . εὖρηται καὶ ἐν συστολῇ παρὰ Καλλι-  
μάχῳ, οἷον Σόλων κτλ.

πάλιν τὸ δῶρον ἐς Θάλητ' ἀνώλισθεν.

Choerobosc. *ap. Bekker. Anecd.* 1380. *E.M. s.v.*  
Θάλης.

Θάλης με τῷ μεδεύντι Νείλεω δήμου  
δίδωσι, τοῦτο δις λαβὼν ἀριστεῖον.

Diog. Laert. i. 29.

ἐς τὸ πρὸ τείχευς ἱρὸν ἀλέες δεῦτε,  
οὐ τὸν πάλαι Παγχαῖον ὁ πλάσας Ζᾶνα  
γέρων ἀλάζων ἄδικα βιβλία ψήχει.<sup>1</sup>

Plutarch. *De plac. philos.* i. 7 (*Moral.* 880 E) τὸν  
δ' Εὐήμερον καὶ Καλλίμαχος ὁ Κυρηναῖος αἰνίτ-  
τεται ἐν τοῖς Ἰάμβοις γράφων· εἰς τὸ πρὸ κτλ.  
*Cf. schol. Tzetz. Allegor. Cramer, Anecd. Ox.* iii. p. 380,  
*E.M. s.v. ἀλές*, etc.

<sup>1</sup> πάλαι Παγχαῖον . . . ψήχει Bentley; πάλαι χάλκε(ι)ον  
. . . ψύχει (ψήχων Sext. Empir. *Adv. dogmatic.* iii. 51).  
Bentley's emendation is now confirmed by *Oxyrhynchus*  
*Papyrus* 1363 (ed. Grenfell and Hunt 1915) which has  
πάλαι Πάγχαιο[ν]. Also this papyrus supports ψήχει as  
against ψήχων (Schneider from Sext. Empir.) in so far as it  
proves that a new sentence begins the next line.

<sup>a</sup> The reference, as in the next two fragments, is  
to the Cup of Bathycles. Chilon was an ephor at Sparta  
*circa*. 560 B.C., where after his death he was venerated as a  
hero, Paus. iii. 16. 4. Life in Diog. Laert. i. 68 f. Renowned

## IAMBI

2 (89)

Solon; and he sent it <sup>a</sup> to Chilon.

3 (96)

Again the gift returned to Thales.

4 (95)

Thales presents me to the Lord of the people of Neileus,<sup>b</sup> having twice received this prize.

5 (86)

Come hither all together to the temple before the wall, where the old impostor<sup>c</sup> who feigned the ancient Panchaeian Zeus scrapes his unrighteous scriptures.

as one of the Seven Wise Men, *cf.* Herod. i. 59, vii. 235. Plutarch. *De poet. aud.* 35 f.

<sup>b</sup> Neileus=Neleus, son of Codrus of Athens, founder of Miletus, *cf.* Strabo 633. The Lord of Miletus is Apollo of Didymi or *ἐν Βραγχιδαις*, *cf.* Strabo 634. The prose version of the inscription on the Cup of Bathycles was, according to Diog. Laert. i. 29, θαλῆς Ἐξαμόνου Μιλήσιος Ἀπόλλωνι Δελφινίῳ Ἑλλήνων ἀριστείον δις λαβών.

<sup>c</sup> Euhemerus of Messana in Sicily was a friend of Cassander (311–297) at whose request he undertook various journeys to the far south. He wrote a work entitled *Ἱερὰ ἀναγραφὴ* in which he pretended to have reached an island Panchaea in the Indian Ocean where he found a temple of Triphylian Zeus in which was a pillar whereon Zeus had recorded the deeds of himself and his predecessors Uranus and Cronus, showing that all three were originally human kings. The “rationalizing” of Euhemerus has given rise to the modern term “Euhemerism.”

## CALLIMACHUS

τὴν ὠγαμέμνων, ὡς ὁ μῦθος, εἶσατο,  
τῇ καὶ λίπουρα καὶ μονωπὰ θύεται.

Schol. Aristoph. *Av.* 873 Εὐφρόνιος δέ φησιν ὅτι ἐν Ἀμαρύνθῳ ἢ Κολαινίδι διὰ τὸ τὸν Ἀγαμέμνονα θῦσαι αὐτῇ ἐκ τοῦ κηροῦ κριὸν κόλον· ἐπὶ ταύτης δὲ Καλλίμαχος λέγει· τὴν κτλ.

οὐ γὰρ ἐργάτιν τρέφω  
τὴν Μοῦσαν, ὡς ὁ Κεῖος Ὑλλίχου νέπους.  
Schol. Pind. *Isth.* ii. 9, cf. Tzetz. *Chil.* viii. 228.

ἦν κεῖνος οὐνιαυτός, ᾧ τό τε πτηνὸν  
καὶ τοῦν θαλάσση καὶ τὸ τετράπουν οὕτως  
ἐφθέγγεθ' ὡς ὁ πηλὸς ὁ Προμήθειος.

Clem. Alex. *Strom.* v. p. 707 Pott. γήινον μὲν οἱ φιλόσοφοι . . τὸ σῶμα ἀναγορεύουσι . . . Καλλίμαχος δὲ διαρρήδην γράφει· ἦν κτλ.

ἐγὼ φαύλη

δένδρων ἀπάντων εἰμί.

Pseudo-Tryphon, Περὶ τρόπων (Walz, *Rhet. Gr.* viii. p. 760) παρὰ δὲ Καλλιμάχῳ ἀστειζομένη ἢ ἐλαία φησίν· ἐγὼ φαύλη πάντων τῶν δένδρων εἰμί.

καὶ τῶν νεήκων εὐθὺς οἱ τομώτατοι.

E.M. s.v. κόχλος. . . ὡς παρὰ τὸ ἱερός γίνεται ἱέραξ καὶ νέος νέας, ὡς παρὰ Καλλιμάχῳ· καὶ τῶν κτλ.

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<sup>a</sup> An aetiological legend to explain the by-name Κολαινίδι under which Artemis was worshipped at various places, Paus. i. 31, Aristoph. *Av.* 873, as if from κολός, "docked," "hornless" or the like.

## IAMBI

### 6 (76)

Whom Agamemnon, as the legend<sup>a</sup> tells, established—the goddess to whom the tailless and the one-eyed are sacrificed.

Schol. Aristoph. : Euphronius says that in Amarynthus (in Euboea) Artemis was worshipped as Colaenis (“hornless”), because Agamemnon sacrificed to her a hornless ram made of wax. In reference to her Call. says, etc.

### 7 (77)

For no hireling Muse do I cherish, like the Cean descendant<sup>b</sup> of Hyllichus.

### 8 (87)

It was that year when<sup>c</sup> the winged fowl and the dweller in the sea and the four-footed creature talked even as the clay of Prometheus.

Clem. Alex. : The philosophers call the body earthy . . . Callimachus says expressly, “It was, etc.”

### 9 (93 b)

I am the meanest of all trees.<sup>d</sup>

Pseudo - Tryphon. : In Callimachus the olive ironically says, “I am, etc.”

### 10 (78)

And straightway the sharpest<sup>e</sup> of the youths.

<sup>b</sup> *i.e.* Simonides of Ceos of whose mercenary muse many tales are told.

<sup>c</sup> Reference to some legend of a time when the lower animals could speak like “the clay of P.,” *i.e.* human beings.

<sup>d</sup> Quoted to illustrate *δοτεισμός*, a pleasantry or urbanity, here almost irony.

<sup>e</sup> Possibly there is a pun on *νεγκής*, “newly sharpened.”

## CALLIMACHUS

κούχ ᾧδ' Ἀρείων τῶπέσαντι παρ Διὶ  
ἔθυσεν Ἀρκὰς ἵππος.

Steph. Byz. s.v. Ἀπέσας . . ἀφ' οὗ Ζεὺς Ἀπε-  
σάντιος [Paus. ii. 15. 3]. Καλλίμαχος δὲ ἐν τοῖς  
Ἰάμβοις τὸ ἐθνικὸν Ἀπέσας φησί· κούχ κτλ.

αἰτοῦμεν εὐμάθειαν Ἑρμᾶνος δόσιν.

*Et. Florent. s.v. ᾧ τάν.*

τὰς Ἀφροδίτας (ἢ θεὸς γὰρ οὐ μία)  
πάσας ὑπερβέβληκε τῷ καλῶς φρονεῖν  
ἢ Καστινήτις· ἥδε γὰρ χαίρει μόνη  
θυσίαις υἱαίαις.

Strabo ix. 438 Καλλίμαχος μὲν οὖν φησιν ἐν τοῖς  
Ἰάμβοις τὰς Ἀφροδίτας (ἢ θεὸς γὰρ οὐ μία) τὴν  
Καστινήτιν ὑπερβάλλεσθαι πάσας τῷ φρονεῖν ὅτι  
μόνη παραδέχεται τὴν τῶν υἱῶν θυσίαν. We give  
the above restoration as one more among many: to  
recover the words of Callimachus with certainty is of  
course impossible.

Μοῦσαι καλαὶ κάπολλον οἷς ἐγὼ σπένδω.

Eustath. on *Il.* ix. 658 and *Od.* xv. 162, schol.  
*Soph. O.C.* 1621, and *Suidas*.

<sup>a</sup> Areion is the famous horse of Adrastus, reputed to  
be the offspring of Poseidon and Demeter when she in  
equine form was seeking her daughter near Thelpusa in  
Arcadia, Paus. viii. 25. 5 ff. Apesas is a hill near Nemea.

<sup>b</sup> Aphrodite Castnia (Lycophr. 403 and 1234) is Aphrodite  
as worshipped at Aspendos in Pamphylia, so called  
from Castnion, a hill near Aspendos. As Aspendos was a  
colony from Argos (Strabo xiv. 667), Aphrodite Castnia  
is simply Aphrodite as worshipped at Argos to whom  
swine were sacrificed: Athen. 96 A ὅτι δ' ὀντως Ἀφροδίτῃ ὕς



## IAMBI

### 11 (82)

And not so sped Areion,<sup>a</sup> the Arcadian horse,  
beside the shrine of Apesantian Zeus.

### 12 (82 a)

We ask the boon of learning easily, the gift of  
Hermes.

### 13 (82 b)

All the Aphrodites—for the goddess is not one  
goddess only—are excelled in wisdom by Aphrodite  
of Castnion<sup>b</sup>; for she alone rejoices in sacrifice of  
swine.

Strabo: Callimachus says in his *Iambi* that  
Aphrodite of Castnion excels all the Aphrodites (for  
she is not a single goddess) in wisdom since she  
alone accepts sacrifices of swine.

### 14 (83 c)

O Muses fair and Apollo to whom I make libation.<sup>c</sup>

θύεται μαρτυρεῖ Καλλιμαχος ἡ Ζηγνόδοτος ἐν ἱστορικοῖς ὑπομνήμασι  
γράφων ὧδε· “Ἀργεῖοι Ἀφροδίτῃ ὅν θύουσι καὶ ἡ ἑορτὴ καλεῖται  
Ῥστήρια.” The assertion in Roscher’s *Lex.*, s.v. *Kastnia*, that  
Callimachus said swine were offered to Aphrodite Castnietis  
at Metropolis in Thessaly Histialotis is not true. What  
Strabo says is that whereas Callimachus asserted that only  
Aphrodite Castnietis received swine sacrifice, it was after-  
wards pointed out that other Aphrodites did the same,  
and among them Aphrodite at Metropolis.

<sup>c</sup> Quoted to illustrate preference of masculine to feminine  
in concord, whereas Homer, *Il. l.c.* gives the preference  
to the feminine. In Hom. *Od. l.c.* and Soph. *l.c.* the  
masculine is preferred as in Callimachus.

# CALLIMACHUS

οὐ πρῶν μὲν ἡμῖν ὁ τραγωδὸς ἡγείρεν.  
Suid. s.v. πρῶ. Cf. Herodian i. 494. 7 Lentz.

ἢ τις<sup>1</sup> τραγωδὸς μοῦσα ληκυθίζουσα.  
Schol. Saib. Hephaest. p. 36 Gaisf. ii.

τὰ νῦν δὲ πολλὴν τυφεδῶνα λεσχαίνεις.  
Herodian, Περὶ λέξε. μον. ii. p. 914 Lentz.

λίχνος εἰμὶ καὶ τὸ πεύθεσθαι.  
Schol. V Hom. II. xiv. 172.

ἔβηξαν οἶον ἀλίβαντα<sup>2</sup> πίνοντες.  
E.M. s.v. ἀλίβας· ὁ νεκρός. . . . σημαίνει δὲ  
καὶ ὄξος ὡς παρὰ Καλλιμάχῳ· ἔβηξαν κτλ.

τὸ πῦρ δ' ὅπερ ἀνέκαυσας ἐς πολλὴν φλόγα  
πρόσω κεχώρηκε . . . . .  
. . . . . ἴσχε δὲ δρόμου  
μαργῶντας ἵππους μηδὲ δευτέραν κάμψης

<sup>1</sup> ἢ τις] ἢ τις. *Oxyrhynch. Papyr.* 1363. 13 reads . . .  
ωδοι μουσα τ . . . which might be identified with this line.  
The letter after μοῦσα is uncertain.

<sup>2</sup> ἀλίβαντα] ἀλίβαντα, i.e. οἱ ἀλ., Schneider, as one would  
expect the first syllable of ἀλίβ. to be short.

<sup>a</sup> Meaning and context quite unknown. πρῶν would  
naturally be = πρῶην, but ἡγείρεν suggests that Callimachus  
used it in the sense of πρῶ.

<sup>b</sup> For λήκυθοι, ληκυθίζειν in this sense cf. *ampullae*, *ampullari*  
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## IAMBI

15 (84)

Not early for us did the tragedian wake. . . .<sup>a</sup>

16 (98 c)

Some tragic muse with her tropes.<sup>b</sup> . . .

17 (98 b)

But now thou talkest much vapour.<sup>c</sup>

18 (98 d)

I am greedy of getting information.<sup>d</sup>

19 (88)

They coughed as if drinking vinegar.

20 (98 a)

The fire which thou didst kindle has gone on to be a great flame. . . . Restrain thy steeds eager for the race nor run a second turn . . . lest on the

and the commentators on Aristoph. *Ran.* 1200 ff., Hor. *Ep.* i. 3. 141, *A.P.* 97.

<sup>a</sup> The line is quoted to illustrate τυφεδῶνα *metri gr.* for τυφεδῶνα. τυφεδῶν is here = τῦφος, vapouring talk, cf. ληρεῖν καὶ τετυφῶσθαι (Demosth.); "inflammation" (L. & S.) is quite wrong.

<sup>b</sup> Quoted to illustrate the metaphorical use of one sense for another: λίχνος properly of greediness for food, here for information. The reference of Strabo ix. 438 καὶ μὴν πολυστῶρ [*sc.* Καλλιμάχος] εἰ τις ἄλλος καὶ πάντα τὸν βίον, ὡς αὐτὸς εἶρηκε, τὸ ταῦτα μυθεῖσθαι βουλόμενος may be to this passage, but Schneider's attempted restoration is futile.

## CALLIMACHUS

. . . . . μὴ παρὰ νύσση δίφρον  
ἄξωσιν, ἐκ δὲ κύμβαχος κυβιστήσης.

Tryphon, Περὶ τροπ. ποιητ. Boissonade, *Anecd.* iii. p. 271, Choeroboscus, Περὶ τ. ποιητ. τροπ. Cramer, *Anecd. Ox.* iv. p. 399. The above restoration mainly follows Schneidewin and Bergk.

χαῖρ' Εὐκολίνη.

*Et. Sorbon.* ap. Gaisford, *E.M.* s.v. Εὐκολίνη ἡ Ἑκάτη κατὰ ἀντίφρασιν.

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<sup>a</sup> These quotations, which need not be supposed to be consecutive, are used to illustrate Allegory: "Allegory is a form of language which expresses one thing while it suggests the idea of another. It is fittingly employed when prudence or modesty forbids frank expression, as by

## IAMBI

turning-post they wreck the car and thou come  
tumbling down.<sup>a</sup>

21 (82 d)

Hail, Eucoline <sup>b</sup>!

Callimachus in his *Iambi*" (Tryphon, *l.c.*). This suggests that the "fire" referred to is the passion of love. The mysterious *ēpos* which in Cramer *l.c.* follows ἀνέκανσας may be *ēpos*, a gloss on πῦρ.

<sup>b</sup> This euphemistic by-name for Hecate is not otherwise known. Bentley, reading Ἑκάλη for Ἑκάτη, referred the fragment to the *Hecale*, cf. Plutarch, *Thes.* 14.

## INCERTAE SEDIS FRAGMENTA

καί μιν Ἀλητιάδαι πούλῳ γεγειότερον<sup>1</sup>  
 τοῦδε παρ' Αἰγαίῳνι θεῷ τελέοντες ἀγῶνα  
 θήσουσιν νίκης σύμβολον Ἴσθμιάδος,  
 ζήλω τῶν Νεμέηθε, πίτυν δ' ἀποτιμήσουσιν,  
 ἥ πρὶν ἀγωνιστὰς ἔστεφε τοὺς Ἑφύρη.  
 Plutarch, *Quaest. Conviv.* v. 677 B.

οἱ μὲν ἐπ' Ἰλλυρικοῖο πόρου σχάσσαντες ἔρετμὰ  
 λᾶα πάρα ξανθῆς Ἀρμονίης ὄφιός  
 ἄστυρον ἐκτίσσαντο, τὸ μὲν Φυγάδων τις ἐνίσποι  
 Γραικός, ἅταρ κείνων γλῶσσαν ὀνόμηνε Πόλας.  
 Strabo, i. 46, *cf.* v. 216.

<sup>1</sup> For γέγειος *cf.* fr. incert. 135 and 136, Suid. s.v. γέγειαι βόες.

<sup>a</sup> The original prize at the Isthmian games in honour of Poseidon (Aegaeon) had been a wreath of pine (πίτυς), but later the wreath of wild celery (σέλινον) was introduced from Nemea.

<sup>b</sup> Aletes, great-grandson of Heracles, was the founder of Corinth; *cf.* Pind. *O.* xiii. 14.

<sup>c</sup> Corinth.

<sup>d</sup> Strabo quotes Callimachus for the tradition that some of the Colchians sent by Aeëtes in pursuit of Iason and Medea reached the head of the Adriatic where they founded Pola or Polai. *Cf.* Apoll. Rh. iv. 516 οἱ δ' ἄρ' ἐπ' Ἰλλυρικοῖο μελαμβαθέος ποταμοῖο, τύμβος ἔν' Ἀρμονίης Κάδμοιο τε πύργον  
 300

## FRAGMENTS OF UNCERTAIN LOCATION

### 1 (103)

And it <sup>a</sup> (the wild celery) shall the sons of Aletes,<sup>b</sup> when in the presence of the god Aegaeon they celebrate a festival more ancient by far than this, appoint to be the token of victory in the Isthmian games, in rivalry of those at Nemea; but the pine they shall reject, which aforetime crowned the combatants at Ephyra.<sup>c</sup>

### 2 (104)

Some by the Illyrian waters stayed their oars and beside the stone of fair-haired Harmonia, become a snake, they founded a town, which a Greek would call the city of Exiles, but their tongue named it Polae.<sup>d</sup>

ἔδειμαν, ἀνδράσιν Ἐγγελεύεσσιν ἐφέστιοι; Lycophr. 1021 ff. Cadmus with his wife Harmonia was driven from Thebes, and came to Illyria where they were changed into snakes. M. Arnold, *Empedocles on Aetna*, "The Adriatic breaks in a warm bay Among the green Illyrian hills . . . And there, they say, two bright and aged snakes, Who once were Cadmus and Harmonia, Bask in the glens," etc. If the "stone" is not here="tomb," it must refer to the δύο πέτραι (Dion. Per. 395), λίθοι ([Scylax] 24f., *Geog. Gr. Min.* i. p. 31), two rocks in or off Illyria called the rocks of Cadmus and Harmonia. Dion. Per. *l.c.* clearly distinguishes the tomb (390) from the two rocks (395). Cf. Athen. 462 n, Ovid, *M.* iv. 563 ff.

## CALLIMACHUS

οὐπω Σκέλμιον<sup>1</sup> ἔργον ἔυξοον, ἀλλ' ἔτι τεθμῶ  
 δηναίω γλυφάνων ἄξοος ἦσθα σάνις·  
 ὦδε γὰρ ἰδρύοντο θεοὺς τότε· καὶ γὰρ Ἀθήνης  
 ἐν Λίνδῳ Δαναὸς λείον<sup>2</sup> ἔθηκεν ἔδος.

Plutarch. *ap.* Euseb. *Præp. Ev.* iii. 8 "Ἡρας δὲ  
 καὶ Σάμιοι ξύλινον εἶχον εἶδος [i. ἔδος], ὥς φησι  
 Καλλίμαχος· οὐπω Σκέλμιον ἔργον κτλ.

κουφοτέρως τότε φῶτα διαθλίβουσιν ἀνταί  
 ἐκ δὲ τριηκόντων μοῖραν ἀφείλε μίαν,  
 ἢ φίλον ἢ ὅτ' ἐς ἄνδρα συνέμπορον ἢ ὅτε κωφαῖς  
 ἄλγεα μαψαύραις ἔσχατον ἐξερέη.

Stobaeus cxiii. 6, *E.M.* s.v. δυσίν. Καλλίμαχος  
 ἐν <τοῖς> Ἑλεγείοις· ἐκ δὲ . . . μίαν. As no  
 separate work called *Elegies* is known, we include the  
 fragment here.

αἶθε γάρ, ὦ κούροισιν ἐπ' ὄμματα λίχνα φέροντες  
 Ἑρχίος ὥς ὑμῶν ὥρισε παιδοφιλεῖν,  
 ὦδε νέων ἐράοιτε, πόλιν κ' εὐάνδρον ἔχοιτε.

Lucian, *Amor.* 49.

<sup>1</sup> Clemens Alex. *Protrept.* 41 τὸ δὲ ἐν Σάμῳ τῆς Ἡρας  
 ξόανον Σμίλιδι Εὐκλείδου πεποιῆσθαι Ὀλύμπιχος ἐν Σαμιακοῖς  
 ιστορεῖ. *id.* *ibid.* 40 καὶ τὸ τῆς Σαμίας "Ἡρας, ὡς φησιν Ἀέθλιος,  
 πρότερον μὲν ἦν σάνις, ὕστερον δὲ ἐπὶ Προκλέους ἀρχοντος  
 ἀνδριαντοειδὲς ἐγένετο; cf. Arnob. vi. 11. Paus. vii. 4. 4  
 εἶναι δ' οὖν τὸ ἱερὸν τοῦτο [*sc.* τὸ ἐν Σάμῳ τῆς "Ἡρας] ἐν τοῖς  
 μάλιστα ἀρχαῖον οὐχ ἥκιστα ἂν τις καὶ ἐπὶ τῷ ἀγάλματι  
 τεκμαίροιο· ἔστι γὰρ δὴ ἀνδρὸς ἔργον Αἰγινήτου Σμίλιδος τοῦ  
 Εὐκλείδου. οὗτος ὁ Σμίλις ἐστὶν ἡλικίαν κατὰ Δαίδαλον, δόξης δὲ  
 οὐκ ἐς τὸ ἴσον ἀφίκετο. Cf. schol. Paus. *l.c.* (ed. F. Spiro  
 in *Hermes* xxix., 1894, p. 148) Σμίλις] ὅτι Σμίλις Αἰγινήτης τὸ  
 ἄγαλμα τῆς Σαμίας "Ἡρας εἰργάσατο Δαίδαλῳ κατὰ τὸν αὐτὸν  
 χρόνον γεγονώς· ὁ δὲ Καλλίμαχος Σκέλμιν ἀντὶ Σμίλιδος φησί.

<sup>2</sup> λείον] λιτὸν Voss; κλόν' Bentley. But λείον is absolutely  
 right.



## FRAGMENTS OF UNCERTAIN LOCATION

### 3 (105)

Not yet the polished work of Scelmis<sup>a</sup> wert thou, but still according to ancient custom only a board unpolished by the carver's knife. For in such wise did they in those days establish their gods: yea, in Lindos also did Danaus set up for Athene an unsculptured board.<sup>b</sup>

### 4 (67)

More lightly do his sorrows press upon a man—of thirty parts it takes one part away—when to a friend or fellow traveller, or to the unheeding idle winds at least, he tells his griefs.<sup>b</sup>

### 5 (107)

O ye who cast greedy eyes upon the youths, would that ye would love the young as Erchius<sup>c</sup> defined for you that youth should be loved; so should ye possess a city of goodly men.

<sup>a</sup> Scelmis (*cf.* Celmis, one of the Idaean Dactyls) seems to be an etymologizing substitute (*cf.* σκάλμη' μάχαιρα Θρακία Hesych.) for Smilis (from σμίλη), *cf.* Wilamow. *Hermes* l.c. p. 245. Hera as bride is a Samian coin-type representing, it seems, the image attributed to Smilis. *cf.* Varr. *ap.* Lact. *Inst.* i. 17. For the Lindian Athena and her image *cf.* Apollod. ii. 13 προσσχών δὲ Πόδω τὸ τῆς Δινδίας ἀγαλμα Ἀθηνᾶς ἰδρύσατο (Δαναός); Diodor. v. 58. But Herod. ii. 182, Strabo 655 attribute the foundation of the temple at Lindos to the daughters of Danaus.

<sup>b</sup> *Cf.* Eur. *Iph. in T.* 43, *Med.* 56.

<sup>c</sup> Erchius is not known.

## CALLIMACHUS

τῇ μὲν ἀρισκυδῆς εὖνις ἀνῆκε Διὸς  
 Ἄργος ἔχειν, ἰδιὸν περ εὐὸν λάχος, ἀλλὰ γενέθλη  
 Ζηνὸς ὅπως σκοτίῃ τρηχὺς ἄεθλος ἔοι.  
 Schol. Pind. *N.* x. 1.

ἔνθ' ἀνέμων μεγάλων κύμα διωλύγιον.  
 Stobaeus, *Serm.* lix. 10.

Καλλίστη τὸ πάροιθε, τὸ δ' ὕστερον οὖνυμα Θήρη,  
 μήτηρ εὐίππου πατρίδος ἡμετέρης.  
 Strabo 837, *cf.* Strabo 347 and schol. Pind. *P.*  
*iv.* 459 (for v. 1), Strabo x. 484 (for v. 2).

- (a) Αἰγλήτην Ἀνάφην τε Λακωνίδι γειτόνα Θήρη.  
 (b) ἀρχμενος<sup>1</sup> ὥς ἥρωες ἀπ' Αἰήταο Κυταίου  
 αὐτὶς ἐς ἀρχαίην ἔπλεον Αἰμονίην.

Strabo i. 46 quotes both (a) and (b), in x. 484 he again quotes (a).

ἃ ναῦς, ἃ τὸ μόνον φέγγος ἐμὶν τὸ γλυκὺ τᾶς ζοᾶς  
 ἄρπαξας, ποτὶ τὲ Ζανὸς ἰκνεῦμαι λιμενοσκοπῶ. . . .  
*A.P.* xiii. 10.

<sup>1</sup> For ἀρχμενος *cf.* *Hymn* iii. 4, *Aitia* iii. 1. 56.

<sup>a</sup> Heracles.

<sup>b</sup> Cyrene was a colony from Thera: εὐίππου . . . Κυράνας  
*Pind. P.* iv. 2.

<sup>c</sup> Both fragments refer to the Argonautic expedition. (a)  
 A terrible darkness fell upon the Argonauts in the wide gulf  
 304

## FRAGMENTS OF UNCERTAIN LOCATION

### 6 (108)

To whom the wrathful spouse of Zeus gave Argos to keep, albeit it was her own possession, to the end that it might be a stern labour for the bastard offspring<sup>a</sup> of Zeus.

### 7 (111)

Where the tremendous wave raised by mighty winds . . .

### 8 (112)

Calliste in former times, but afterwards named Thera, mother of our fatherland of goodly horses.<sup>b</sup>

### 9 (113 a, b)<sup>c</sup>

(a) (Apollo) Aegletes, and Anaphe nigh to Laconian Thera.

(b) Beginning with the story how the heroes sent by Aeëtes of Cyta sailed again to ancient Haemonia.

### 10 (114)

Ship that hast carried away from me my only light, the sweet light of my life, I entreat thee by Zeus, Watcher of Havens . . .

of Crete. Iason prayed to Apollo who caused to appear before them the little island of Anaphe near Thera. There the Argonauts anchored and made a *temenos* and altar for Apollo, calling him "Aegletes" because of his radiance, and the island Anaphe because Apollo caused it to appear: *Αιγλήτην μὲν . . . εἵνεκεν αἴγλης | Φοῖβον κεκλόμενοι. Ἀνάφην δέ τε λιοσάδα νῆσον | ἔσκειν δὲ δὴ Φοῖβός μιν ἀτυξομένοις ἀνέφημεν* (Apoll. Rh. iv. 1714 ff.).

For (b) see note on frag. incert. 2.

## CALLIMACHUS

ἔρχεται πολὺς μὲν Αἰγαῖον διατμήξας ἀπ' οἰνηρῆς  
 Χίου  
 ἀμφορεὺς, πολὺς δὲ Λεσβίης ἄωτον νέκταρ οἰνάνθης  
 ἄγων.

*A.P.* xiii. 9 ; v. 1 also Hephaestion vi. 2.

ἔνεστ' Ἀπόλλων τῷ χορῷ· τῆς λύρης ἀκούω·  
 καὶ τῶν Ἑρώτων ἡσθόμην· ἔστι καὶ φροδίτη.  
 Hephaestion xv. 17.

Ἑρμᾶς ὃ περ Φεραῖος αἰνέει θεός,  
 ἐμμὶ τῷ φυγαίχμα.

Hephaest. vi. 3.

ἡ παῖς ἡ κατάκλειστος,  
 τὴν οἷ φασι τεκόντες  
 εὐναίους ὀαρισμοὺς  
 ἔχθειν ἴσον ὀλέθρῳ.

Hephaest. *De poem.* i. 3.

χαῖρε βαρυσκίπων, ἐπίτακτα μὲν ἐξάκι δοιά,  
 ἐκ δ' αὐταγρεσίης πολλάκι πολλὰ καμών.  
 Schol. Pind. *N.* iii. 42.

ἔλλατε νῦν, ἐλέγοισι δ' ἐνυψήσασθε λιπώσας  
 χεῖρας ἐμοῖς, ἵνα μοι πουλὺ μενοῦσιν ἔτος.  
 Schol. Pind. *N.* iv. 10.

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<sup>a</sup> Meaning and reference are a matter of conjecture. Φεραῖος may refer to Pherae in Thessaly, where Ἑρμαῖος appears as a month-name. Some take the word as = Φαραῖος,  
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### 11 (115)

Comes many a jar across the Aegean from Chios  
rich in wine, and many a jar that brings nectar, the  
flower of the Lesbian vine.

### 12 (116)

Apollo, too, is in the choir; I hear the lyre; I  
note the presence of the Loves; Aphrodite, too, is  
here.

### 13 (117)

As Hermes, god of Pherae, agrees, I belong to  
the fugitive.<sup>a</sup>

### 14 (118)

The cloistered maiden, who, her parents say, hates  
marriage talk even as perdition.

### 15 (120)

Hail! thou of the heavy staff,<sup>b</sup> who by command<sup>c</sup>  
didst perform labours six times two, but of thine  
own undertaking many times many.

### 16 (121)

Be ye<sup>d</sup> gracious now and lay your anointed hands  
upon my elegies, that they may endure for me many  
a year.

referring to worship of Hermes at Pharae in Achaia, *cf.*  
Paus. vii. 22. Wilamowitz reads ὁ Περφεραῖος.

<sup>b</sup> Heracles in reference to his club.

<sup>c</sup> of Eurystheus. <sup>d</sup> The Muses, or possibly the Charites.

## CALLIMACHUS

καὶ παρ' Ἀθηναίοις γὰρ ἐπὶ στέγος ἱερὸν ᾗνται  
κάλπιδες, οὐ κόσμου σύμβολον ἀλλὰ πάλης.  
Schol. Pind. N. x. 64.

νηφάλιαι<sup>1</sup> καὶ τῆσιν αἰὲ μελιθεάας ὄμπας  
λήττειραι καίειν ἔλλαχον Ἑσυχίδες.  
Schol. Soph. O.C. 489.

ἀμφι δέ οἱ κεφαλῇ νέον Αἰμονίηθεν  
μεμβλωκὸς πῖλημα περίτροχον ἄλκαρ ἔκειτο  
ἴδεος ἐνδίοιο.<sup>2</sup>

ἔπρεπέ τοι προέχουσα καρῆς εὐρεῖα καλύπτρη,  
ποιμενικὸν πῖλημα, καὶ ἐν χερὶ χαῖον ἔχουσα. . .  
Schol. Apoll. Rh. iv. 972.

δέσπονται Λιβύης ἡρωῖδες αἱ Νασαμώνων

<sup>1</sup> νηφάλι' αἱ Schneider, cf. Stengel, *Opferbräuche d. Griechen*, p. 132.

<sup>2</sup> Schol. Soph. O.C. 314 περισσοὶ ᾗσαν οἱ Θεσσαλικοὶ πῖλοι, ὡς καὶ Καλλιμαχος· εἶδος ἀμφὶ δέ οἱ κεφαλῇ νέον Αἰμονίηθεν μεμβλωκὸς πῖλημα πέτρου ἄλκαρ ἔκειτο. The text is due to Toup who restored περίτροχον from Suid. πῖλημα περίτροχον· περιφερὲς σκέπασμα and Naëke who, from Hesych. εἶδος ἐνδίοιο· καύματος μεσημβρινοῦ, restored ἴδεος ἐνδίοιο as the end of the quotation.

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" At the Panathenaea jars of olive oil were given as prizes (Pind. l.c.).

## FRAGMENTS OF UNCERTAIN LOCATION

### 17 (122)

For among the Athenians also beside the holy dwelling pitchers sit, a symbol not of ornament but of wrestling.<sup>a</sup>

### 18 (123)

And evermore to burn for them honey-sweet cakes is the duty of the sober priestesses, daughters of Hesychus.<sup>b</sup>

### 19 (124)

And about his head was set a round felt cap, newly come from Haemonia, a defence against the noontide heat.<sup>c</sup>

### 20 (125)

There stood out from her head her broad head-gear, a shepherd cap, and holding in her hand a shepherd's staff . . .<sup>d</sup>

### 21 (126)

Ye Heroines, queens of Libya, who look upon the

<sup>b</sup> The Hesychides, who claimed descent from the Athenian hero Hesychos, had charge of the worship of the Eumenides, who received wineless offerings (Aesch. *Eum.* 107).

<sup>c</sup> Prob. from *Hecale*, in reference to Theseus, whose head-gear is the broad Thessalian (Haemonian) felt πέτασος. Cf. Soph. *l.c.* κρατὶ δ' ἡλίσστερης | κυνῇ πρόσωπα Θεσσαλὶς νιν ἀμπέχει; Theophr. *H.P.* iv. 8. 7.

<sup>d</sup> Reference probably to *Hecale*. The χαῖλον = properly the shepherd's crook. Amerias (the Macedonian, author of a Glossary (γλῶσσαι), Athen. iv. 176, etc.) seems to have given it as merely = ῥαβδος.

## CALLIMACHUS

αὔλια<sup>1</sup> καὶ δολιχὰς θίνας ἐπιβλέπετε,  
μητέρα μοι ζώουσαν ὀφέλλετε.<sup>2</sup>

Schol. Apoll. Rh. iv. 1322. Cf. Steph. Byz. s.v. *Νασαμῶνες*.

ἄρνες τοι, φίλε κοῦρε, συνήλικες,<sup>3</sup> ἄρνες ἐταῖροι  
ἔσκον, ἐνιαυθμοὶ δ' αὔλια καὶ βοτάναι.

Stobaeus, *Flor.* lxxvi. Cf. *E.M.* s.v. *ἐνιαυθμός*.

ὅστις ἀλιτροὺς  
αὐγάζειν καθαραῖς οὐ δύναται λογάσιν.

*E.M.* s.v. *λογάδες*, ἐπὶ τῶν ὀφθαλμῶν τὰ λευκά·  
*Καλλίμαχος*· ὅστις κτλ. Cf. Melet. ap. Cramer,  
*Anecd. Oxon.* iii. 69. 6.

εἶ σε Προμηθεὺς  
ἐπλασε καὶ πηλοῦ μὴ ᾒξ ἐτέρου γέγονας.

Clem. Alex. *Strom.* v. p. 708, Euseb. *Praep. Ev.*  
xiii. 13.

ἀλλὰ θεόντων,  
ὥς ἀνέμων, οὐδεὶς εἶδεν ἀματροχιάς.

Porphyrus, *Quaest. Hom.* iii.

<sup>1</sup> αὔλια Scaliger; αὔλιν.

<sup>2</sup> ὀφείλετε Valckenacr.

<sup>3</sup> συνήλικες Wernicke; ὁμήλικες.

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"The Heroines are the ἡρώσσαι Λιβύης τιμήτοροι Apoll. Rh. iv. 1309 = *χθονίης* . . . νύμφαις αἱ Λιβύην ἐνέμοντο *id.* ii. 504 f. into whose keeping Apollo gave Cyrene. "My mother" is no doubt Cyrene as the native city of Callimachus. So Pind. *Isth.* i. 1 *μήτερ ἐμά* . . . *Θήβα*.

<sup>b</sup> Possibly from the episode of Linos, *Ait.* i.

<sup>c</sup> Cf. Habakkuk i. 13, Thou that art of purer eyes than to behold evil and canst not look on iniquity.

<sup>d</sup> What seems a reminiscence of this fragment occurs in an inscription from Pisidia in vol. iii. of the publications of



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folds of the Nasamones and the long sands, bless ye my mother in her life.<sup>a</sup>

### 22 (127)

Lambs, dear boy, were the companions of thy youth, lambs were thy comrades and thy sleeping-place the sheepfolds and the pastures.<sup>b</sup>

### 23 (132)

Who with pure eyes cannot look upon sinners.<sup>c</sup>

### 24 (133)

If Prometheus fashioned thee and thou art not made of other clay.<sup>d</sup>

### 25 (135)

But, as they sped like the winds, none saw the track of the wheels.<sup>e</sup>

the American School of Classical Studies at Athens (Boston, 1888), by Sterrett: *εἰς γὰρ Ζεὺς πάντων προπάτωρ, μὴ δ' ἀνδράσι βίβη, εἰς παλὸς πάντων*. Cf. G. Kaibel, *Hermes* xxiii. (1888), p. 543 f.

<sup>a</sup> Porphyrius finds fault with Callimachus for confusing ἀματροχιά with ἀρματροχιά. He defines the two words thus: ἔστι δὲ ἀματροχιά τὸ ἅμα τρέχειν καὶ μὴ ἀπολείπεσθαι, . . . ἀρματροχιά δὲ τῶν τροχῶν τὸ ἔχνοσ. In Hom. *Il.* xxiii. 423 ἀματροχιάς ἀλεείνων, the meaning of ἀματροχιά is "collision," but the old lexicons recognize the other use: *E.M. s.v.* ἀρματροχιά gives the same distinction as Porphyrius, quoting *Il.* xxiii. 423 for ἀματροχιά and xxiii. 505 for ἀρματροχιά, but *s.v.* ἀματροχιά παρ' Ὀμήρῳ ἢ τῶν τροχῶν σύγκρουσις, παρὰ τοῖς νεωτέροις δὲ ὁ τῶν τροχῶν ἐν γῇ τύπος. Cf. Suid. *s.v.* ἀματροχιά, Hesych. *s.vv.*, Nicandr. *Ther.* 263 with schol.

## CALLIMACHUS

ἔκλυε . . . τῶν μηδὲν ἐμούς δι' ὀδόντας ὀλίσθαι,  
Πηλεΐς.

Schol. Pind. *N.* v. 25 οἶδεν οὖν ὁ Πίνδαρος τὸν Φώκου θάνατον, ἀλλ' ἐκτρέπεται εἰπεῖν. μήποτε δὲ καὶ τὸ παρὰ Καλλιμάχῳ, ἔκλυε κτλ., οὕτως ἀποδοτέον, ὅτι αἱ γυναῖκες ὠνειδίζον αὐτῷ τὸν Φώκου θάνατον.

εἰ θεὸν οἶσθα,  
ἴσθ' ὅτι καὶ ῥέξαι δαίμονι πᾶν δυνατόν.  
Plutarch, *Mor.* 880 f.

καὶ τριτάτῃ Περσῆος ἐπώνυμος, ἧς ὀρόδαμνον  
Αἰγύπτῳ κατέπηξε.

Schol. Nicandr. *Alex.* 101.

ἀμφί τε κεβλήν  
εἰργμένος ἀγλίσθων οὐλον ἔχει στέφανον.  
Schol. Nicandr. *Alex.* 433.

ἐγὼ δ' ἤντησα Λυκείου  
καλὸν αἰὲ λυπώντα κατὰ δρόμον Ἀπόλλωνος.  
Schol. Soph. *O.T.* 919.

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<sup>a</sup> Peleus and Telamon, sons of Aeacus and Endeis, slew their half-brother Phocus, son of Aeacus and Psamathe. The reluctance of Callimachus to speak of the deed seems to be an echo of Pindar's treatment of the same theme in *Nem.* v. 14 ff. αἰδέομαι μέγα εἰπεῖν κτλ.

<sup>b</sup> The reference is to the *perseu* which Schweinfurth has now, by examination of the material of *perseu* wreaths from tombs, identified as *Mimusops schimperii*, a native of Abyssinia. The legend was that it was introduced into

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### 26 (136)

Things were said of Peleus, whereof may none slip through my teeth!<sup>a</sup>

Schol. Pind.: So Pindar knows of the death of Phocus but avoids speaking of it. Probably the passage in Callimachus should be rendered in the same way: "Things were said . . ."—because the women reproached him with the death of Phocus.

### 27 (137)

If thou knowest God, thou knowest that everything is possible for God to do.

### 28 (139)

And third the tree which is named after Perseus, whereof he planted a scion in Egypt.<sup>b</sup>

### 29 (140)

And, wreathed about his head, he wears a curly garland of garlic.

### 30 (141)

And I met (him) beside the field of Apollo Lyceios that always shines fair with oil.<sup>c</sup>

Egypt from Persia by Perseus, and that while it had been poisonous in Persia it was edible in Egypt, Dioscorides i. 129, schol. Nicander, *Ther.* 764, Plin. *N.H.* xv. 45, Diodor. Sic. i. 34, Columella x. 405 ff. See also Theophr. *H.P.* iv. 2. 1, and for a discussion of the *persea* and its confusion in ancient authors with the peach (μῆλον Περσικόν) see W. T. Thiselton-Dyer, *Journal of Philology*, xxxiv. 67 (1915), p. 87 ff.

<sup>c</sup> "The Lyceum is a gymnasium at Athens where Apollo is worshipped" (schol. Soph. *l.c.*). λιπώντα refers to the oil used by athletes, cf. λιπαῖς παλαίστρας Theocr. ii. 51.

## CALLIMACHUS

τὸ δὲ σκύλος ἀνδρὶ καλύπτρη  
γιγνόμενον, νιφετοῦ καὶ βελέων ἔρυμα.  
Schol. Soph. *Aj.* 26. Suid. *s.v.* κατηναρισμένας.

ὅς ῥ' ἔφυγεν μὲν  
Ἀρκαδίην, ἡμῖν δὲ κακὸς παρενάσσατο γείτων.  
Schol. Aristoph. *Nub.* 508.

ἡρνεόμην ὀθανάτοιο πάλαι καλέοντος ἀκοῦσαι  
μὴ μετὰ δὴν ἵνα καὶ σ' ἐπιθρηνήσαιμι θανόντα.  
Suidas *s.v.* μή . . . μὴ τὸ ἀπαγορευτικὸν ἀντὶ  
τοῦ Οὐ κεῖται παρὰ Καλλιμάχῳ ἡρνεόμην . . .  
μεταδὴν. τουτέστιν· οὐκ ἀπέθανον πρὸ τούτου,  
ἵνα οὐ μεταδὴν καὶ ἐπὶ σοὶ θρηνήσω ἀποθανόντος.  
We restore as above.

ἄλλικα χρυσεῖῃσιν ἐεργομένην ἐνετῆσιν.<sup>1</sup>  
*E.M.* *s.v.* ἄλλιξ. Cf. Suid. *s.vv.* ἄλλικα and  
ἐνετῆσι, *Et. Paris.* Cramer, *Anecd. Par.* iv. p. 5, etc.

πολλάκι καὶ κανθῶν ἦλας ἄωρον ἄπο.  
*E.M.* *s.v.* ἄωροι.

<sup>1</sup> ἐνετῆσι Suid. *s.v.* ; ἐνέτησι.

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<sup>a</sup> The reference is to the λεοντεία δορά, the hide of the Nemean lion worn by Heracles.

<sup>b</sup> The reference is to Cercyon, son of Agamedes and Epicaste. Agamedes with Cercyon and Trophonius, son of Epicaste by a previous marriage, robbed the treasury of Augeas in Elis. Agamedes was caught in a trap and to avoid discovery Trophonius cut off the head of Agamedes and fled with Cercyon to Orchomenus and from there Trophonius to Lebadeia, Cercyon to Athens. Cf. the story

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### 31 (142)

And the hide that becomes headgear for a man,  
a defence against snow and missiles.<sup>a</sup>

### 32 (143)

Who fled from Arcadia and settled beside us, an  
ill neighbour.<sup>b</sup>

### 33 (144)

I refused to hearken to Death who called me long  
ago, that—not long after—I should mourn thee  
dead.<sup>c</sup>

Suidas: μή as prohibitive particle is found in  
Callimachus in place of οὐ. "I refused . . .," i.e. I  
did not die before this so that not long after I should  
lament thy death.

### 34 (149)

A cloak fastened with buckles of gold.

### 35 (150)

And often I drave sleep from my eyes.<sup>d</sup>

in Paus. ix. 37. This Cercyon is identified sometimes  
with Cercyon, son of Poseidon, e.g. Plutarch, *Thes.* 2, who  
killed strangers whom he forced to wrestle with him until  
Theseus killed him. Hence this fragment almost certainly  
belongs to the *Hecale*.

<sup>c</sup> This passage might be referred to the *Hecale*, if we  
suppose that Hecale is trying to dissuade Theseus from  
going against the Marathonian bull. As it happened, he  
returned safe to find her dead. The passage is quoted by  
Suidas to indicate an apparent use of μή for οὐ, i.e. the  
negation is confined to μετὰ δὲ and does not extend to ἐπιθρ.  
*Cf.* Hom. *Od.* iv. 684 f.

<sup>d</sup> *Cf.* Hesych. ἀσπος· ἀσπνος· Μηθυμναῖοι.

## CALLIMACHUS

ἐν δὲ Πάρῳ<sup>1</sup> καλά<sup>2</sup> τε καὶ αἰόλα βεύδε' ἔχουσαι.

*E.M.* s.v. βεύδος· Καλλίμαχος· ἐν δὲ Πάρῳ κτλ.  
σημαίνει δὲ τὰ ποικίλα ἢ πορφυρᾷ ἱμάτια.

οἷους βωνίτησιν ἐνικρύπτουσι<sup>3</sup> γυναῖκες.

*E.M.* s.v. βωνίτης. Cf. Cramer, *Anecd. Par.* iv.  
180. 20.

γαιοδόται<sup>4</sup> καὶ σπάρτα διηνεκὲς εὔτε βάλωνται.

*E.M.* s.v. γαιοδόται. Cf. Suid. s.v. γαιοδότης·  
ὁ ἀπεμπολῶν γῆν.

καὶ γλαρίδες σταφύλη τε καθιεμένη τε μολυβδῖς.

*E.M.* s.v. γλαρίς. Cf. Hesych. s.v. σταφύλη.

ξείνος ἐχιδναῖον νέρθεν ἄγων δάκετον.

*E.M.* s.v. δάκετον.

μηδ' ἀπ' ἐμεῦ διφᾶτε μέγα ψοφέουσιν αἰοιδήν.

*E.M.* s.v. διφῶ.

<sup>1</sup> ἐν δὲ Πάρῳ *E.M.*; ἐν Παρίῳ δὲ? cf. schol. Aristoph. *Wasps* 1189 ἐν Παρίῳ ψυχρὸν μὲν ὕδωρ καλά δὲ γυναῖκες.

<sup>2</sup> καλά Bentley; καλά.

<sup>3</sup> ἐνικρύπτουσι Bentley; ἐνὶ κρύπτουσι.

<sup>4</sup> γαιοδόται] γαιοδάται Sturz (Bentley had suggested γεωδαῖται).

<sup>a</sup> The reference is to bread baked in the ashes: ἄρτος ἐγκρυφίας, panem subcinericium quem Bannokum nostri appellant (Io. Maior, *De Gestis Scotorum* i. 2); Hesych. s.v. ἐγκρυφίας· ἄρτου εἶδος ὃ ἐν σποδῷ γενόμενος τῷ μὴ εἶναι κλιβανῶν; Athen. 110 A B, 115 E.

<sup>b</sup> *E.M.* s.v. σταφυλή (2nd article, p. 742. 44 Sylburg)

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36 (155)

In Paros are women fair and robed in shining raiment.

37 (157)

Such loaves as women bake in the ashes for herdsmen.<sup>a</sup>

38 (158)

And land-surveyors when they cast their ropes from end to end.

39 (159)

Chisels and level and lead that is let down.<sup>b</sup>

40 (161)

The guest bringing from the underworld the snaky beast.<sup>c</sup>

41 (165)

And seek not from me a loud-sounding lay.<sup>d</sup>

confuses this with the *μολιβδῖς*: *σταφυλῇ ὀξύνεται καὶ βαρύνεται, ὥς φησι Πτολεμαῖος* [? of Ascalon, in his work *Περὶ διαφορᾶς λέξεων*]: τὸ μὲν γὰρ βαρυνόμενον ὄνομα ἐπὶ τῆς καθιεμένης μολίβου παρὰ τοῖς ἀρχιτέκτοσι τίθεται, τὸ δὲ ὀξυνόμενον ἐπὶ τῆς ὀπώρας.

<sup>a</sup> The 12th labour of Heracles was to bring from Hades Cerberus whose mother was Echidna. Cerberus had three dog's heads, the tail of a serpent, and on his back all manner of snake heads (Apollodor. ii. 122). Whose guest Heracles became, is a matter of conjecture; possibly the king of Troezen, where he ascended from Hades (Apollodor. ii. 126).

<sup>d</sup> Cf. Ovid, *Rom.* 381 "Callimachi numeris non est dicendus Achilles."

## CALLIMACHUS

δύπται τ' ἐξ ἀλὸς ἐρχόμενοι  
ἐνδοιο<sup>1</sup> καύηκες.

*E.M. s.v. δύπτης· δύπται λέγονται αἱ αἴθυιαι.*  
*Cf. schol. Apoll. Rh. i. 1008 δύπτειν ἐστὶ τὸ δύνειν.*

ὁ δ' ἡλεὸς οὐτ' ἐπὶ σίττην  
βλέψας.

ἡλεὰ μὲν ῥέξας, ἐχθρὰ δὲ πεισόμενε.  
*E.M. s.v. ἡλεός.*

εἰδυῖαν φάλιον ταῦρον ἡλεμίσαι.  
*E.M. s.v. ἰάλεμος. Cf. schol. Theocr. iv. 28.*

αὖτις ἀπαιτίζουσαν ἐήν<sup>2</sup> εὐεργέα λάκτιν.  
*E.M. s.v. λάκτιν.*

αἰεὶ<sup>3</sup> τοῖς μικκοῖς μικκὰ<sup>4</sup> διδοῦσι θεοί.  
*Artemidor. Oneirocrit. iv. 80 ὀρθῶς γοῦν καὶ τὸ  
Καλλιμαχεῖον ἔχει· αἰεὶ κτλ., E.M. s.v. μίκκος.*

<sup>1</sup> ἐνδοιο] ἐνδοιο Schneider, *cf. Arat. 913 ff.*

<sup>2</sup> ἐήν (which Casaubon had conjectured) *Et. Florent. ;*  
ἐκνον *E.M.*

<sup>3</sup> αἰεὶ *om. E.M.*

<sup>4</sup> μικροῖς μικρὰ *Artem.*

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<sup>a</sup> It seems clear that, in the poets at least, various birds of the gull sort were not very clearly distinguished. Thus Hesych. *s.v. κήξ, ὁ λάρος κατὰ Ἀπίωνα* (time of Augustus to Claudius, successor of Theon as head of the Alexandrine School). λέγεται δὲ καὶ καύηξ, τινὲς δὲ καὶ αἴθυιαν ἀποδιδάσιν, οἱ δὲ κέπφον, οἱ δὲ διαφέροντα ἀλλήλων. *Schol. Hom. Od. xv. 479* some say the κήξ is the λάρος, some say the αἴθυια. *E.M.*



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42 (167)

And diver gulls coming forth from the sea at noon.<sup>a</sup>

43 (173)

But he being foolish and regarding no omen.<sup>b</sup>

44 (174)

O thou that hast wrought folly and shalt suffer hateful things.

45 (176)

Skilled to bewail the white-flecked bull.<sup>c</sup>

46 (178)

Asking back again her own well-wrought stirrer.<sup>d</sup>

47 (179)

Always the gods give small things to the small.<sup>e</sup>

*s.v.* καύηξ, ὁ γλάρος [*i.e.* λάρος], . . . Εὐφορίων· τῆς οὐδ' αἰθναι οὐδὲ κρυεροὶ καύηκες.

<sup>b</sup> I.it. the nuthatch, a bird of omen. Cf. *Iambi* i. 121.

<sup>c</sup> Apis, the sacred bull, worshipped at Memphis in Egypt. Though *φάλιος* is said usually by the old lexicographers to mean white (*e.g.* *E.M. s.v.* φαλακρός), it rather means with white spots. Hesych. *s.v.* φαλιόπουν· . . . φάλιοι γὰρ οἱ λευκομέτωποι. Herod. iii. 28 describes him as black with a white square on the forehead, and the monumental evidence agrees with this. Tibullus seems to translate this line i. 7. 28 "Memphitem plangere docta bovem."

<sup>d</sup> There seems to be a play upon *ἐόργη* or *εὐέργη* = *τορύνη*, Pollux vi. 88.

<sup>e</sup> Artemidorus quotes this apropos of dreams. The good or evil indicated by dreams is proportionate to the rank of the dreamer.

## CALLIMACHUS

καί ῥα παρὰ<sup>1</sup> σκαιοῖο βραχίονος ἔμπλεον ὄλπιν.  
E.M. s.v. ὄλπις.

Σκύλλα γυνή κατάκασσα καὶ οὐ ψύθος οὔνομ' ἔχουσα.  
E.M. s.v. ψίθυρ. Cf. Suid. s.v. ψύθος.

Βριλλήσου λαγόνεσσιν ὁμούριον ἐκτίσσαντο.<sup>2</sup>

Galen, *De praeasagiis ex ruls.* iii. 6 μήτε τῶν λαγόνων, ὡς σύννηθες, ἀλλ' οὕτω δεῖν φάσκε λαγόνων ἀκούειν, ὡς ἐπὶ τοῦ ὄρους Βριλλήσου Καλλίμαχος εἴρηκε· Βριλλήσου λαγόνες εἰσὶ νόμου ὃν ἐκτήσαντο.

Φοῖβος Ὑπερβορέοισιν ὄνων ἐπιτέλλεται ἱροῖς.

τέρπουσιν λιπαραὶ Φοῖβον ὄνοσφαγίαι.

Clem. Alex. *Protrept.* p. 25, schol. Pind. P. x. 49.

δείελον αἰτίζουσιν, ἄγουσι δὲ χεῖρας ἀπ' ἔργου.  
Schol. Hom. *Od.* xvii. 599. Cf. Eustath. *ad loc.*

Μηκώνην, μακάρων ἔδρανον, αὖτις ἰδεῖν,<sup>3</sup>

<sup>1</sup> παρὰ] κατὰ Meineke.

<sup>2</sup> The text is due to Bentley, who did not decide between ἐκτήσαντο and ἐκτίσσαντο.

<sup>3</sup> Μηκώνην . . . ἰδεῖν schol. Pind. N. ix. 23.

<sup>a</sup> δλπη (δλπις) usually = λήκυθος, oil-flask, but see Athen. 495 c τὴν δὲ δλπην Κλείταρχος Κορινθίους μὲν φησι καὶ Βυζαντίους καὶ Κυπρίους τὴν λήκυθον ἀποδιδόναι, Θεσσαλοὺς δὲ τὴν προχόον.

<sup>b</sup> Scylla, daughter of Nisus, king of Megara. When Minos attacked Megara, he corrupted Scylla, who cut from the

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48 (181)

And on the left arm a full flask.<sup>a</sup>

49 (184)

Scylla,<sup>b</sup> a lecherous woman and not falsely named

50 (185)

They founded (a city) nigh to the flanks of Brilesos.<sup>c</sup>

Galen: *λαγόνες* is to be understood not in the usual sense but as Callimachus uses it of Mt. Brilessos.

51 (187)

Phoebus visits the Hyperborean sacrifices of asses.

52 (188)

Fat sacrifices of asses delight Phoebus.<sup>d</sup>

53 (190)

They ask their evening meal and stay their hands from work.

54 (195 + 465)

To behold again Mecone, seat of the Blessed,

head of her sleeping father the purple or golden lock on which his life or his success depended, thus betraying her fatherland to the enemy. Hence she was true to her name Scylla (*σκυλεύω*, "to despoil").

<sup>a</sup> Brilesos, hill in Attica (Strabo 399). For *λαγόνες* cf. Heliod. *Aeth.* ii. 26.

<sup>d</sup> Cf. Pind. *P.* x. 30 ff. where Perseus is said to have found the Hyperboreans sacrificing *κλειτὰς θνῶν ἑκατόμβας* to Apollo,

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ἦχι πάλους ἐβάλοντο, διεκρίναντο δὲ τιμὰς  
πρῶτα γιγαντείου δαίμονες ἐκ πολέμου.<sup>1</sup>

Ἀρσινόης, ὦ ξεῖνε, γάμον καταβάλλομ' αἰδεῖν.  
Schol. Pind. N. ii. 1.

Ἐργίνος Κλυμένου ἔξοχος ἐν σταδίῳ.  
Schol. Pind. O. iv. 32.

Ἥλιν ἀνάσσεσθαι, Διὸς οἰκίον, ἔλλιπε Φυλεῖ.  
Schol. Pind. O. x. (xi.) 55.

πολλάκι δ' ἐκ λύχνου πῖον ἔλειξαν ἔαρ.  
Schol. Nicand. Alex. 87. Cf. E.M. s.v. ἐρωδίδος.

Ῥήγιον ἄστν λιπὼν Ἰοκάστου Αἰολίδας.  
Tzetzes, *Lycophr.* 54 and 739.

αἱ δὲ βοόκρανοιο παρ' ἄγκυλον ἵχνος Ἀραίθου.  
Schol. *Lycophr.* 409.

<sup>1</sup> ἦχι . . . πολέμου schol. Vat. Eurip. *Hec.* 467.

<sup>a</sup> There seems every reason to combine the two fragments. Mecone was the old name of Sicyon (Strabo, 389). For the casting of lots at Mecone cf. Hesiod, *Th.* 535 ff.

<sup>b</sup> Arsinoë II. (Philadelphus), married to her brother Ptolemy Philadelphus *circa*. 277 B.C., certainly not later than 274/3 (Pithom stele).

<sup>c</sup> Erginus, an Argonaut, who took part in games in Lemnos, where the women scoffed at his prematurely grey  
322

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where first the gods cast lots and apportioned their honours after the war with the giants."

55 (196)

O stranger, I begin to sing the marriage of Arsinoë.<sup>b</sup>

56 (197)

Erginus, son of Clymenus, excellent in the (short) footrace.<sup>c</sup>

57 (198)

He left Elis, the abode of Zeus, to be ruled by Phyleus.<sup>d</sup>

58 (201)

And often they drank rich oil from the lamp.

59 (202)

Leaving Rhegium, the city of Iocastus' son of Aeolus.

60 (203)

And some by the crooked track of the ox-headed Araethus.<sup>f</sup>

hair, yet he won the footrace (Pind. *O.* iv. 19, Liban. *Ep.* 303).

<sup>a</sup> Phyleus, son of Augeias, bore witness against his father when he refused to reward Heracles for cleaning his stables. For this Augeias banished him, but afterwards Heracles slew Augeias and gave the kingship of Elis to Phyleus (Apollod. ii. 141).

<sup>b</sup> Reputed founder of Rhegium, cf. Diodor. v. 8.

<sup>f</sup> Araethus here and Lycophr. 409 = Aratthus, river in Epirus (Strabo 325). Rivers were often represented as tauriform or bull-headed, cf. Soph. *Trach.* 13.

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καὶ κρίμνον κυκεῶνος ἀποστάζοντος ἔραζε.  
Schol. Lycophr. 607, cf. *E.M.* s.v. κρῖ λευκόν.

τὴν μὲν ὃ γ' ἐσπέρμηνεν Ἐρινύϊ Τιλφωσαίῃ.  
Schol. Lycophr. 1225 (cf. 153).

Φωκαέων μέχρ'ις κε μένη μέγας εἰν ἀλλ' ἰνύδρος.  
Schol. Soph. *Antig.* 264.

θηρὸς ἀερτάζων δέρμα κατωμάδιον.  
Schol. Apoll. Rh. i. 1243 κυρίως οἱ ποιηταὶ τὸν  
λέοντά φασι θῆρα, ὡς καὶ Καλλίμαχος.

καὶ τὰ μὲν ὥς ἤμελλε μετὰ χρόνον ἐκτελέεσθαι.  
= Apoll. Rh. i. 1309, where the schol. says Καλ-  
λιμάχου ὁ στίχος.

ἀντὶ γὰρ ἐκλήθης Ἰμβρασε Παρθενίου.  
Schol. Apoll. Rh. ii. 867 (cf. i. 187); schol. Pind.  
*O.* vi. 149.

(ἄκαιναν)

ἀμφοτέρων κέντρον τε βοῶν καὶ μέτρον ἀρούρης.  
Schol. Apoll. Rh. iii. 1323 ἄκαινα δέ ἐστι μέτρον  
δεκάπουν Θεσσαλῶν εὗρεμα· ἡ ῥάβδος ποιμενικὴ  
παρὰ Πελασγοῖς ἡύρημένη· περὶ ἧς Καλλίμαχος  
φήσιν· ἀμφοτέρων κτλ. Cf. *E.M.* s.v. ἄκαινα.

<sup>a</sup> Probably from the *Hecale*. Both schol. Lycophr. and  
*E.M.* recognize two senses of κρίμνον, (a) a kind of barley :  
τὸ παχὺ τοῦ ἀλεύρου (*E.M.*), (b) τὸ ἀπόσταγμα τοῦ κυκεῶνος.

<sup>b</sup> Tilphosa = Telphusa = Thelpusa on the river Ladon in  
Arcadia, where Demeter had the cultname of Erinys.  
“He” is Poseidon, “her” is Despoina, i.e. Persephone.  
See for the legend Paus. viii. 25, where the daughter of  
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61 (205)

And groats of pottage dripping on the ground.<sup>a</sup>

62 (207)

Her he begat with Erinyes of Tilphosa.<sup>b</sup>

63 (209)

So long as the Phocaeans' mighty mass of metal  
remains in the sea.<sup>c</sup>

64 (211)

Hanging on his shoulders the hide of the beast.<sup>d</sup>

65 (212)

And these things were thus to be fulfilled in after  
time.

66 (213)

For in place of Parthenius thou wert called  
Imbrasus.<sup>e</sup>

67 (214)

(The rod), at once a goad for oxen and a measure  
of land.<sup>f</sup>

Demeter and Poseidon is left nameless—*θυγατέρα ἧς τὸ ὄνομα  
ἐς ἀτελέστους λέγειν οὐ νομίζουσι*; cf. *Iamb.* 9.

<sup>a</sup> Herod. i. 165 tells how the Phocaeans under Persian  
pressure determined to emigrate to Corsica. They invoked  
terrible curses on anyone who remained behind and in  
addition *μύδρον σιδήρεον κατεπόντωσαν καὶ ὤμοσαν μὴ πρὶν ἐς  
Φώκαιαν ἔξειν πρὶν ἢ τὸν μύδρον τοῦτον ἀναφανῆναι*.

<sup>d</sup> Heracles and the Nemean lion.

<sup>e</sup> Imbrasus, river in Samos, formerly called Parthenius  
(Strabo 457).

<sup>f</sup> So our own "rod," "pole," "perch," and the Roman  
*as = assis*.

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Ῥιπαίου πέμπουσιν ἀπ' οὔρεος, ἥχι μάλιστα . . .  
Schol. Apoll. Rh. iv. 284.

σὺν δ' ἄμυδις φορυντόν τε καὶ ἵπνια λύματ' ἄειρεν.

Schol. Aristoph. *Vesp.* 832 ἵπνια τὰ ἀποκαθάρματα τοῦ ἵπνου ἢ τὰ πρὸς τὴν κάμινον ἐπιτήδεια καύσιμα. Καλλίμαχος δὲ τὴν κόπρον τῶν ζώων· σὺν δ' κτλ. Cf. Suid. s.vv. ἵπνια and ἄειρεν, schol. Aristoph. *Ach.* 927.

Κυπρόθε Σιδόνιός με κατήγαγεν ἐνθάδε γαῦλος.  
Schol. Aristoph. *An.* 598.

οὐδ' ἔτι τὴν Φθίων εἶχεν ἀνακτορίην.

Ammonius, Περὶ λέξ. διαφ. 143.

τεθναίνην, ὅτ' ἐκεῖνον ἀποπνεύσαντα πυθοίμην.  
Schol. Aesch. *Ch.* 438.

χῆ Παλλάς, Δελφοί νιν ὅθ' ἰδρύνοντο Πρωναίην.  
Schol. Aesch. *Eum.* 21.

μέσφα Καλαυρείης ἦλθεν ἐς ἀντίδοσιν.  
Schol. Aesch. *Eum.* 21.

<sup>a</sup> The mythical Rhipaeae mountains, where the Danube was supposed to rise, formed the south boundary of the Hyperboreans (Alcman fr. 58, Aesch. fr. 197, Strabo 295 and 299).

<sup>b</sup> Probably refers to Heracles cleaning the stables of Augeias.

<sup>c</sup> Reference probably to Peleus, cf. *Ait.* i. 1. 23 f.

<sup>d</sup> The title Pronaia refers to the position of her image



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68 (215)

They send from the Rhipaeon mountain where chiefly . . .<sup>a</sup>

69 (216)

Together he took litter and filth of the midden.<sup>b</sup>

70 (217)

A Sidonian galley brought me here from Cyprus.

71 (218)

And no longer did he hold the sovereignty of the Phthians.<sup>c</sup>

72 (219)

Let me die when I hear that he has breathed his last.

73 (220)

And Pallas when the Delphians established her as Pronaia.<sup>d</sup>

74 (221)

Until he came (it came) to the exchange of Calauria.<sup>e</sup>

before the temple of Apollo (*E.M. s.v. etc.*), *cf.* Paus. ix. 10. 2. This title was sometimes confused with her title of Pronaia, *cf.* Paus. x. 8. 6, Aeschin. iii. 108.

<sup>e</sup> The myth was that Pytho originally belonged to Poseidon, who exchanged it with Apollo for Calauria, an island off Troezen (Paus. ii. 33. 2, x. 5. 6). Strabo 373-4 says Poseidon gave Delos to Leto for Calauria and Pytho to Apollo for Taenarum.

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τοῦ <τε> μεθυπλήγος φροίμιον Ἀρχιλόχου.<sup>1</sup>  
Eustath. Hom. *Il.* p. 629. 56.

ἵππους καιετάεντος ἀπ' Εὐρώταο κομίσσαι.  
Schol. Hom. *Od.* iv. 1, Eustath. *ad loc.*

ἔσκεν ὅτ' ἄζωστος χάτερόπορπος ἔτι.  
Schol. Eurip. *Hecuba*, 934.

εἰμὶ τέρας Καλυδῶνος, ἄγω δ' Αἰτωλὸν Ἀρηα.  
Schol. Eurip. *Phoen.* 134 Ἀρη δ' Αἰτωλόν· ὡς  
ἔχοντος αὐτοῦ ἐπὶ τῆς ἀσπίδος τὸν περὶ τοῦ συὸς  
πόλεμον· Καλλίμαχος· εἰμὶ κτλ.

μὴ σύ γε, Θειόγενης, κόψης χέρα Κιλλικίωντος.  
Schol. Aristoph. *Pax*, 363, Suid. s.v. πονηρός. Cf.  
Suid. s.v. Κιλλικίων.

<sup>1</sup> Ἀντιλόχου; corr. Ruhnken.

<sup>a</sup> Archilochus of Paros circ. 650 B.C., famous for his "hymns of hate," or iambic lampoons, cf. Athen. 628 A, where Archilochus boasts of his skill in writing dithyrambs *ὄνῃ συγκεραυνωθεὶς φρένας*.

<sup>b</sup> Quoted apropos of the v.l. *καιετάεσαν* (Zen.), for *κητώεσαν*, which some interpreted as *καλαμινθώδη* = abounding in mint, cf. Hesych. s.v. *καίτα*, others as full of pits (*καιέται*), cf. Strabo 367.

<sup>c</sup> The Lacedaemonian girls were *ἄζωστοι καὶ ἀχίτωνες*, ungirdled and without a tunic, *ἱμάτιον μόνον ἐπὶ θάτερα ἐπιπε-*  
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### 75 (223)

The hymn of wine-smitten Archilochus.<sup>a</sup>

### 76 (224)

To bring horses from the Eurotas abounding in mint.<sup>b</sup>

### 77 (225)

When she was still ungirdled and her mantle pinned on one shoulder.<sup>c</sup>

### 78 (226)

I am the Wonder of Calydon and I bring Aetolian war.<sup>d</sup>

Schol. Eur. *Phoen.*: Aetolian war: because he had on his shield the battle of the (Calydonian) boar.

### 79 (227)

Theogenes, cleave not thou the hand of Cillicon.<sup>e</sup>

*πορπημένα*. Eustath. Hom. *Il.* p. 975. 37 (schol. Eurip. *ἐφ' ἐκατέρου τῶν ὤμων*, read *ἐφ' ἐτέρου*).

<sup>a</sup> Eurip. *l.c.* says of Tydeus, son of Oineus, king of Calydon in Aetolia, "Ἀρη δ' Αἰτωλὸν ἐν στέρνοισι ἔχει, *i.e.* the device on his shield is a representation of the Hunt of the Calydonian Boar. For Tydeus as the Boar of Calydon *cf.* Lycophr. 1066, Eur. *Phoen.* 411, etc.

<sup>e</sup> Cillicon betrayed Miletus to Priene. Afterwards he entered the shop of one Theogenes to buy meat. Theogenes asked him to point out where he wanted it cut and, when he stretched out his hand, cut it off, saying, "With this hand thou shalt never betray another city," schol. Aristoph. and Suid. *l.c.*

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έρπετά, τῶν αἰεὶ τετράφαται λοφιαί.

Schol. Nicandr. *Alex.* 611 περὶ τῆς σμίλου φησὶν Ἀνδρέας περὶ Αἰτωλίαν πληθύνειν καὶ τοὺς ἐγκοιμηθέντας αὐτῇ ἀποθνήσκειν. ὁ δὲ Θεόφραστος [*H.P.* iii. 10. 2] περὶ μὲν τῶν ἀνθρώπων οὐδὲν εἴρηκεν, αὐτὸ δὲ μόνον ὅτι τὰ λόφουρα τῶν ζώων γευσάμενα ἀποθνήσκει, λόφουρα δ' εἰσὶ βόες ἡμίονοι. Καλλίμαχος δέ· ἐρπετά κτλ.

Cf. Aelian, *De animal.* ix. 27 μισῶ μὲν σκορπίους, φιλῶ δὲ ἀνθρώπους. Καλλίμαχος δὲ ἄρα ἐν τῇ γῇ τῇ Τραχινίᾳ ἄδει δένδρον τι φύεσθαι καὶ καλεῖσθαι σμίλον ᾧ τὰ ἐρπετὰ γειννιάσαντα καὶ παραψαύσαντα ἀρχὴν εἶτα ἀποθνήσκειν.

εἰκαίην τῆς οὐδὲν ἀπέβρασε φαῦλον ἀλετρίς.

Suidas s.v. εἰκαία, and s.v. ἀποβράσματα, τὰ πίτυρα παρὰ Καλλιμάχῳ· τῆς οὐδὲν κτλ. Cf. s.v. ἀλετρίς and schol. Arist. *Pax* 257.

ἱπὸν τ' ἀνδίκτην τε μάλ' εἰδότα μακρὸν ἀλέσθαι.  
ἐν δ' ἐτίθει παγίδεσσιν ὀλέθρια δειλατα δοιαῖς.

Pollux x. 156. Cf. *E.M.* s.v. ἀνδίκτης, δέλεαρ.

τὸν μὲν ἐπ' ἀσκάντα κάθισεν.

*E.M.* s.v. ἀσκάντης.

<sup>a</sup> According to Bentley τῶν . . . λοφιαί is a paraphrase of λόφουρα, i.e. bushy-tailed. It must be said that in this case αἰεὶ is strange, and λοφιαί, which should refer to the mane or neck, if we must here refer it to the hair of the tail, is awkward, in spite of λόφουρα. It seems at least possible that λοφιαί here means "necks," and that the ms. τετράφαται is right: i.e. "animals whose necks are always bruised," i.e. beasts of burden, ἐρπετὰ λόφουρα. It is not necessary to give λοφιή the sense of λόφος in λόφουρος, and this rendering gives meaning to αἰεὶ. Bentley supposes

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80 (228)

Animals whose brushes are always well grown.<sup>a</sup>

Schol. Nicandr. : Andreas says of the yew that it abounds in Aetolia, and that those who sleep on it die. Theophrastus says nothing of human beings, but only that bushy-tailed animals die if they eat of it. By bushy-tailed animals he means oxen or mules. . . .

Aelian : I hate scorpions but I love men. Callimachus sings of a tree growing in Trachis called "yew," which, if four-footed things approach and eat at all, they die.

81 (232)

Ordinary meal, from which the mill-woman has sifted nothing coarse.<sup>b</sup>

82 (233 + 458)

Trap and spring well skilled to leap afar ; and in the two snares (she<sup>c</sup>) put deadly bait.

83 (237)

(She) made him sit upon a stool.<sup>d</sup>

Aelian *l.c.* to confuse *ἐρπετά*, meaning "animals" generally (Hesych. *s.v.*), with *ἐρπετά* in special sense of "serpents." Schneider defends Aelian by assuming that he is referring to some other (possibly prose) passage of Callimachus. M. Wellmann, *Hermes* xxiv. (1889), p. 542, agrees with Bentley.

<sup>b</sup> The antecedent to *εἰκαλῆν* might be *κριθῆν* or *ἀλφίτου ἀκτῆν*. What is meant is whole meal unbolted (*ἄσηστος*) and "having everything in it" (Athen. 114 F), as opposed to *κριθῆς καθαρῶς ἡσσημένα πάντα* (Athen. 111 F). Probably from the *Hecale*.  
<sup>c</sup> Probably Hecale.

<sup>d</sup> Reference probably to Hecale and Theseus.

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δέκα δ' ἄστριας αἶνυτο λάτρον.

*E.M. s.v. ἄστριας. Suid. s.v. ἄστρια. Cf. Hesych. s.v. ἄστριες, Poll. ix. 99.*

ζορκός τοι, φίλε κοῦρε, Λιβυστίδος αὐτίκα δώσω  
πέντε νεοσμήκτους ἄστριας.

*Schol. Platon. p. 319 Bekker ; cf. Eustath. Hom. Il. p. 1289. 55.*

ὅσον βλωμοῦ πίονος ἡράσατο.

*E.M. s.v. βλωμός.*

τὴν δὲ γενὴν οὐκ οἶδα.

*E.M. s.v. γενέθλη.*

γράμματα δ' οὐχ εἴλισσεν ἀπόκρυφα.

*E.M. s.v. γράμμα, Eustath. Hom. Od. p. 1959. 61, Ammon. Περὶ διαφ. λέξ. p. 38.*

εἰ δέ ποτε προφέρουσιν<sup>1</sup> διάσματα, φάρεος ἀρχήν.

*Et. Florent. p. 87, cf. E.M. s.v. διάσμα.*

τὸ δ' ἐκ μέλαν εἶαρ ἔλαπτεν.

*E.M. s.v. εἶαρ.*

θηρὸς ἐρωήσας ὀλοὸν κέρας.

*E.M. s.v. ἐρωή. Cf. Suid. s.v. ἐρωεῖς.*

<sup>1</sup> προφοροῦντο Schneider, *cf. Poll. vii. 32* στήσαι τὸν στήμονα ἢ τὰ στήμόνια, καὶ προφορεῖσθαι· οὕτω γὰρ ἔλεγον οἱ Ἀττικοὶ τὸ νῦν διάζεσθαι.

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<sup>a</sup> ἄστρις, as *E.M.* rightly explains, is a ὑποκοριστικόν or pet name for ἀστράγαλος. <sup>b</sup> *Cf. Theophrast. Char. v. 4.*

<sup>c</sup> Reference probably to Heracles and Theiodamas.

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84 (238) ,

And ten dice (he) took for fee.<sup>a</sup>

85 (239)

I will give thee straightway, dear boy, five newly-polished dice made from a Libyan antelope.<sup>b</sup>

86 (240)

As much as he loved the rich morsel.<sup>c</sup>

87 (241)

His birth I know not.<sup>d</sup>

88 (242)

And he did not unroll secret writings.<sup>e</sup>

89 (244)

And if ever they cast the warp, the beginning of the robe.<sup>f</sup>

90 (247)

And lapped therefrom the dark blood.

91 (249)

Staying the deadly horn of the beast.<sup>g</sup>

<sup>a</sup> Reference to Nile?

<sup>b</sup> Quoted to show use of *γράμματα* = *συγγράμματα*, "writings," not "letters."

<sup>c</sup> Cf. *ἰσθὲν στήσαιτο γυνή προβάλοιτό τε ἔργον*, Hesiod, IV. 779.

<sup>d</sup> Reference probably to Theseus and the bull of Marathon.

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ὃν τε<sup>1</sup> μάλιστα βοῶν ποθέουσιν ἐχῖνοι.  
*E.M. s.v. ἐχῖνος.*

ἄξονται δ' οὐχ ἵππον· ἀέθλιον, οὐ μὲν ἐχῖνον  
 βουδόκον.

*E.M. s.v. ἐχῖνος; Et. Flor. p. 138 ἄξονται . .  
 βουδόκον, so Et. Sorb. etc.*

ἦ ρ' ὅτι, τῶς ὁ γέγειος ἔχει λόγος.

ἄνθεα μήκωνός τε . . . ἦχι γέγεια  
*E.M. s.v. γέγειος.*

τῷ ἵκελον τὸ γράμμα τὸ Κωῖον.  
*E.M. s.v. Κῶος.*

τέρπνιστοι δὲ τοκεῦσι τόθ' υἱέες . . .  
*E.M. s.v. τέρπνιστος.*

πτέρνῃ θ' ἵππος ἐλαυνόμενος.  
*Schol. Pind. O. xiii. 27.*

αὐτῶρης ὅτε τοῖσιν ἐπέφραδε.  
*Schol. Pind. P. iv. 104 ἔνθεν δὴ καὶ αὐτῶρης ὁ  
 τρίπους, ὡς Καλλίμαχος· αὐτῶρης κτλ.*

<sup>1</sup> ὃν τε *E.M.* ; ὅτε or ὅτι the other Etymologies.



## FRAGMENTS OF UNCERTAIN LOCATION

92 (250 a)

Which most of all the bellies of cattle desire.

93 (250 b)

And they will carry off (as prize) not a racehorse  
nor a cup that would hold an ox.<sup>a</sup>

94 (252 a)

Or, as the old tale is, that . . .

95 (252 b)

Where old flowers of poppy and . . .

96 (254)

Like thereto is the writing of the man of Cos.<sup>b</sup>

97 (256)

And sweetest then to parents are their sons . . .

98 (263)

And horse urged by the rider's heel.

99 (264)

When the tripod of its own motion declared to  
them.<sup>c</sup>

<sup>b</sup> Reference probably to Philitas (Philetas) of Cos, famous scholar and elegiac poet, teacher of Ptolemy Philadelphus.

<sup>c</sup> Battus consulted the Pythian oracle about his stammering voice, but the oracle took no regard to his question, but told him to lead a colony to Libya. *Cf. αὐτομάτῳ κελάδῳ* Pind. *P.* iv. 60.

# CALLIMACHUS

ἥ ὑπὲρ ἀνσταλέον<sup>1</sup> Χαρίτων λόφον.

Schol. Pind. *P.* v. 31.

ἐν δὲ θεοῖσιν ἐπὶ φλογὶ καίμεν ὄμπας.<sup>2</sup>

Schol. Nicandr. *Alex.* 450.

ὑπεῖρ ἄλα κείνος ἐνάσθη

Ἄλκάθοον τίς ἄπυστος.

Schol. Soph. *O.C.* 3 τίς οὐ πυσματικῶς ἀλλ' ἀντὶ τοῦ ἄρθρου. ὅτι δὲ τῷ τίς ἀντὶ τοῦ ἄρθρου χρῶνται, Καλλίμαχος φησιν οὕτως· ὑπεῖρ . . . ἄπυστος [*sic*; corr. Bentley].

τί δάκρυον εἶδον ἐγείρεις;

Schol. Soph. *O.C.* 510, Suid. *s.v.* δεινόν.

μαστύος ἀλλ' ὅτ'<sup>3</sup> ἔκαμνον ἀλητύι.

Schol. Apoll. Rh. i. 1353.

Τυρσηνῶν τείχισμα Πελαργικόν.

Schol. Arist. *Av.* 832.

<sup>1</sup> ἀσταλέων, "naked," Ruhnken, *cf.* Hesych. ἀσταλής. μή περιβεβλημένος.

<sup>2</sup> ὄμπας] ὄμπας schol. Nicand.  
<sup>3</sup> ἀλλ' ὅτ' Editor; ἄλλοτ'.

<sup>a</sup> The Hill of the Graces, from which the Cinyps flows, lies between the Greater and Lesser Syrtes. The epithet ἀσταλέος, *incomptus*, seems to correspond exactly to Herodotus' description of it (iv. 175): δασὺς ἰδησι. The metaphor is the same as ὄρος κεκομημένον ὕλη, *Hymn* iii. 41.

## FRAGMENTS OF UNCERTAIN LOCATION

100 (266)

Or over the unkempt Hill of the Charites.<sup>a</sup>

101 (268)

And withal to burn in the flame wheaten cakes to the gods.

102 (272)

He settled beyond the sea who unwittingly <slew> Alcathous.<sup>b</sup>

Schol. Soph.: *τίς*, not interrogative but for the article. For *τίς* as article *cf.* Callimachus: "He" etc.

103 (273)

Why wakest thou the sleeping tear?

104 (277)

But when they were weary with wandering in search.

105 (283)

The Pelargic wall of the Tyrrhenians.<sup>c</sup>

<sup>b</sup> Quoted to illustrate use of *τίς* = *ὅς*. Alcathous, brother of Oeneus, was slain by his nephew Tydeus, who was therefore banished (Apollod. i. 76).

<sup>c</sup> For the *Πελασγικόν* or *Πελαργικόν* lying below the Acropolis at Athens *cf.* Paus. i. 28. 3, Thuc. ii. 17, Strabo 221. The Tyrrheni came from Lydia, Strabo 219: Pelasgus was son of Niobe, daughter of Tantalus of Lydia. Hence Tyrrhenians = Pelasgians. The Pelasgic wall was supposed to have been built by the Pelasgians. *E.M. s.v. Πελαργικόν* has: τὸ ὑπὸ Τυρρηνῶν κατασκαφέν τεῖχος κτλ.

# CALLIMACHUS

ᾧ πάντως ἵνα γῆρας  
αὔθι τόδ' ἐκδύοιμι.

(a) Suid. s.v. ᾧ. Καλλίμαχος· ᾧ . . . γῆρας. So schol. Plat. p. 393 Bekker etc. ᾧ πάντα συναγείρας, Hesych. s.v. ᾧ and *Et. Paris. ap. Cram. Anecd. Par.* iv. p. 84. (b) Ammon. *De diff. adfin. voc.* p. 27 κακῶς οὖν Καλλίμαχος φησι· αὔθι κτλ. ἀντὶ τοῦ μετὰ ταῦτα.

εἵνεκεν οὐχ ἐν ᾄσισμα <διηνεκές><sup>1</sup> ἦνυσα.  
Apoll. Dysc. *De conjunct.* p. 505. 17.

ἔλλετε, βασκανίης ὀλοὸν γένος.  
Eustath. Hom. *Il.* p. 756. 37.

τὰ μὴ πατεοῦσιν ἄμαξαι,  
τὰ στείβειν, ἐτέρων δ' ἵχνια μὴ καθ' ὁμά.

Olympiodor. in Platon. *Phaedon* p. 66 β καὶ Πυθαγόρειον ἦν παράγγελμα φεύγειν τὰς λεωφόρους ὥσπερ “τὸ τὰ . . . στείβειν” καὶ “ἐτέρων δ'” κτλ.; cf. Eustath. Hom. *Il.* p. 1317. 18 and Eustath. *Prooem. comm. Pind.* xxiii. 14.

δύην ἀπόθεστον<sup>2</sup> ἀλάλκοι.

Suid. s.v. δύη.

<sup>1</sup> διηνεκές in marg. Cod. Par. Bekker, *Anecd.* p. 1117, extr.; cf. Ammon. *De diff. adfin. voc.* p. 106 Καλλίμαχος εἰπὼν· εἵνεκεν . . . ᾄσισμα.

<sup>2</sup> ἀπόθεσθ' mss.; corr. Porson.

<sup>a</sup> The Editor ventures to combine these two fragments.

## FRAGMENTS OF UNCERTAIN LOCATION

106 (323 + 286)

Ah! verily, that I might strip off again this old age!<sup>a</sup>

107 (287)

That I did not make one continuous poem.<sup>b</sup>

108 (292)

Plague upon you, baleful children of envy!

109 (293)

To walk in paths where no wheel comes and not to follow the tracks of others.

Olympiodorus: And it was a Pythagorean precept to avoid the highways, like the precept (of Callim.) "To walk," etc.<sup>c</sup>

110 (302)

And ward off unenviable woe.<sup>d</sup>

Schneider suggested that the object of *ἐκδύοιμι* might be *γῆρας*; cf. Aristoph. *Pax* 336.

<sup>b</sup> Possibly refers to the sort of criticism implied in the schol. on *Hymn* ii. 106 (see *Intro.* to that *Hymn*).

<sup>c</sup> In spite of *καί* in *Olymp.* these two quotations seem to belong together; cf. Verg. *G.* iii. 292 "*iuvat ire iugis qua nulla priorum Castaliam molli divertitur orbita clivo.*"

<sup>d</sup> *ἀπὸ θεοῦ* = *ἀπενετός*, *deprecandus* was by some derived from *ποθέω*. So Suid. here, *ἢν οὐδεὶς ποθεῖ*.

## CALLIMACHUS

μή με τὸν ἐν Δωδῶνι λέγοι μόνον οὔνεκα χαλκὸν  
ἤγειρον.

Steph. Byz. frag. s.v. Δωδώνη; cf. Bekk. *Anecd.*  
p. 1228.

Schol. Apoll. Rh. iv. 1614 ἀλκαία λέγεται ἡ τοῦ  
λέοντος οὐρά . . . Καλλίμαχος δὲ κακῶς ἐπὶ τῶν  
μυῶν<sup>1</sup> τέθεικεν.

ἀλκαίας ἀφεῦσαν.<sup>2</sup>

φθέγγεο, κυδίστη, πλειότερῃ φάρυγι.

*Et. Flor.* p. 247; cf. *E.M.* s.v. πλειότερος.

Suid. s.v. Μαραθῶν . . . τοῦτον Καλλίμαχος ἐννότιον  
λέγει, τουτέστι δίνυγρον ἢ ἔνυδρον.

μεῖον γὰρ ὄντως Τρωῖλος <γ' > ἐδάκρυσεν|ἢ Πρίαμος.

Plutarch, *Consol. ad Apoll.* xxiv. 114 A; cf. Cic.  
*Tusc. Qu.* i. 39 "Non male ait Callimachus multo  
saepius lacrimasse Priamum quam Troilum."

δράκαιναν

Δελφύνην.

Schol. Apoll. Rh. ii. 706.

<sup>1</sup> μυῶν Bent. ; μυιῶν or μηρῶν.

<sup>2</sup> ἀφεῦσαν Ed. ; ἀφυσσα.

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<sup>a</sup> See *Hymn* iv. 286 n. Δωδωναῖον χαλκείον was a proverb,  
ἐπὶ τῶν ἀκαταπαύστως λαλούντων, Gaisf. *Puroem. Gr.* p. 131;  
cf. pp. 223 and 377.

FRAGMENTS OF UNCERTAIN LOCATION

111 (306)

Lest one say of me that I did but wake the  
brazen gong at Dodona.<sup>a</sup>

112 (317)

ἀλκαία is properly said of the lion's tail, but  
Callimachus uses it improperly of mice :

They singed<sup>b</sup> their tails.

113 (331)

Speak, most glorious one, with fuller<sup>c</sup> throat.

114 (350)

Marathon is called by Callimachus ἐννότιος, i.e.  
moist or watery.<sup>d</sup>

115 (363)

For truly Troilus<sup>e</sup> wept less than Priam.

116 (364)

The dragoness Delphyne.

<sup>b</sup> Bentley wrongly compared Hesych. ἡφυσάμην· ἐφειλ-  
κυσάμην, which refers, of course, to Hom. *Od.* vii. 286 ἀμφὶ  
δὲ φύλλα ἡφυσάμην.

<sup>c</sup> πλειότερος not, as *E.M.*, compar. of πλεῖος but double  
compar. from πλείων. Such forms (ὀλιγότερος, μειότερος, etc.)  
are common in post-classical poetry.

<sup>d</sup> Cf. *Hecale* i. 1. 8.

<sup>e</sup> Troilus, youngest son of Priam, slain, while still a boy,  
by Achilles in the temple of Apollo Thymbraeus.

## CALLIMACHUS

τριγλώχιν ὀλοῶ νῆσος ἐπ' Ἐγκελάδω.

Choerob. *ap.* Bekk. *Anecd.* 1424 v; *cf.* schol.  
Pind. *O.* iv. 11 ὁ μὲν Πίνδαρος τῷ Τυφῶνί φησιν  
ἐπικεῖσθαι τὴν Αἴτνην, ὁ δὲ Καλλίμαχος τῷ  
Ἐγκελάδω.

ἐπεὶ θεὸς οὐδὲ γελάσσαι

ἀκλαυτὶ μερόπεσιν οἰζυροῖσιν ἔδωκε.

Schol. Gregor. Naz. *Or. Stelit.* i. 70.

πιπράσκει δ' ὁ κακὸς πάντα πρὸς ἀργύριον.

Schol. Thuc. vii. 57.

Μοῦσαί μιν ἐοῖς ἐπὶ τυννὸν ἔθεντο

<γούνασι>.

Apollon. Dysc. *Pronom.* p. 143.

ἄγνωστον δὲ φίλῳ μηδὲν ἔχοιμι καλόν.

Theoph. Simoc. *Qu. Phys.* 7; Eustath. *Il.* 743. 7;  
937. 57; *Od.* 1684. 40.

ἐκ με Κολωνάων τις ὁμέστιον ἤγαγε δαίμων  
τῶν ἐτέρων.

Schol. Ambros. *Q. Hom. Od.* xiv. 197; *cf.* Suid. *s.v.*  
Κολωνάων. So νησάων *Hymn* iv. 66 and 275.

οἳ κεν βρωσεῖοντες ἐμὸν παρίωσιν ἄροτρον.

Apollon. *Soph. Lex. s.v.* ὀψείοντες.

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<sup>a</sup> Sicily, under which is buried the giant Enceladus.



## FRAGMENTS OF UNCERTAIN LOCATION

117 (382)

The three-forked island <sup>a</sup> (that lies) upon deadly Enceladus.

Schol. Pind. : Pindar says that Aetna lies upon Typhon, Callimachus says upon Enceladus.

118 (418)

For God hath not granted to woeful mortals even laughter without tears.

119 (419)

The base man sells all for silver.

120 (420)

The Muses set him when a little child upon their knees

121 (422)

Let me have no good thing unknown to a friend.

122 (428)

To share (whose) hearth some evil fate brought me from Coloni.

123 (435)

Who anhungered pass my plough.<sup>b</sup>

<sup>b</sup> The speaker is probably Theiodamas ; cf. *Hymn* iii. 161 n. Knaack, *Hermes* xxiii. (1888), p. 134.

# CALLIMACHUS

οἱ δ' ὥστ' ἐξ ὀχεῆς ὄφεις αἰόλος αὐχέν' ἀνασχών . . .  
Orion. *Etyim.* p. 165. 2.

ἁμάρτυρον οὐδὲν αἶδω.  
Schol. Dion. Per. i. p. 318 Bernh.

οὗς Βρέννος ἀφ' ἐσπερίοιο θαλάσσης  
ἤγαγεν Ἑλλήνων ἐπ' ἀνάστασιν.<sup>1</sup>  
Schol. Dion. Per. 74.

οὐδ' ὅθεν οἶδεν ὁδεύει  
θνητὸς ἀνὴρ.  
Schol. Dion. Per. 221.

καὶ τόσον ὀφθαλμοὶ γὰρ ἀπευθέες ὅσον ἀκουὴ  
εἰδυλὺς.  
*El. Guil.* p. 163. 22, etc.

ἃ βάλε μηδ' ἀβόλησαν.  
Schol. ms. in Dionys. Thrac. (Ernesti).

Μουσέων δ' οὐ μάλα φειδὸς ἐγώ.  
Cod. Voss. *E.M.* p. 791. 11.

πάλαι δ' ἔτι Θεσσαλὸς ἀνὴρ  
ῥυστάζει φθιμένων ἀμφὶ τάφον φονέας.  
Proclus on Plato, *Rep.* p. 391; cf. schol. AB  
Leid. Hom. *Il.* xxii. 397.

<sup>1</sup> ἐπ' ἀνάστασιν Ruhnken; *eis* ἐπανάστασιν.

## FRAGMENTS OF UNCERTAIN LOCATION

124 (438)

And they, even as a coiling snake lifting its neck  
from its lair . . .

125 (442)

I sing naught that hath not its witness.

126 (443)

Whom Brennus from the Western sea . . .  
brought for the overthrow of the Hellenes.<sup>a</sup>

127 (445)

And no mortal man knoweth whence he <sup>b</sup> travels.

128 (451)

For the eyes are as ignorant as the ears are  
knowing.

129 (455)

Ah! would that they had never even met!

130 (460)

Not parsimonious of the Muses am I.

131 (466)

And even from of old the Thessalian hales the  
slayers of the dead around their tomb.

<sup>a</sup> Brennus was leader of the Gallic invasion of 279 B.C.

<sup>b</sup> The river Nile.

## CALLIMACHUS

Καλλιχόρῳ ἐπὶ φρητὶ καθέζεο παιδὸς ἄπυστος.

Schol. Clem. Alex. *Protrept.* p. 16.

οἱ δ', ἔνεκ' Εὐρυνόμῃ Τιτηνιάς, εἶπον, ἔτικτε.

Schol. V. Hom. *Il.* xviii. 399 ; cf. Apollon. Dysc. *De conjunct.* p. 505. 17.

ἀλλ' ἀντὶ βρεφέων πολίων, νέον, εἴρενα, μέσσον.

Choerob. in Theodos. *ap.* Bekk. *Anecd.* p. 1193, Epimer. *ap.* Cram. *Anecd. Ox.* i. p. 413.

Ἀτράκιον δῆπεια λυκοσπάδα πῶλον ἐλαύνει.

Choerob. in Theodos. *ap.* Bekk. *Anecd.* p. 1346.

ἔστιν ὕδος καὶ γαῖα καὶ ὀπτήτειρα κάμινος.

• Choerob. in Theodos. *ap.* Bekk. *Anecd.* p. 1209.

πάσχομεν ἄστηνοι· τὰ μὲν οἴκοθε πάντα δέδασται.

*Et. Florent. s.v.* ἄστηνος ὁ δυστυχήης καὶ πένης· Καλλίμαχος· πάσχομεν κτλ.

αὐτίκα Κενθίππην τε πολύκρημνόν τε Πρόσυ-  
μναν.

*Et. Florent. s.v.* Κενθίππη.

<sup>a</sup> Demeter.

<sup>b</sup> Persephone.

<sup>c</sup> Eurynome, daughter of Tethys and Oceanus (Hes. *Th.* 358) and wife of Ophion (Apoll. Rh. i. 503), was mother of Charis or the Charites (Hes. *Th.* 907).

<sup>d</sup> Perhaps from the Linos episode (*Ait.* i. 2). *εἶρην* = youth of twenty years (Laconia).

<sup>e</sup> Atracian = Thessalian (Lycophr. 1309, Stat. *Th.* i. 106,

## FRAGMENTS OF UNCERTAIN LOCATION

132 (469)

By the well of Callichorus thou <sup>a</sup> didst sit, having  
no tidings of thy child.<sup>b</sup>

133 (471)

Some said that Titanian Eurynome <sup>c</sup> was her  
mother.

134 (473)

But, for infants, the grey-haired and the child,  
the young man and the middle-aged.<sup>d</sup>

135 (474)

Then he drives a wolf-bitten Atracian colt.<sup>e</sup>

136 (475)

Water there is and earth and the baking kiln.

137 (476)

We suffer in misery; all at home is expended.<sup>f</sup>

138 (477)

Straightway Centhippe <sup>g</sup> and many-cliffed Prosymna.

Propert. i. 8. 25, Val. Fl. vi. 447) from Atrax, town in  
Thessaly. Thessalian horses were proverbially good (Strabo  
449). *λυκοσπᾶς* as epithet of horses indicates excellence or  
speed. An explanation is indicated in *Geopon.* xv. 1. 5  
*ἔππος ὑπὸ λύκου βρωθεὶς* [*v.l.* *δηχθεὶς*] ἀγαθὸς ἔσται καὶ ποδώκης.

<sup>f</sup> Cf. Hom. *Il.* i. 125.

<sup>g</sup> So called as the place where Bellerophon first used the  
spur (*κεντεῖν*) to Pegasus. For Prosymna in Argolis cf.  
Strabo 373, Paus. ii. 17. 1, Stat. *Th.* iv. 44.

## CALLIMACHUS

Δηὼ ὅπου Κλυμένου τε πολυξείνιοι δάμαρτα.  
Et. Florent. s.v. Κλύμενος.

μὴ μετρεῖν σχοίνῳ Περσίδι τὴν σοφίην.  
Plutarch, *De exil.* 10, p. 602.

ὁ προῖμης ὥρης θηρίον οὐ λέγεται.

Galen in Hippocr. *De fract.* iii. 51 ὁ ἡλίθιος εὐήθης ὁμοίως λέγεται τῇ τε γλυκεῖα καὶ τῷ καλλίᾳ, γλυκεῖαν μὲν τὴν σὺν ὀνομαζόντων τῶν ἀνθρώπων ὅταν θύηται τοῖς θεοῖς εὐφημίας ἔνεκα, καλλίαν δὲ τὸν πίθηκον, ἐπειδὴ καὶ τούτου τὴν προσηγορίαν φυλάττοντες λέγουσιν, ὥσπερ καὶ Καλλίμαχος· ὁ πρὸ μιῆς [corr. Nauck] κτλ.

Cf. Lucian, *Amor.* 39 εἰ γοῦν ἀπὸ τῆς νυκτέρου κοίτης πρὸς ὄρθρον ἂν ἴδοι τις ἀνισταμένης γυναικας, αἰσχίους νομίσαι θηρίων τῶν πρῶτας ὥρας ὀνομασθῆναι δυσκληδονίστων.

Περσίῃ ἥς θ' ἔνεκεν πένθος ἀπωμόσατο.  
Apollon. Dysc. *De conjunct.* p. 504. 30.

ἀρχόμενοι μανίην ὀξύτατην ἔχομεν.

<sup>a</sup> Demeter.

<sup>b</sup> Persephone.

<sup>c</sup> Clymenus : by-name of Hades especially in Hermione, cf. Athen. 624 E.

<sup>d</sup> Hades is πολυδέκτης Hom. *H.* v. 9, πολυσημάντωρ πολυδέγμων ib. 31, πανδοκεύς Lycophr. 655, πολύξενος Aesch. fr. 229.

## FRAGMENTS OF UNCERTAIN LOCATION

139 (478)

Where (they worship) Deo<sup>a</sup> and the spouse<sup>b</sup> of Clymenus,<sup>c</sup> host of many guests.<sup>d</sup>

140 (481)

Measure not wisdom by a Persian chain.<sup>e</sup>

141 (482)

The beast which is not mentioned in the early hours.

Galen: The foolish person is called εὐήθης (lit. of good character, decent, honest) in the same way that men call the pig "sweet" by way of euphemism when it is sacrificed to the gods, and the ape<sup>f</sup> "pretty"—for the ape also people avoid calling by its own name, as Callimachus says "The beast," etc.

Lucian: At any rate if one were to see women when they rise in the morning after a night in bed, he would think them uglier than the beasts whom it is ill-omened to name in the early hours.

142 (485)

And the *persea*,<sup>g</sup> for which she foreswore her mourning.

143 (487)

In the beginning we have keenest rage.

<sup>e</sup> The *schoenus* as a (Persian) measure of length was variously reckoned from 30 to 60 stades, cf. Strabo 804.

<sup>f</sup> For the ape cf. Pind. *P.* ii. 72 καλὸς τοι πίθων, παρὰ παισὶν αἰεὶ καλός, and for εὐήθης see Thuc. iii. 83 τὸ εὐθες, οὐ τὸ γενναῖον πλεῖστον μετέχει καταγελασθὲν ἠφανίσθη.

<sup>g</sup> Referring probably to Isis and Osiris. For *persea* see fr. incert. 28 n.

## CALLIMACHUS

Choerob. *Dict. in Theod.* i. 15 ἐπειδὴ κατὰ τὸν  
Θουκυδίδην (ii. 8) “ἀρχόμενοι πάντες ὀξύτερον ἀντι-  
λαμβάνονται” καὶ Καλλίμαχος δὲ τὸ αὐτὸ τοῦτο  
λέγει, “ἀρχόμενοι” κτλ.

νήιδες οἱ Μούσης οὐκ ἐγένοντο φίλοι.

Choerob. *ibid.* p. 193; Hephaest. xv.

παῖς ἄτε,<sup>1</sup> τῶν δ' ἐτέων ἢ δέκας οὐκ ὀλίγη.  
Hephaest. xv.

τίκτεσθαι, βροντᾶν δ' οὐκ ἐμὸν ἀλλὰ Διός.

Hephaest. xv. Cf. Plutarch. *Mor.* 54 D εὐφυνής  
εἰμι ποιητῆς καὶ στίχων οὐ φαυλότατον γράφων,  
βροντᾶν δ' κτλ.

<ἄτερ αὐλῶν>

ρέζειν καὶ στεφέων εὐαδε τῷ Παρίῳ.

Hephaest. xv.

τέμνοντα σπορίμην αὐλακα γειομόρον.

*E.M. s.v. γειομόρος. Et. Flor.* p. 75.

ὁ δ' ἐκ Λοκρῶν τείχεος Ἰταλικοῦ

. ἦκεν ἀμύντωρ.

Schol. Hom. *Il.* xxii. 56.

<sup>1</sup> παῖς ἄτε Gaisf.; παῖσατε.

<sup>a</sup> Cf. *A.P.* v. 282. 4.

<sup>b</sup> Combined by Dilthey with fr. incert. 41.

<sup>c</sup> When Minos was sacrificing in Paros to the Charites, he heard of the death of his son Androgeos; he stripped off his garland, stopped the flute, etc. Hence the Parians sacrifice to the Graces without flutes or garlands. Apollod. iii. 210.



## FRAGMENTS OF UNCERTAIN LOCATION

Choeroboscus: Since according to Thucydides "in the beginning all are keener to take part" and Callimachus also says the same thing, "In the beginning" etc.

144 (488)

Friends who were not ignorant of the Muse.

145 (489)

Like a child, yet the tale of her years is not small.<sup>a</sup>

146 (490)

To produce, but to thunder belongs not to me but to Zeus.

*Cf.* Plutarch: I am a clever poet and write not bad verse, but "to thunder" etc.<sup>b</sup>

147 (491)

The Parian is pleased to sacrifice <without flutes> and garlands.<sup>c</sup>

148 (491 b)

A farmer <sup>d</sup> cutting the seed-furrow.

149 (493)

And he came from the Italian walled town of the Locrians as their defender.<sup>e</sup>

<sup>a</sup> Probably Theiodamas, *cf. Hymn* iii. 161. G. Knaack, *Hermes* xxiii. (1888) p. 133, suggests that ἐτετμεν ended the preceding line.

<sup>b</sup> When Odysseus came to Temesa in Bruttium, one of his crew, Polites, was stoned to death by the inhabitants. His ghost in the shape of an evil demon preyed upon Temesa, until Euthynus, a famous boxer, came from Locris and overcame him. Paus. vi. 6, Strabo 255, *cf.* Plin. *N.H.* vii. 152 (= fr. 399 Schn.).

# CALLIMACHUS

ἄγρον ὑφαινέμεναι τῇσι μέμηλε πάτος.  
 Melet. *ap. Cram. Anecd. Ox.* iii. p. 93.

οὔτε βιοπλανὲς ἄγρον ἀπ' ἀγροῦ  
 φοιτῶσιν.  
 Choerob. *ap. Bekk. Anecd.* p. 1253.

ὁ δρόμος ἱερὸς οὗτος Ἀνούβιδος.  
 Strabo xvii. p. 805.

Ἰλαθί μοι φαλαρίτι, πυλαιμάχε.  
 Schol. Hom. *Od.* iii. 380.

αἷμα τὸ μὲν γενεῆς Εὐξαντίδος.  
*Et. Flor.* p. 134; *cf. E.M.* p. 394. 34, schol. Dion.  
 Thrac. p. 850. 26, etc.

νυμφίε Δημοφύων, ἄδικε ξένε.  
 Herodian. *De monad.* p. 10. 8. Choerob. *ap. Bekk. Anecd.* p. 1361 B.

μέσσαβα βοῦς ὑποδύς.  
 Procl. Hesiod, *Erg.* 467. Tzetz. Lycophr. 817.

<sup>a</sup> Cf. Hesych. πάτος . . . ἐνδυμα τῆς Ἥρας.

<sup>b</sup> From Strabo's account of Heliopolis in Egypt.

<sup>c</sup> Athena.

<sup>d</sup> Euxantius was son of Minos and Dexithea (Apollod. iii. 7, *cf. Aët.* iii. 1. 67) and father of Miletus, the *eponymus* of that town (schol. Apoll. Rh. i. 185).

## FRAGMENTS OF UNCERTAIN LOCATION

150 (495)

Whose task it is to weave the sacred robe of Hera.<sup>a</sup>

151 (497)

Who in their wandering life roam from field to field.

152 (501)

This is the holy course of Anubis.<sup>b</sup>

153 (503)

Be gracious Lady<sup>c</sup> of the Helmet, Fighter in the Gate.

154 (504)

By blood partly of the race of Euxantius.<sup>d</sup>

155 (505)

Bridegroom Demophoon, unrighteous guest.<sup>e</sup>

156 (513)

An ox under the yoke.<sup>f</sup>

<sup>a</sup> Demophoon, son of Theseus, on his way home from Troy married Phyllis, daughter of the Thracian King Sithon. He left his newly made bride, promising to return to her soon, but broke his promise (Tzetz. *Lycophr.* 494, Apollod. *Epit. Vat.* p. 221 Wagner, Ovid, *Her.* 2).

<sup>f</sup> Both Procl. and Tzetz. explain μέσσαβα as being *al tou zygoû glyphai*, apparently the part of the yoke which rests on the neck of the ox (*ἐνθα οἱ ἀρχέμεναι τῶν βοῶν δίδενται*, Tzetz.).

## CALLIMACHUS

<Γαῦδον> . . . ὀλίγην νησιῖδα Καλυψοῦς.  
 Ammon. *De different.* p. 103.

Μουσέων κείνος ἀνὴρ ἀτέει.  
 Schol. Hom. *Il.* xx. 232.

Φιλαδελφείων ἄτμενος ἦα δόμων.  
*Et. Flor.* p. 51; *cf.* Diels, *Hermes* xxiii. (1888) p. 286.

ἄστηρ  
 αὔλιος ὅς δυθμὴν εἴσι μετ' ἡέλιου.  
 Schol. A Hom. *Il.* xi. 62.

ὅς τ' Ἰταλὴν ἐφράσαθ' ἁρμονίην.  
 Schol. Vratisl. Pind. *O.* xi. 13.

πρώκιον ἐνδυκέως  
 εἶδαρ ἔδων.  
 Schol. Theocr. iv. 16.

ὁ δ' αἰδων Μαλόες ἦλθε χορός.  
 Bekk. *Anecd.* p. 1187.

<sup>a</sup> Referring to Ptolemy Philadelphus and Arsinoë Philadelphus.

<sup>b</sup> The Evening Star.

<sup>c</sup> Xenocritus of Locri Epizephyrii invented the "Locrian" musical mode (ἁρμονία Λοκρίστὶ προσαγορευομένη schol. Pind. *l.c.*).

## FRAGMENTS OF UNCERTAIN LOCATION

157 (524)

(Gaudos) . . . Calypso's little isle.

158 (537)

That man is heedless of the Muses.

159 (538)

I was a servant of the house of the Philadelphi.<sup>a</sup>

160 (539)

The star<sup>b</sup> that bids the shepherd fold, which passes  
to his setting with the sun.

161 (541)

Who devised the Italian harmony.<sup>c</sup>

162 (542)

Eagerly eating his dewy food.<sup>d</sup>

163 (543)

The choir of Apollo Maloeis<sup>e</sup> came singing.

<sup>a</sup> The grasshopper was supposed to feed on dew.  
Theocr. iv. 16, Verg. *E.* v. 77.

<sup>e</sup> Maloeis (Callim. Maloēs) was a by-name of Apollo  
in Lesbos, cf. Thuc. iii. 3 Ἀπόλλωνος Μαλόεντος ἔξω τῆς  
πόλεως ἐορτή, ἐν ᾗ πανδημεὶ Μνυτιληναῖοι ἐορτάζουσι.



THE PHAENOMENA  
OF ARATUS





## INTRODUCTION

### 1. THE LIFE OF ARATUS

*Authorities.*—Suidas s.v. "Ἀρατος and four ancient *Vitae*. (A. Westermann, *Biographoi*, Brunswick, 1845, p. 52 ff.)

*Vita I.*, first published by Petrus Victorius with other Greek commentaries on Aratus, Florence, 1567; then by Dionysius Petavius in *Uranologium*, Lutet. Paris. 1630, p. 268 ff.

This life, once supposed to be by Achilles Tatius, author of the romance of *Leucippe and Cleitophon* (circ. fourth cent. A.D.), is shown by E. Maass, *Aratea*, Berlin, 1892, p. 16, to be by one Achilles, a grammarian, who lived towards the end of the second or beginning of the third cent. A.D. It is printed in Buhle ii. p. 429 ff.; Maass, *Comment. in Arati Reliquias* p. 76 ff.

*Vita II.*, first published by Iriarte in *Catal. bibl. Matrit.* i. p. 201 from cod. Matritensis lxi. written by Constantinus Lascaris in A.D. 1465. This ms., which has also *Vita IV.*, divides Aratus into four books (1) 1-450, (2) 451-732, (3) 733-818, (4) 819-end. Maass suspects that this *Life* is the work of Sporos of Nicaea (circ. A.D. 200), who commented on Aratus (Leont. *Περὶ κατασκευῆς Ἀρατείας σφαλπας* ὡς φησι Σπόρος ὁ ὑπομνηματιστής; cf. schol. Arat. 541, 1091). It is printed in Buhle ii. p. 442 ff.; Maass, *Comment. in Arat. Reliq.* p. 323 f.

*Vita III.*, first ed. by Ruhken from cod. Baroccianus in Ernesti's edition of Callimachus i. p. 590; then by Iriarte from cod. Matritensis lxxvii. in *Catal. bibl. Matrit.* p. 239. This life is also given in cod. Vindobonensis.

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This, which is the best Life, is expressly attributed in cod. Mediolan. C 263 to Theon (Θέωνος Ἀλεξανδρέως γένος Ἀράτου) and Maass has shown that this ascription is correct (*Analecta Eratosth.* Berlin, 1883, in Kiessling u. Wilamowitz, *Philol. Untersuch.* vi.). There exists a translation of this in bad Latin (ed. Breysig, Erfurt, 1870) which occasionally fills up gaps in the Greek text. Buhle ii. 414 ff.

*Vita IV.*, first published by Aldus Manutius, and thenceforth the *Vita* usually prefixed to editions of Aratus (e.g. Buhle, Bekker). It is the most worthless of the *Vitae*. Maass, *Comment. in Arat. Reliq.* p. 324 ff.

There is so much similarity between the *Vitae* that they may be assumed to be all derived ultimately from the same original Life, possibly that of the Stoic Boëthus of Sidon (circ. 150 B.C.) who wrote upon Aratus (*Vita II.*) in at least four books (Geminus Isag. 14 *ὅθεν καὶ Βόηθος ὁ φιλόσοφος ἐν τῷ τετάρτῳ βιβλίῳ τῆς Ἀράτου ἐξηγήσεως κτλ.*, Cicero, *De divin.* i. 8. 13 "Atque his rerum praesensionibus Prognostica tua referta sunt. Quis igitur elicere causas praesensionum polest? Etsi video Boëthum Stoicum esse conatum, qui hactenus aliquid egit, ut earum rationem rerum explicaret, quae in mari caelove fierent." Cf. schol. Arat. 1091).

Aratus of Soli in Cilicia—as distinct from Soli in Cyprus—was the son of Athenodorus and Letophila (Lenodora, *Vita IV.*). His family was one of some distinction in war and in other fields (*Vita II.*). He was an older contemporary of Callimachus (*Vita I.* μέμνηται γοῦν αὐτοῦ καὶ Καλλίμαχος ὡς πρεσβυτέρου οὐ μόνον ἐν τοῖς ἐπιγράμμασιν ἀλλὰ καὶ ἐν τοῖς πρὸς Πραξιφάνην, πάνυ ἐπαινῶν αὐτὸν ὡς πολυμαθῆ καὶ ἀριστον ποιητὴν; the relation is reversed in *Vita IV.* γηραιῷ δὲ τῷ Κυρηναίῳ ἐπεβάλετο, παρ' οὗ καὶ ἐπιγράμματος ἤλκωθη), and his birth may be put about 315 B.C.

He was a pupil (ἀκουστής), Suidas says, of the grammarian Menecrates of Ephesus and of the philosophers Timon and Menedemus.

Menecrates was author of an Ἔργα or poem on agri-

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culture, apparently in the manner of Hesiod (*E.M. s.v. ἥθμος*. Cf. Varro, *R.R.* i. 1. 9 "easdem res etiam quidam versibus, ut Hesiodus Ascreaens, Menecrates Ephesius," and iii. 16. 18; Pliny *N.H.* Ind. viii. and xi. ; and xi. § 17). From Varro, *R.R.* iii. 16. 18 and the last two references in Pliny it appears that he was an authority upon bees and the flowers on which they fed (schol. Nicand. Alex. 172). It appears from schol. Eurip. *Rhes.* 529 that he also wrote on astronomy (Diels, *Poet. Philos. Fr.* p. 171). We may fairly assume that it was at Ephesus and in his earliest years that Aratus was his pupil.

Timon of Phlius (Life by Diog. Laert. ix. 12), sceptic, philosopher, and sillographist, lived *circ.* 320—*circ.* 230 B.C. Accidentally making the acquaintance of Pyrrho, he went to Elis and became his disciple. Afterwards he made his living as a peripatetic teacher in the towns about the Hellespont and Propontis, and finally settled in Athens—some time after 276—where he spent the rest of his life, with the exception of a short sojourn in Thebes.

Two statements in Diog. Laert. *l.c.* are of interest for Aratus: (a) § 110 ἐγνώσθη (sc. Τιμων) δὲ καὶ Ἀντιγόνῳ τῷ βασιλεῖ καὶ Πτολεμαίῳ τῷ Φιλαδέλφῳ, ὡς αὐτὸς ἐν τοῖς ἰάμβοις αὐτοῦ μαρτυρεῖ. (b) § 113 φασὶ δὲ καὶ Ἀρατον πυθέσθαι αὐτοῦ πῶς τὴν Ὀμήρου ποιήσιν ἀσφαλῶς κτήσαιο; τὸν δὲ εἰπεῖν, Εἰ τοῖς ἀρχαίοις ἀντιγράφοις ἐντυγχάνοι καὶ μὴ τοῖς ἤδη διωρθωμένοις.

It would not be relevant to discuss here the question whether Timon personally visited the court of Philadelphus, though some colour is given to that view by the jesting reference by Timon to the Museum which is preserved in Athen. i. 22 D. That Timon visited the Macedonian Court is more generally accepted, in which case the conversation between Timon and Aratus will have taken place there *circ.* 276 B.C., the rash emendation, against which Aratus is warned, referring to the recent edition of Zenodotus.

The third teacher of Aratus mentioned by Suidas is Menedemus of Eretria (Life by Diog. Laert. ii. 18), founder of the Eretrian School of philosophy, who died

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some time not long after 278, at the age of seventy-four (Diog. Laert. *l.c.* 18). Diog. Laert. *l.c.* 10 says: ἡσπάζετο (sc. Μενέδημος) δὲ καὶ Ἀρατον καὶ Λυκόφρονα τὸν τῆς τραγωδίας ποιητὴν καὶ τὸν Ῥόδιον Ἀνταγόραν. This would seem clearly to belong to the time when Aratus was studying in Athens, to which period also would belong his acquaintance with Callimachus, with the stoic philosopher Persaeus (*Vita IV.* probably wrongly says Persaeus was his teacher), with Praxiphanes the Peripatetic (Susemihl i. 144 ff. who puts his association with Aratus and Callimachus *circ.* 291-287).

The VIIth Idyll of Theocritus, the scene of which is laid in Cos, introduces an Aratus (98 ff.) as one apparently of the group of poets whose central figure was Philetas of Cos. It has been very generally assumed that this Aratus to whom Theocritus also addresses Idyll VI. is the author of the *Phaenomena* (so too the schol.). Against the identification it is pointed out (1) that the name Aratus was a common one in Cos, occurring on coins<sup>a</sup> and in inscriptions<sup>b</sup> of this period. (2) That in Theocritus *Ἀρατος* has the first syllable short, whereas *Ἀρατος* of the *Phaenomena* has always in Greek the first syllable long.

Of those who accept the identification some put the Coan sojourn of Aratus before his residence in Athens (Susemihl i. 286), others put it after (Croiset v. 225).

At some date, probably *circ.* 291, Aratus came to Athens where he made the acquaintance of his somewhat younger contemporary Callimachus, and with him apparently attended the lectures of the peripatetic philosopher Praxiphanes, but afterwards attached himself to Zeno of Citium, founder of the Stoic School of philosophy.

At this time too he made the acquaintance, as we have seen, of Menedemus. Zeno was on friendly terms with Antigonus Gonatas who may have become acquainted with Aratus in Athens. It is likely then that it was at the request of Antigonus himself that Aratus went to the Macedonian court along with his fellow students Persaeus

<sup>a</sup> Paton and Hicks, *Inscriptions of Cos*, pp. 309, 313, 318.

<sup>b</sup> Paton and Hicks, Nos. 10 c 58 and 81.

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and Philonides soon after Antigonus became king of all Macedonia in 276 B.C. It has been suggested that the occasion was the marriage of Antigonus with Phila, daughter of Seleucus and Stratonice, and it was then probably that Aratus produced his Hymn to Pan in honour of Antigonus' victory over the Celts at Lysimacheia in 277 B.C., allusion being made to the panic fear which had seized the enemy in that battle.

The Macedonian court was then the home of an active literary circle.

Here Aratus wrote at the instigation of Antigonus his *Phaenomena*, following the prose work of Eudoxus which bore the same name (*Vita III.* τῶν Εὐδόξου Φαινόμενων) or was (*Vita I.*) entitled Κάτοπτρον.<sup>a</sup> This must have been between 276-274, because in the latter year this literary circle was broken up by the invasion of Pyrrhus, and it was not till 272 that Antigonus was restored.

The legend that Aratus and Nicander of Colophon were contemporaries and that at the request of Antigonus Aratus wrote the *Phaenomena*, though he had no astronomical attainments while he knew about medicine: that Nicander, on the other hand, who knew astronomy, wrote by request of Antigonus the *Theriaca* and *Alexipharmaca*, is ridiculed on chronological grounds by *Vita I.* and *Vita IV.* It is alluded to by Cicero, *De oratore* i. 69, cf. G. Knaack in *Hermes* xxiii. (1888), p. 313.

Upon the invasion of Pyrrhus, Aratus went to the Court of Antiochus I. (Soter), son of Seleucus, where he lived for some time and where he completed an edition of the *Odyssey* of Homer. It appears that Antiochus wished him to edit the *Iliad* as well, but this apparently he did not do. Subsequently Aratus returned to the court of Antigonus at Pella, where he died at some date previous to the death of Antigonus (who died 240-239 B.C.).

A monument was erected to him at Soli and his portrait appears on coins of that town.<sup>b</sup>

<sup>a</sup> Ἐνοπτρον, Hipparch. i. 2. 2.

<sup>b</sup> Head, *Hist. Num.* p. 729.

## ARATUS

### 2. THE MSS.

#### 1. The two oldest mss. of the *Phaenomena* are :

M = Marcianus 476, containing Aratus (no life or title) with scholia and prefaces, and Lycophron with scholia. This ms. was written for his own use by Nicetas *diaconus* whom Maass identifies with the distinguished Bishop of Serrhai (Seres) in the eleventh century. It belonged to the library of Cardinal Bessarion and contains some annotations by him. Maass distinguishes a second hand (about thirteenth cent.) and a third, and lastly Bessarion himself (fifteenth cent.). This is both the oldest and best ms. of Aratus and represents, in all probability, the recension of Theon of Alexandria (fourth cent. A.D.) father of Hypatia and the last known member of the Alexandrian Museum, a distinguished philosopher and mathematician, author of commentaries on Aratus, Euclid, and Ptolemy. Theon's choice of readings was influenced by his apologetic tendency in favour of Aratus which led him to adopt the conjectures of Attalus of Rhodes and possibly to make conjectures of his own with a similar purpose. Some variants noted by Nicetas from another ms. may, as Maass thinks, represent the text of Sporus.

V = Vaticanus 1307 (no life, title 'Ἀράτου Φαινόμενα supplied by a later hand), containing Lycophron with scholl. and Aratus with scholl. The similarity of writing shows that this ms. was written about the same date as M. The two mss. agree closely even in minutiae. Bekker believed V to be the older of the two, but Maass, from a comparison of the scholia and on the ground that V is in general more corrupt than M, decides in favour of M and holds that V is derived either from M or from the archetype of M.

2. Later mss. These, dating from the thirteenth to the fifteenth century, are of two classes.

(a) *Interpolated mss.*, i.e. containing the interpolated lines of Maximus Planudes, a monk of Constantinople (fourteenth cent.). His interpolations, intended to bring Aratus into conformity with the Almagest or Megale

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Syntaxis of Claudius Ptolemaeus (2nd cent. A.D.), consist of 16 lines to follow *Phaen.* v. 480, 10 lines to follow v. 501, 14 lines to follow v. 514 (printed in Bekker's edition Berlin 1828).

These are: Barberinus i. 43, saec. xv.; Bodleianus inter Baroccianos 78, saec. xv.; Bodleianus inter Baroccianos 109, saec. xv.; Laurentianus xxviii. 37, written at Florence in 1464 by Joannes Scutariotes and once belonging to Angelo Poliziano, the famous humanist (1454-1494); Vindobonensis 127 (Lambecius) 341 (Nessel). v. Buhle ii. p. 377, Groddeck, *Epist. Crit. in Arati Phaen.*, etc. The Planudean recension is of no independent value.

(b) *Non-interpolated mss.*—Maass mentions (1) with scholia: Casanatensis G V 5, saec. xiv.; Vaticanus, 1910, s. xiii. vel xiv.; Vaticanus, 1692, s. xiii. vel xiv.; Vaticanus 121, s. xv.; Vaticanus 199, s. xv.; Marcianus 480, s. xv.; Ambrosianus C 32, sup. s. xv.; Ambrosianus H 42, sup. s. xv.; Parisinus 2841, s. xiii.; Parisinus 2726, s. xv.; Parisinus 2403, s. xiii. vel xiv.; Parisinus 2842; written 1475; Butlerianus Brit. Mus. Add. mss. 11886, s. xv. vel xvi.; Burneianus Brit. Mus. 63, s. xv.; Mosquensis (scholia printed in Buhle i. p. 269 ff.).

(2) Without scholia: Laurentianus xxxi. 32, s. xv.; Palatinus (inter Vaticanos) 137, s. xv.; Neapolitanus bibl. nat. ii. F 37, s. xv.; Marcianus 465, s. xv.; Marcianus 317, s. xv.; Parisinus 2728, s. xv.; Parisinus 2860, s. xv.; Parisinus 2843, s. xv.; Palatinus 40, s. xiv.; Rhedigeranus 35, s. xv.

Some of these have an independent value. Maass selects for his *apparatus criticus* two which he holds are not derived from M or V, though, like these, they derive from the recension of Theon; Parisinus 2403 (A) and Parisinus 2728 (C).

It is to be added that vv. 1-9, 10-12, 778-817, 822-891 of the *Phaenomena* are preserved in the *Eclogae* of Joannes Stobaeus (sixth century).

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### 3. THE SCHOLIA

The Scholia imply in general the same text as the Marcianus. Mainly, no doubt, they are founded on the commentary of Theon, but they contain also notes from the commentary of Sporos (schol. Arat. 541, 1091) and others.

### 4. BIBLIOGRAPHY

*Editio princeps.* — Aldine, Venice, October 1499 (in *Astronomi veteres*, with scholl. and Latin version, along with the *Arateu* of Cicero, Germanicus, and Avienus; the *Astronomica* of Firmicus and Manilius; *Procli diadochi Sphaera* with version by T. Linacre).

This was followed by a close succession of editions of Aratus either separately or along with kindred works (detailed account in edn. of J. T. Buhle i. xv. ff.); Gr. and Lat. with preface by Phil. Melanchthon, Wittenberg, 1521; another (?) Basel, 1523; Ceporinus, Basel, 1534; I. Mycillus, Basel, 1535; in *Sphaera atque astrorum coelestium ratio, natura et motus*, Basel, 1536; with Cicero's *Aratea* supplemented from Vergil, Germanicus, and Avienus, Joachim Perionius, Paris, 1540 (rep. Basel, 1540); c. scholl., Ceporini, Cologne, 1543; ap. Henr. Petri, Basel, 1547; ap. Guil. Morelium, Paris, 1559, 1595; *Arati Phaen. Latinis versibus reddita a Nicolao Aleno, Essexiano Anglo*, Paris, 1561; H. Stephanus (in *Poet. Graec. principes heroici carminis*), Paris, 1566 (a new recension of the text, which became the vulgate).

In 1567 appeared the *editio princeps* of the Greek commentators on Aratus (Hipparchus and Achilles [Tatius] with the scholl. and Life of Aratus), by Petrus Victorius, Florentiae, In offic. Juntarum, Bernardi filiorum.

In 1600 Huguianus Grotius (Huig van Groot, 1583–1645) published his *Syntagma Arateorum, Opus Antiquitatis et Astronomiae studiosis utilissimum*, Ex Offic. Plantiniana, ap. Christoph. Raphelengium, Acad. Lugd. Batav. Typogr. In the epist. dedicatory, dated from The Hague VII. Cal. August. M.D., he refers with pardonable pride to his youth. The *Syntagma* contains Aratus, Cicero's 366



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*Aratea* with the lacunae supplied in the same metre by Grotius, the *Aratea* of Germanicus, for which he used a ms. from the library of Jacobus Susius (Suys) of Grysenoordt; plates of the constellations from that ms.; notes on Aratus, Cicero, and Germanicus; and Avienus with short marginal notes. Grotius' references to mss. are very vague—"manuscriptus," "alii codices," etc.; Buhle says he used codex Palatinus—presumably Palatinus 40.

Aratus was included in the *Poet. Gr. veteres carminis her. scriptores* of Jacob. Lectius, Aureliae Allobrogum 1606; also in a collection of (mainly) astronomical works, Lyons, 1608. Other edd. are E. Schedius, Gustrou, 1631; John Fell, afterwards Bishop of Oxford, Oxford, 1672 (text mainly founded on Morel); A. M. Bandini, Florence, 1765 (with Italian verse trans. by A. M. Salvini). Buhle's judgement of Bandini is worth quoting: "In Arati editione textum Grotianum cum omnibus vitiis et mendis repetiit, ut adeo labores, de quibus conqueritur, non nisi mendaciis fingendis, quibus Florentinae ecclesiae Subdecano imponeret, contineantur. . . . Qui tandem factum est, ut putidissimus homo celeberrimae Italiae bibliothecae praeficeretur?"

The first volume of the edition of Io. Theophilus Buhle appeared at Leipzig (Weidmann) in 1793 (the preface is dated Göttingen, 21st Feb. 1793). The mss. on which he relies are Barberinus, Rhedigeranus, Mosquensis, and the Augustanus Eclogarum Stobaei for the lines quoted by the latter from Aratus. Vol. i. contains Life of Aratus (iv.); Hypothesis; the *Phaen.* and *Diosem.* with Latin prose version facing the text and the *scholia vulgata* at the foot of the page; Leontius *De Sphaer. Aratea*; "scholia Theonis" from cod. Mosquensis; and lastly critical animadversions. Vol. ii. (same place and publisher) appeared in 1801 and contains the *Aratea* of Cicero, Germanicus (with scholl.), Avienus; notes on these; ep. crit. of G. E. Groddeck. Lives of Aratus I., II., III. and the notice in Suidas; with an essay on the life and writings of Aratus and his Latin interpreters.

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Editions subsequent to Buhle are: F. C. Matthiä, Frankfort-on-Main, 1817; J. H. Voss (with German verse trans.), Heidelberg, 1824; Phil. Buttmann (critical notes), Berlin 1826 (founded on codd. Mosq., Vratislav. Barberin. Vindob. Palatin. and Bekker's collations of mss. in France and Italy); I. Bekker, Berlin, 1828 (with scholl.). Bekker's text is founded on Paris. Reg. 2403, Paris. Reg. 2726, Paris. Reg. 2728, Paris. Reg. 2841, Paris. Reg. 2842, Paris. Reg. 2843, Paris. Reg. 2860, Vaticanus 1307, Vaticanus 1910, Casanatensis O. Praedicatorum Minervitanorum J. 11. 6, Laurentianus Plut. 28 cod. 37, Marcianus 476, Marcianus 480, and Palatinus (in Vaticano) 137 as far only as v. 67. Didot (in *Poet. Didact.*), Paris, 1851. Finally E. Maass, Berlin, 1893: the standard critical edition.

*Translations.*—Besides those mentioned above, there are translations in French by Halma, Paris, 1823; in English by John Lamb, D.D., Master of Corp. Christ. Coll. Camb., London, 1848 (rhymed verse); by E. Poste, London, 1880.

Recent literature on Aratus includes: E. Maass, *Aratea*, Berlin, 1892, and *Commenturiorum in Aratum Reliquiae*, Berlin, 1898; E. Bethe, *Aratillustrationen*, 1893<sup>a</sup>; G. Kaibel, *Aratea* 1894<sup>b</sup>; Wilamowitz-Moellendorf, *Aratos von Kos*, 1894; G. Dittmann, *De Hygino Arati interprete* 1900; J. Hoepken, *Über d. Entstehung d. Phaenomena d. Eudoxus—Aratus*, 1905; G. Sieg, *De Cicerone, Germanico, Avieno Arati interpretibus*, Halis Sax. 1886; J. Maybaum, *De Cicerone et Germanico Arati interpretibus*, Rostock, 1889; G. Knaack, Wil.-Moell., *Untersuch.* viii., 1886.

<sup>a</sup> *Rhein. Mus.* xlviii. (1893).

<sup>b</sup> *Hermes* xxix. (1894).

## INTRODUCTION TO THE PHAENOMENA

### I.

Eudoxus of Cnidus, on whose prose work Aratus based his poem, lived *circa* 390–337 B.C. He was a pupil of Plato and a very distinguished mathematician. Proclus attributes to him the Fifth Book of Euclid's Elements, and among other achievements he is said to have solved the so-called "Delian problem"<sup>a</sup> and to have determined the volume of the pyramid and the cone by the method of exhaustion. According to Hipparchus i. 2. 2, "two books on the phenomena [*i.e.* the starry sphere] are attributed to Eudoxus, which, with very few exceptions, are in almost all points concordant. One of his books is entitled *Enoptron*, the other *Phaenomenon*; it is on the latter that Aratus bases his poem."

Hipparchus, whose three books of commentary "on the *Phaenomena* of Aratus and Eudoxus" we possess, belonged to Nicaea in Bithynia and lived *circa* 190–120 B.C. His most famous achievement is his discovery of the Precession of the Equinoxes.

The poem of Aratus found many commentators, the most careful of whom, in the opinion of Hipparchus, was Attalus of Rhodes: ἐξήγησιν μὲν οὖν τῶν Ἀράτου Φαινομένων καὶ ἄλλοι πλείονες συντετάχασιν· ἐπιμελέστατα δὲ δοκεῖ πάντων Ἀτταλὸς ὁ καθ' ἡμᾶς μαθηματικὸς τὸν περὶ αὐτῶν πεποιῆσθαι λόγον (Hipp. i. 1. 3). Besides the commentary of Hipparchus we possess the Introduction of Geminus of Rhodes (first century B.C.), that of Achilles (*circa* A.D. 200), and lastly, the work of Leontius (*circa* A.D. 600 (?)) περὶ κατασκευῆς Ἀρατείου σφαίρας.

<sup>a</sup> *i.e.* the duplication of the cube (διπλασιασμός κύβου).

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## II.

Out of many the following *testimoniū* may be quoted. Hipparchus i. 1. 7 ἡ γὰρ τῶν ποιημάτων χάρις αξιοπιστίαν τινα τοῖς λεγομένοις περιτίθησιν [cf. Pind. O. i. 30]. καὶ πάντες σχεδὸν οἱ τὸν ποιητὴν τοῦτον ἐξηγοῦμενοι προστίθενται τοῖς ὑπ' αὐτοῦ λεγομένοις.

Dionysius Thrax (*Vita III.* p. 59 W.): συναγορεύει δὲ αὐτῷ [i.e. Hipparchus] καὶ Διονύσιος ἐν τῷ "περὶ συγκρίσεως Ἀράτου καὶ Ὀμήρου" περὶ τῶν μαθηματικῶν, ὅσπερ γέ φησιν. "οὐ τίθεμεν αὐτὸν ἱατρὸν εἶναι γράψαντα τὰς ἱατρικὰς δυνάμεις, οὐδὲ μαθηματικὸν θήσομεν οὐδὲν ξένον εἰπόντα τῶν Εὐδόξου."

Leontius (Buhle i. 257 f.): ἰστέον δὲ ὅτι τὰ περὶ τῶν ἀστρων τῷ Ἀράτῳ εἰρημένα οὐ πάνυ καλῶς εἴρηται, ὥς ἔστιν ἐκ τε τῶν Ἰππάρχου καὶ Πτολεμαίου συντεταγμένων περὶ τοιούτων μαθεῖν. αἷτιον δὲ πρῶτον μὲν, ἐπεὶ καὶ τὰ Εὐδόξου, οἷς μάλιστα ἠκολούθησεν ὁ Ἀρατος, οὐ λίαν ὀρθῶς εἴληπται, ἔπειτα δὲ ὅτι καὶ οὐ πρὸς τὸ ἀκριβές, ὥς φησι Σπόρος ὁ ὑπομνηματιστής [commentator], ἀλλὰ τὸ χρήσιμον τοῖς ναυτιλλομένοις ταῦτα οὕτω διατέγγονται.

Cicero, *De re publ.* 14: "Dicebat enim Gallus sphaerae illius alterius solidae atque plenae vetus esse inventum, et eam a Thalete Milesio primum esse toruatam, post autem ab Eudoxo Cnidio . . . eandem illam astris stellisque quae caelo inhaerent esse descriptam; cuius omnem ornatum et descriptionem sumptam ab Eudoxo multis annis post non astrologiae [i.e. astronomy], sed poetica quadam facultate versibus Aratum extulisse."

Cicero, *De orat.* i. 15: "si constat inter doctos hominem ignarum astrologiae ornatissimis atque optimis versibus Aratum de caelo stellisque dixisse."

Theon, i.e. *Vita III.* p. 59 W.: ὅθεν τινὲς . . . ἔδοξαν μὴ μαθηματικὸν εἶναι τὸν Ἀρατον· ὑπέλαβον γὰρ μηδὲν ἕτερον τῶν Εὐδόξου Φαινομένων ποιήσαντα αὐτὸν εἰς τὸ σύγγραμμα θεῖναι . . . βιάζονται δ' οὐ μετρίως· ἦν γὰρ καὶ τὸ εἰδέναι μεταφράσαι ἐμπειρίας μαθηματικῆς· εὐρήσομεν δὲ αὐτὸν καὶ ἐπιμελέστερον τὰ πλεῖστα τοῦ Εὐδόξου ἐπιστάμενον.

Achilles, i.e. *Vita I.* p. 55 W.: ἐπιτετευγμένως δ' αὐτῷ ἐγράφη τὰ Φαινόμενα, ὥς παρενδοκιμηθῆναι πάντας ὑπ' Ἀράτου.

*Vita II.* p. 57 W.: ἀλλ' ὅμως πάντων λαμπρότερον ὁ Ἀρατος ἔγραψε.

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Callimachus, *E.* xxix.

Leonidas of Tarentum (contemporary of Aratus), *A.P.*

ix. 25 :

Γράμμα τόδ' Ἀρήτοιο δαήμονος, ὅς ποτε λεπτῇ  
φροντίδι δηναίους ἀστέρας ἐφράσατο,  
ἀπλανέας τ' ἄμφω καὶ ἀλήμονας, οἷσιν ἐναργῆς  
ἰλλόμενος κύκλοις οὐρανὸς ἐνδέδεται.  
αἰνέσθω δὲ καμῶν ἔργον μέγα καὶ Διὸς εἶναι  
δεύτερος, ὅστις ἔθηκ' ἀστρο φαινότερα.

Meleager, *A.P.* iv. 49 : ἀστρον τ' ἴδριν Ἀρατον.

Epigr. by Πτολεμαῖος ὁ βασιλεὺς in *Vita I.*

Πάνθ' Ἠγησιάναξ τε καὶ Ἑρμῆπος τὰ κατ' αἶθρην  
τέρρεα καὶ πολλοὶ ταῦτα τὰ φαινόμενα  
βίβλοις ἐγκατέθεντο, ἀποσκόπιοι δ' ἀφάμαρτον,  
ἀλλὰ τὸ λεπτολόγου σκῆπτρον Ἀρατος ἔχει.

C. Helvius Cinna (Müller p. 87, Bachrens, *Fr. Rom.*  
*Poet.* 324) :

Haec tibi Arateis multum vigilata lucernis  
Carmina, quis ignes novimus aetherios,  
Levis in aridulo malvae descripta libello  
Prusiaca vixi munera navicula.

Ovid, *Ani.* i. 15. 6 :

“Cum sole et luna semper Aratus erit.”

Quintilian, *Inst.* x. 1. 55 : “Arati materia motu caret, ut in qua nulla varietas, nullus adfectus, nulla persona, nulla cuiusquam sit oratio; sufficit tamen operi cui se parem credidit.”

### III.

Among Roman writers Aratus attracted much attention and his influence upon Lucretius and Vergil need only be mentioned. His poem was translated by Cicero in his early youth (“admodum adulescentulus,” *De nat. d.* ii. 41 ; cf. *Ad Attic.* ii. 1. 11 (June 60 B.C.) “prognostica mea cum oratiunculis propediem expecta” ; as Cicero was then forty-six years of age, this would seem to imply that at first he had translated only the *Phaenomena* so-called, i.e. 1-732).

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Of his translation we possess some 670 lines. Some part at least of the poem was translated by P. Terentius Varro (82-37 B.C.), surnamed Atacinus from the river Atax in his native Gallia Narbonensis, who "nomen est adsecutus interpres operis alieni," Quintil. *Inst.* x. l. 87 (he translated also the *Argonautica* of Apoll. Rhod.). Some fragments are preserved by Servius on Verg. *G.* i. 375, 397. We have also some 857 lines of the translation of Germanicus Caesar (15 B.C.-A.D. 19), the nephew of Tiberius. We possess further the paraphrase in 1878 lines by Rufus Festus Avienus (proconsul of Africa A.D. 366). The *Astronomica* of Manilius (under Tiberius) also owes much to Aratus.

### IV.

After the *Prooemium* (1-8) Aratus mentions the Axis of the stellar sphere terminating in the North and South Poles (21-26). He now proceeds to enumerate the constellations.

### A. 26-318

The Northern constellations, *i.e.* those North of the Zodiac but including the zodiacal signs themselves. His method is to start with the Bears and to work Southward to the Zodiac, then return to the Bears and again work South to the Zodiac, proceeding round the Pole from East to West. Thus 1 and 2. The Bears, Ursa Minor and Ursa Major, also known as The Wains. The modern derivation of ἀμάρξα is ἀμα + ἄξων, and something of the sort seems to be alluded to by Aratus in v. 27. 3. Draco. Hipparchus i. 4. 2 ff. objects that the leading stars in Ursa Minor are nearly parallel with the tail of Draco, so that it is incorrect to say with Eudoxus and Aratus that Ursa Minor is in the coil of Draco; incorrect, too, to say with Aratus 47 that the Bears are on either side of the coil, when they are really on either side of his tail. More interesting is the remark of Hipparchus i. 4. 4 ff. that Aratus should have said not *right* temple, but *left* temple. He adds an important remark: "To say, as Attalus does,

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that Aratus conceives the head of Draco to be turned the other way and not turned towards the inside of the sphere, is quite unplausible. For all the constellations are formed with reference to our point of view and turned towards us, except when one of them is in profile (*κατάγραφον*). This is made clear by Aratus repeatedly; for whenever he mentions the right or left portion of a constellation, his statement agrees with this assumption." Hipparchus seems to imply that Draco is not conceived in profile (as he usually is in star-maps) and he holds that not the right temple but the left ( $\gamma$  Draconis) is in a straight line with the tongue of Draco and the end of the tail of the Great Bear. It may be noted that German. 58 and Avien. 162 follow Aratus in saying right temple.

4. Engonasin, the Phantom on his knees, who, according to the later interpretation, represents Hercules at the moment when he slew the Dragon which guarded the apples of the Hesperides. Hipparchus i. 4. 9 points out that Eudoxus and Aratus are guilty of an oversight in saying that Engonasin has his right foot on the head of Draco (69 f.), whereas it should be his left. Attalus attempted to exculpate Aratus by reading μέσσω δ' ἐφύπερθε καρήνου δεξιτεροῦ, *i.e.* on the middle of the right side of Draco's head—which Attalus imagines to be turned away from us (*ἔξω τοῦ κόσμου*). But it is shown by Hipparchus that this assumption (see above) is contrary to the practice of Aratus. Moreover it is more an oversight (*παρόραμα*) than an error (*ἀμαρτημα*) on the part of Aratus, as is shown by his other references to Engonasin 270 ff., 612 ff., 591 ff. Hipparchus is here clearly right. Heracles has his club in his right hand: the advanced knee must therefore be the left. So he is described in [Eratosth.] *Catant.* 4 and Hyginus, *Astr. s.v.* Engonasin, German. 68; but Avienus 192 follows Aratus in saying right foot. It is to be said, further, that the confusion of right and left is not only extremely natural but is also as a matter of fact extremely common in ancient accounts of the constellations. Moreover, many mss. of Germanicus actually represent Engonasin as Hercules with the lion's skin

## ARATUS

over his right arm, his club in his left, the left leg bent to the ground, the right advanced. (Boll, *Sphaera*, p. 102.)

5. The (Northern) Crown, Corona Borealis, said to be the crown of Ariadne, daughter of Minos, set among the stars by Dionysus: "Ariadneae caelestia dona Coronae," Manil. v. 21; "Coronam Gnosida," Ovid, *F.* iii. 459.

6. Ophiuchus, Serpentarius, Anguitenens, the figure of a man holding in his hands a serpent (Anguis, Serpens). He was sometimes identified with Asclepius; [Eratosth.] *Cat.* i. 6.

7. Scorpio, the Eighth Sign of the Zodiac.

8. The Claws of Scorpio, the Seventh Sign of the Zodiac; also known as Ζυγός, Libra, the Balance, the sign which the Sun enters at the Autumnal Equinox.

9. Arctophylax or Boötes with his brightest star Arcturus.

10. Virgo, the Maiden, the Sixth Sign of the Zodiac, identified with Dikē (Justice) or Astraea. In token of rustic simplicity she carries in her hand a corn-ear—represented by the bright star Spica ( $\alpha$  Virginis). Usually this is said to be carried in her left hand [Eratosth.] *Cat.* i. 9; German. 95. Protrygeter, Vindemitor, a star on the right wing of Virgo; [Eratosth.] *l.c.*, Hygin. *s.v.* Virgo. This line 138 is given by A.C.M., but it is not translated by German. 141 nor Avien. 353. The schol. on 137 mentions *protrygeter*, but it is not clear whether he read it.

11. Gemini, the Twins, Castor and Pollux, Third Sign of the Zodiac.

12. Cancer, the Crab, Fourth Sign of the Zodiac.

13. Leo, the Lion, Fifth Sign of the Zodiac.

14. Auriga, the Charioteer, including the Goat, Capella ( $\alpha$  Aurigae) and the Kids, Haedi ( $\gamma$ ,  $\xi$  Aurigae).

15. Taurus, the Bull, the Second Sign of the Zodiac, including the Hyades.

16. Cepheus. 17. Cassiopeia. 18. Andromeda. 19. Equus, Pegasus.

20. Aries, the Ram, First Sign of the Zodiac. 21.



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Deltoton (*i.e.*  $\Delta$ -shaped) or Trigonon, Triangulum. 22. Pisces, the Fishes, Twelfth sign of the Zodiac. 23. Perseus. 24. Pleiades in the constellation of Taurus, here treated separately on account of their importance as seasonal signs. 25. Lyra, the Lyre.

26. The Bird, the Swan (opp. to Iovis ales=Aquila, Manil. i. 350).

27. Aquarius, the Water-Carrier, Eleventh Sign of the Zodiac.

28. Capricorn, the Goat, Tenth Sign of the Zodiac.

29. Sagittarius, the Archer, Ninth Sign of the Zodiac.

30. Sagitta, the Arrow. 31. Aquila, the Eagle. 32. Delphinus, the Dolphin.

This ends the Northern constellations: Haec sunt Aquilonia signa (Manil. i. 379).

### B

#### CONSTELLATIONS SOUTH OF THE ECLIPTIC

1. Orion. 2. Canis Major, the Dog, including Sirius (*a* Canis Majoris). 3. Lepus, the Hare. 4. Argo. 5. Cetus, the Whale. 6. Eridanus, the River. 7. Piscis Australis, the Southern Fish. 8. Hydor, Water. 9. Ara, the Altar. 10. Centaurus, the Centaur, often confused with the other Centaur, Sagittarius. 11. Therium, Bestia, the Wolf. 12. Hydra. 13. Crater, the Cup. 14. Corvus, the Raven. 15. Procyon.

This ends the Fixed Stars.

### C

Next Aratus refers to the Five Planets which he declines to discuss. He does not name them but he means, of course, Saturn or Cronus, Jupiter or Zeus, Mars or Ares, Venus or Aphrodite, Mercury or Hermes.

## ARATUS

### D

Aratus next describes the Circles of the Celestial Sphere (454-461).

1. Gala, the Galaxy or Milky Way, a Great Circle of the Celestial Sphere.

2. The Tropic of Cancer, an imaginary circle  $23\frac{1}{2}^{\circ}$  North of the Equator, marking the extreme Northern limit of the Sun's annual path.

3. The Tropic of Capricorn, an imaginary circle  $23\frac{1}{2}^{\circ}$  South of the Equator, marking the extreme Southern limit of the Sun's annual path.

4. The Equator, a Great Circle of the Celestial Sphere, its plane being perpendicular to the axis of the Celestial Sphere. It is called *ισσημερινός κύκλος*, or the Equinoctial, because when the Ecliptic or annual path of the Sun cuts it (1) when the Sun enters Aries (*circa* March 21), and again (2) when the Sun enters Libra (*circa* September 23), day and night are equal all over the globe.

5. The Zodiac, used sometimes generally in the sense of the Ecliptic, a Great Circle of the Celestial Sphere, representing the apparent annual path of the Sun among the stars. The plane of the Ecliptic is inclined to the plane of the Equator at an angle of (roughly)  $23\frac{1}{2}^{\circ}$ . This so-called "obliquity of the Ecliptic" is what causes variation in the length of day and night at different seasons and in different latitudes. When the Zodiac is used more strictly, it means the belt of sky extending some 6 to 12 degrees on either side of the Ecliptic and comprehending the so-called zodiacal signs or constellations. In the Ecliptic lie the apparent paths of the Sun, Moon, and chief planets, and it gets its name from the fact that the Moon must be in or near the plane of the Ecliptic when an eclipse takes place.

### E. 559-732

Aratus next deals with the *συνανατολαί* and *αντικαταδύσεις* of the constellations, i.e. what stars rise with a given zodiacal sign or set when the zodiacal sign is rising. The order in which he enumerates the signs of the Zodiac is 376

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from the Summer Solstice onward : Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces, Aries, Taurus, Gemini.

Since in modern editions of the Classics statements about the rising and setting of stars are notoriously untrustworthy, it seems desirable to explain what exactly is meant by the rising and setting of a star. The early Greek writers on the matter distinguish the real or imperceptible rising and setting from the apparent or perceptible rising and setting. We thus have : (A) Real Risings and Settings. (1) The true Cosmical Rising, *i.e.* Star and Sun rise together (the star, though above the horizon, being invisible on account of its proximity to the Sun). (2) The true Cosmical Setting, *i.e.* the Star sets as the Sun rises (the star again being invisible because before it actually reaches the W. horizon it is obscured by the light of the rising Sun). (3) The true Acronychal Rising, *i.e.* the Star rises as the Sun sets (again the star is invisible as it emerges from the E. horizon because the light of the departed Sun still illuminates the sky). (4) The true Acronychal Setting, *i.e.* Star and Sun set together (the Star being therefore invisible).

But corresponding to these we have : (B) The Perceptible Risings and Settings which are of more practical importance. And these are : (1) The Heliacal rising, *i.e.* the first visible appearance of a star on the E. horizon before sunrise. The star is just sufficiently in advance of the Sun to be visible for a moment. (2) The Heliacal Setting, *i.e.* the last visible setting of a star in the evening (next night it will have reached the West while there is still too much light for it to be seen). (3) The (apparent) Acronychal Rising, *i.e.* the last visible rising of a star in the evening (next night it will have risen while there is still too much light for its emergence above the E. horizon to be seen). (4) The (apparent) Cosmical Setting, *i.e.* the first visible setting of a star in the morning (the previous night it does not quite succeed in reaching the West before sunrise ; every morning thereafter the interval between its setting and sunrise increases).

## ARATUS

The Rising of a Star normally means its Heliacal Rising; the Setting of a Star its Cosmical Setting.

Hipparchus ii. 1. 1 ff. remarks that Aratus in treating the signs of the Zodiac is concerned with the actual constellations, not with the ideal divisions of the Zodiac, and is therefore bound to be relatively inaccurate, since those constellations are sometimes less, sometimes larger than the twelfth part (*δωδεκατημόριον*) which they are supposed to occupy. Some of them, moreover, do not lie wholly in the Zodiac but considerably North of it, *e.g.* Leo and the more northerly of the two Fishes. He notes further (ii. 1. 15) that Aratus in his division of the Zodiac begins with the solstitial and equinoctial points, and so makes those points the beginnings of the signs, while Eudoxus makes those points the middle of the signs, the solstices occurring in the middle of Cancer and Capricorn, the equinoxes in the middle of Aries and Libra.

## F

The Weather Signs, it is now generally agreed, are an integral part of the poem. The separate title given by some grammarians to this part of the poem is *Διοσημείαι* or *Διοσημεία*, not *Διοσημεία*. For *διοσημεία* in the sense of some significant phenomenon of the weather *cf.* Aristoph. *Ach.* 170 f. λέγω δ' ὑμῖν ὅτι | διοσημεία 'στὶ καὶ ῥάνις βέβληκέ με, Plut. *Mor.* 419 ε σύγχυσιν μεγάλην περὶ τὸν ἀέρα καὶ διοσημείας πολλὰς γενέσθαι, Poll. viii. 124 ἀνίστατο δὲ τὰ δικαστήρια εἰ γένοιτο διοσημεία· ἐξηγηταὶ δὲ ἐκαλοῦντο οἱ τὰ περὶ τῶν διοσημιῶν καὶ τὰ τῶν ἄλλων ἱερῶν διδάσκοντες. (*cf.* Suid. s.v. διοσημεία and Diodor. v. 40, speaking of the Etruscans: γράμματα δὲ καὶ φυσιολογίαν καὶ θεολογίαν ἐξεπύνησαν ἐπὶ πλέον, καὶ τὰ περὶ τὴν κεραυνοσκοπίαν μάλιστα πάντων ἀνθρώπων ἐξεργάσαντο· διὸ καὶ μέχρι τῶν νῦν χρόνων οἱ τῆς οἰκουμένης σχεδὸν ὅλης ἡγούμενοι θαυμάζουσι τε τοὺς ἀνδρας καὶ κατὰ τὰς ἐν τοῖς κερανοῖς διοσημείας τοῦτοις ἐξηγηταῖς χρῶνται.

A vexed question is the relation of the Weather Signs to the little work *Περὶ σημείων* which passes under the name of Theophrastus. On the one hand Maass (Intro.

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to his edition, p. xxv) thinks that both are based upon an original written in Ionic. On the other hand Kaibel ("Aratea" in *Hermes* xxix. (1894)) is of opinion that the *Περὶ σημείων* was written after the publication of the poem of Aratus and that the work shows indications of disarrangement due to subsequent additions from Aratus and other sources. As these additions agree in style and language with the rest of the work Kaibel holds that they were made by the author himself.

The details of the Metonic Cycle referred to in 752 ff. cannot be discussed here, but a few words must be said. The problem is to find a cycle which will contain a whole number of solar years and at the same time a whole number of synodical months. Meton found that 235 lunations amount practically to nineteen solar years. He therefore made a Cycle of 6940 days, made up of nineteen years with seven intercalated months. The chief relevant texts are Theophr. *Περὶ σημ.* 4, Diod. xii. 36, Geminus 37 n (Petav.). The words of Aratus 754 ff. have been the subject of much controversy. They appear to refer to the Metonic Calendar as distinguished from the Metonic Cycle. In his *Parapectyma*<sup>a</sup> or Calendar the first *phenomenon* seems to have been the rise of Orion's Belt, then the rest of Orion, up to his foot; then Sirius; and all the other stars, whether governing terrestrial things mainly (the stars of Zeus) or mainly nautical affairs (the stars of Poseidon). But Ideler i. 327 thinks the reference is to the first and last *phenomena* recorded in the Metonic Calendar. E. Müller supposed the Belt of Orion to denote the beginning, while Sirius denoted the end of the stellar year.

<sup>a</sup> It was usual for early astronomers to "fix up," *παράπρηγνύναι*, their calendars on pillars in a public place (Aelian, *V.H.* x. 7); hence *παράπρηγμα*, *affiche*, comes to mean "calendar." Meton's calendar appears to have begun with 13th Scirophorion (27th June), 432 B.C., his first New Moon falling on 16th July.'

## ΑΡΑΤΟΥ ΦΑΙΝΟΜΕΝΑ

Ἐκ Διὸς ἀρχώμεσθα, τὸν οὐδέποτ' ἄνδρες ἐῷμεν  
 ἄρρητον· μεστὰι δὲ Διὸς πᾶσαι μὲν ἀγνιαί,  
 πᾶσαι δ' ἀνθρώπων ἀγοραί, μεστή δὲ θάλασσα  
 καὶ λιμένες· πάντῃ δὲ Διὸς κεκρήμεθα πάντες.  
 τοῦ γὰρ καὶ γένος εἰμέν· ὁ δ' ἥπιος ἀνθρώποισιν 5  
 δεξιὰ σημαίνει, λαοὺς δ' ἐπὶ ἔργον ἐγείρει,  
 μμνήσκων βιότοιο, λέγει δ' ὅτε βῶλος ἀρίστη  
 βουσί τε καὶ μακέλῃσι, λέγει δ' ὅτε δεξιὰ ὦραι  
 καὶ φυτὰ γυρῶσαι καὶ σπέρματα πάντα βαλέσθαι.  
 αὐτὸς γὰρ τά γε σήματ' ἐν οὐρανῷ ἐστήριξεν, 10  
 ἄστρο διακρίνας, ἐσκέψατο δ' εἰς ἐνιαυτὸν  
 ἀστέρας οἳ κε μάλιστα τετυγμένα σημαίνουσιν  
 ἀνδράσιν ὥράων, ὅφρ' ἔμπεδα πάντα φύωνται.  
 τῷ μιν αἰεὶ πρῶτόν τε καὶ ὕστατον ἱλάσκονται.  
 χαῖρε, πάτερ, μέγα θαῦμα, μέγ' ἀνθρώποισιν ὄνειαρ, 15  
 αὐτὸς καὶ προτέρῃ γενεῇ. χαίροιτε δὲ Μοῦσαι  
 μελίχαι μάλα πᾶσαι· ἐμοί γε μὲν ἀστέρας εἰπεῖν  
 ἢ θέμις εὐχομένῳ τεκμήρατε πᾶσαν ἀοιδήν.

Οἱ μὲν ὁμῶς πολέες τε καὶ ἄλλυδις ἄλλοι ἐόντες<sup>1</sup>

<sup>1</sup> *ἰόντες* codd. recc., cf. schol.

<sup>a</sup> Cicero, *De legg.* ii. 3 "Ab Iove Musarum primordia sicut in Aratio carmine orsi sumus"; Germ. *Arat.* 1 f. "Ab Iove principium magno deduxit Aratus Carminis"; Avien. *Arat.* 1 "Carminis inceptor mihi Iuppiter."

<sup>b</sup> N.T. Acts xvii. 28.

<sup>c</sup> Cicero *op.* Priscian. x. 11.

## ARATUS : PHAENOMENA

FROM Zeus let us begin ;<sup>a</sup> him do we mortals never leave unnamed ; full of Zeus are all the streets and all the market-places of men ; full is the sea and the havens thereof ; always we all have need of Zeus. For we are also his offspring ;<sup>b</sup> and he in his kindness unto men giveth favourable signs and wakeneth the people to work, reminding them of livelihood. He tells what time the soil is best for the labour of the ox and for the mattock, and what time the seasons are favourable both-for the planting of trees and for casting all manner of seeds. For himself it was who set the signs in heaven,<sup>c</sup> and marked out the constellations, and for the year devised what stars chiefly should give to men right signs of the seasons, to the end that all things might grow unfailingly. Wherefore him do men ever worship first and last. Hail, O Father, mighty marvel, mighty blessing unto men. Hail to thee and to the Elder Race<sup>d</sup> ! Hail, ye Muses, right kindly, every one ! But for me, too, in answer to my prayer direct all my lay, even as is meet, to tell the stars.

They,<sup>e</sup> all alike, many though they be and other

<sup>a</sup> The Elder or Earlier Race is variously interpreted in the scholia as (1)=Zeus (*ἐπεὶ αὐτὸς ἐὶ καὶ ἡ προτέρα γενεή*) ; (2)=Titans ; (3)=the brothers of Zeus ; (4)=the earlier astronomers ; (5)=the heroes.

<sup>c</sup> Cicero, *De nat. d.* ii. 41.

## ARATUS

οὐρανῷ ἔλκονται πάντ' ἥματα συνεχὲς αἰεὶ. 20  
 αὐτὰρ ὃ γ' οὐδ' ὀλίγον μετανίσσεται, ἀλλὰ μάλ' αὖτως  
 ἄξων αἰὲν ἄρρηρεν, ἔχει δ' ἀτάλαντον ἀπάντη  
 μεσσηγὺς γαῖαν, περὶ δ' οὐρανὸν<sup>1</sup> αὐτὸν ἀγινεῖ.  
 καὶ μιν πειραίνουσι δὺν πόλοι ἀμφοτέρωθεν·  
 ἀλλ' ὃ μὲν οὐκ ἐπίοπτος, ὃ δ' ἀντίος ἐκ βορέαο 25  
 ὑβόθεν ὠκεανοῖο· δὺν δέ μιν ἀμφὶς ἔχουσαι  
 ΑΡΚΤΟΙ ἅμα τροχόωσι, τὸ δὴ καλέονται ἈΜΑΞΑΙ.  
 αἱ δ' ἦτοι κεφαλὰς μὲν ἐπ' ἰζύας αἰὲν ἔχουσιν  
 ἀλλήλων, αἰεὶ δὲ κατωμάδιαι φορέονται,  
 ἔμπαλιν εἰς ὤμους τετραμμένοι. εἰ ἐτέον δὴ, 30  
 Κρήτηθεν κεῖναί γε Διὸς μεγάλου ἰότητι  
 οὐρανὸν εἰσανέβησαν, ὃ μιν τότε κουρίζοντα  
 Δίκτῳ ἐν εὐώδει, ὄρεος σχεδὸν Ἰδαίου,  
 ἄντρῳ ἐγκατέθεντο καὶ ἔτρεφον εἰς ἐνιαυτόν,  
 Δικταῖοι Κούρητες ὅτε Κρόνον ἐψεύδοντο. 35  
 καὶ τὴν μὲν ΚΥΝΟΣΟΥΡΑΝ ἐπὶ κλησὶν καλέουσιν,  
 τὴν δ' ἐτέρην ἙΛΙΚΗΝ. Ἑλίκη γὰρ μὲν ἄνδρες  
 Ἀχαιοὶ  
 εἰν ἀλὶ τεκμαίρονται ἵνα χρὴ νῆας ἀγινεῖν,  
 τῇ δ' ἄρα Φοίνικες πίουνσι περόωσι θάλασσαν.  
 ἀλλ' ἡ μὲν καθαρὴ καὶ ἐπιφράσσασθαι ἐτοίμη 40  
 πολλὴ φαινομένη Ἑλίκη πρώτης ἀπὸ νυκτός·  
 ἡ δ' ἐτέρη ὀλίγη μὲν, ἀτὰρ ναύτησιν ἀρείων·  
 μειοτέρη γὰρ πᾶσα περιστρέφεται στροφάλιγγι·  
 τῇ καὶ Σιδόνιοι ἰθύντατα ναυτίλλονται.

<sup>1</sup> οὐρανὸν M ; οὐρανὸς AC.

<sup>a</sup> Ocean here = horizon, as usual in Aratus.

<sup>b</sup> The Greater and the Lesser Bear.

<sup>c</sup> Cic. *De nat. d.* ii. 41. The translation of ἔμπαλιν κτλ. is too disputed to be discussed here.

<sup>d</sup> Dicton, apparently a by-form of the usual Dicte. It is, of course, not near Ida, as Strabo points out: καὶ γὰρ ἡ



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star in other path, are drawn across the heavens always through all time continually. But the Axis shifts not a whit, but unchanging is for ever fixed, and in the midst it holds the earth in equipoise, and wheels the heaven itself around.

On either side the Axis ends in two Poles, but thereof the one is not seen, whereas the other faces us in the north high above the ocean.<sup>a</sup> Encompassing it two Bears<sup>b</sup> wheel together—wherefore they are also called the Wains. Now they ever hold their heads each toward the flank of the other, and are borne along always shoulder-wise, turned alternate on their shoulders.<sup>c</sup> If, indeed, the tale be true, from Crete they by the will of mighty Zeus entered up into heaven, for that when in olden days he played as a child in fragrant Dicton,<sup>d</sup> near the hill of Ida, they set him in a cave and nurtured him for the space of a year, what time the Dictæan Curetes were deceiving Cronus. Now the one men call by name Cynosura and the other Helice. It is by Helice that the Achæans on the sea divine which way to steer their ships, but in the other the Phœnicians put their trust when they cross the sea.<sup>e</sup> But Helice,<sup>f</sup> appearing large at earliest night, is bright and easy to mark; but the other is small, yet better for sailors: for in a smaller orbit wheel all her stars. By her guidance, then, the men of Sidon<sup>g</sup> steer the straightest course.

*Δίκτη πηλοῖον* (τῆς Πράσου), οὐχ ὡς Ἄρατος “*ὄρεος σχεδὸν Ἰδαίου.*” καὶ γὰρ *χιλίου* ἢ *Δίκτη* τῆς Ἰδῆς ἀπέχει (Strabo 478). Zenodotus of Mallos understood *δίκτον* as = *δίκταμνον*, the plant “dittany,” hence the epithet “fragrant” (schol.).

<sup>a</sup> Ovid, *Trist.* iv. 3. 1-2 “*Magna minorque ferae, quarum regis altera Graias, Altera Sidonias, utraque sicca, rates.*” Cf. Cic. *De nat. d.* iii. 42.

<sup>f</sup> The Great Bear (Ursa Major).

<sup>e</sup> The Phœnicians.

# ARATUS

Τὰς δὲ δι' ἀμφοτέρας οἷη ποταμοῖο ἀπορρῶξ 45  
εἰλεῖται μέγα θαῦμα, ΔΡΑΚΩΝ, περί τ' ἀμφί τ'  
ἐαγῶς

μυρίος· αἱ δ' ἄρα οἱ σπείρης ἐκάτερθε φέρονται  
Ἄρκτοι, κυανέου πεφυλαγμένοι ὠκεανοῖο.  
αὐτὰρ ὃ γ' ἄλλην μὲν νεάτῃ ἐπιτείνεται οὐρῇ,  
ἄλλην δὲ σπείρῃ περιτέμνεται. ἡ μὲν οἱ ἄκρῃ 50  
οὐρῇ παρ κεφαλὴν Ἑλίκης ἀποπαύεται Ἄρκτου·  
σπείρῃ δ' ἐν Κυνόσουρα κάρη ἔχει· ἡ δὲ κατ' αὐτὴν  
εἰλεῖται κεφαλὴν καὶ οἱ ποδὸς ἔρχεται ἄχρῃ,  
ἐκ δ' αὖτις παλίνορσος ἀνατρέχει. οὐ μὲν ἐκείνῃ  
οἴοθεν οὐδ' οἷος κεφαλῇ ἐπιλάμπεται ἀστήρ, 55  
ἀλλὰ δύο κροτάφοις, δύο δ' ὄμμασιν· εἰς δ' ὑπ-  
ἐνερθεν

ἐσχατιὴν ἐπέχει γέννυος δεινοῖο πελώρου.  
λοξὸν δ' ἐστὶ κάρη, νεύοντι δὲ πάμπαν ἔοικεν  
ἄκρῃ εἰς Ἑλίκης οὐρῇ· μάλα δ' ἐστὶ κατ' ἰθὺ  
καὶ στόμα καὶ κροτάφοιο τὰ δεξιὰ νειάτῳ οὐρῇ. 60  
κείνῃ που κεφαλῇ τῇ νίσσεται, ἥχῃ περ ἄκραι  
μίσγονται δύσιές τε καὶ ἀντολαὶ ἀλλήλησιν.

Τῇ δ' αὐτοῦ μογέοντι κυλίνδεται ἀνδρὶ εἰκοδὸς  
εἰδωλον. τὸ μὲν οὐτις ἐπίσταται ἀμφαδὸν εἰπεῖν,

<sup>a</sup> Draco.

<sup>b</sup> i.e. never set for Northern latitudes.

<sup>c</sup> Cynosura (Ursa Minor).

<sup>d</sup> Hipparchus says it should be *left* temple.

<sup>e</sup> Cic. *De nat. d.* ii. 42 "Et reliquum quidem corpus Draconis totis noctibus cernimus: 'Hoc caput hic paulum sese subito acquore condit, Ortus ubi atque obitus partem admiscetur in unam.'" At latitude  $x^\circ$  a star  $x^\circ$  from Pole would just touch the horizon at its lowest point. The head of Draco lies between  $33^\circ$  and  $39^\circ$  from the Pole ( $34\frac{1}{2}^\circ - 37^\circ$ , Hipparch. i. 4. 8), and hence about lat.  $37^\circ$  it would just touch the horizon at its lowest point, i.e. it lies within the

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Between them, as it were the branch of a river, circles in wondrous way the Dragon,<sup>a</sup> winding infinite around and about; on either side of his coil are borne along the Bears, that shun evermore the blue sea.<sup>b</sup> Now towards the one he stretches the end of his tail, but with the coil he intercepts the Lesser Bear.<sup>c</sup> The tip of his tail ends by the head of Helice, but in the coil Cynosura has her head. For his coil circles past her very head and comes near her feet, but again, turning back, runs upward. Not one lone star shines on his head, but on his brows are two stars lit, and two in his eyes, and one beneath is set upon the chin-point of the dread monster. Aslant is his head, and he seems most like as if he were nodding to the tip of the tail of Helice; his mouth and right<sup>d</sup> temple straight confront the end of her tail. That head wheels near where the limits of setting and rising blend.<sup>e</sup>

Right there in its orbit wheels a Phantom form,<sup>f</sup> like to a man that strives at a task. That sign no

circle of perpetual visibility (ὁ ἀεὶ φανερὸς κύκλος); cf. Hipparch. *l.c.*, who refutes Attalus who said it lay somewhat south of this. In other words, a star so situated that it rises nearly due North will set nearly due North, and the interval between setting and rising will be very short: setting and rising blend; cf. *Scott's Last Expedition* (Smith, Elder & Co., 1913), chap. ix. April 23, "The long mild twilight which like a silver clasp unites to-day with yesterday; when morning and evening sit together hand in hand beneath the starless sky of midnight." Homer's remarks upon the Laestrygonians, *Od.* x. 82 ff., especially ἐγγὺς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι, point, as Crates rightly saw (schol. Arat. 62), to a people of the Far North.

<sup>f</sup> Cicero, *De nat. d.* ii. 42 "Id autem caput [*sc.* Draconis] 'Attingens defessa velut maerentis imago Vertitur' quam quidem Graeci 'Engonasin vocitant, genibus quia nixa feratur.'" See 270 n. and Introd. p. 373.

## ARATUS

οὐδ' ὅτινι κρέματα κείνος πόνω, ἀλλὰ μιν αὐτως 65  
 ΕΓΓΟΝΑΣΙΝ καλέουσι. τὸ δ' αὐτ' ἐν γούνασι κάμνον  
 ὀκλάζοντι ἔοικεν· ἀπ' ἀμφοτέρων δέ οἱ ὤμων  
 χεῖρες αἰείρονται· τάνυται γε μὲν ἄλλυδιδ ἄλλη  
 ὅσσον ἐς ὀργυιήν· μέσσω δ' ἐφύπερθε καρήνῳ  
 δεξιτεροῦ ποδὸς ἄκρον ἔχει σκολιοῖο Δράκοντος. 70

Αὐτοῦ κακείνος ΣΤΕΦΑΝΟΣ, τὸν ἀγαυὸς ἔθηκεν  
 σῆμ' ἔμεναι Διόνυσος ἀποιοχομένης Ἀριάδνης,  
 νῶτῳ ὑποστρέφεται κεκμηότος Εἰδώλοιο.

Νῶτῳ μὲν Στέφανος πελάει, κεφαλῇ γε μὲν ἄκρῃ  
 σκέπτεο παρ κεφαλὴν Ὀφιοῦχεον, ἐκ δ' ἄρ' ἐκείνης 75  
 αὐτὸν ἐπιφράσσαιο φαεινόμενον ΟΦΙΟΤΧΟΝ·  
 τοιοῖο οἱ κεφαλῇ ὑποκείμενοι ἀγλαοὶ ὦμοι  
 εἶδονται· κείνοί γε καὶ ἂν διχόμηνι σελήνῃ  
 εἰσωποὶ τελέθοιεν· ἀτὰρ χέρες οὐ μάλα ἴσαι·  
 λεπτή γὰρ καὶ τῇ καὶ τῇ ἐπιδέδρομεν αἴγλη. 80  
 ἀλλ' ἔμπης κακείναι ἐπόψιαι· οὐ γὰρ ἐλαφραί·  
 ἀμφοτέραι δ' Ὀφίος πεπονθήσεται, ὅς ρά τε μέσσον  
 δινεύει Ὀφιοῦχον· ὁ δ' ἐμμενὲς εὖ ἐπαρηρῶς  
 ποσσὶν ἐπιθλίβει μέγα θηρίον ἀμφοτέροισιν,  
 ΣΚΟΡΙΠΙΟΝ, ὀφθαλμῷ τε καὶ ἐν θώρηκι βεβηκῶς 85  
 ὀρθός· ἀτὰρ οἱ ΟΦΙΣ γε δύνω στρέφεται μετὰ χερσίν,  
 δεξιτερῇ ὀλίγος, σκαιῇ γε μὲν ὑψόθι πολλός.

<sup>a</sup> Engonasin, *Ingeniculus* : later supposed to be Heracles at the moment when he slew the dragon (Draco) which guarded the apples of the Hesperides (Avien. 169 ff.); also called Gnyx, *i.e.* On his knees A. 591, 615; or *Eidolon*, here and 64. By Roman poets called Nixus, Effigies, Imago. Cf. Avien. 631, Germ. 271.

<sup>b</sup> Hipparchus in *Arat. et Eudox. Phaen.* i. 2. 6 points out that both Eudoxus and Aratus say "right foot," whereas it should be "left foot."

<sup>c</sup> Corona Borealis. Cic. *l.c.* "Hic illa eximio posita est fulgore Corona."

## PHAENOMENA

man knows how to read clearly, nor on what task he is bent, but men simply call him *On His Knees*.<sup>a</sup> Now that Phantom, that toils on his knees, seems to sit on bended knee, and from both his shoulders his hands are upraised and stretch, one this way, one that, a fathom's length. Over the middle of the head of the crooked Dragon, he has the tip of his right foot.<sup>b</sup>

Here too that Crown,<sup>c</sup> which glorious Dionysus set to be memorial of the dead Ariadne, wheels beneath the back of the toil-spent Phantom.

To the Phantom's back the Crown is near, but by his head mark near at hand the head of Ophiuchus,<sup>d</sup> and then from it you can trace the starlit Ophiuchus himself: so brightly set beneath his head appear his gleaming shoulders. They would be clear to mark even at the midmonth moon, but his hands are not at all so bright; for faint runs the gleam of stars along on this side and on that. Yet they too can be seen, for they are not feeble. Both firmly clutch the Serpent,<sup>e</sup> which encircles the waist of Ophiuchus, but he, steadfast with both his feet well set, tramples a huge monster, even the Scorpion,<sup>f</sup> standing upright on his eye and breast. Now the Serpent is wreathed about his two hands—a little above his right hand, but in many folds high above his left.

<sup>a</sup> Cic. *l.c.*, "Atque haec quidem a tergo, propter caput autem Anguitenens, 'Quem claro perhibent Ophiuchum nomine Graii. Hic pressu duplici palmarum continet Anguem, Atque eius ipse manet religatus corpore torto; Namque virum medium serpens sub pectora cingit. Ille tamen nitens graviter vestigia ponit Atque oculos urguet pedibus pectusque Nepai [=Scorpio].'" Cic. *ap. Priscian.* xiv. 52 "Huic supera duplices humeros affixa videtur Stella micans tali specie talique nitore."

<sup>e</sup> Serpens.

<sup>f</sup> Scorpio.

## ARATUS

Καὶ δὴ οἱ Στεφάνῳ παρακέκλιται ἄκρα γένεια,  
 νειόθι δὲ σπείρης μεγάλας ἐπιμαίεο ΧΗΛΑΣ.  
 ἀλλ' αἱ μὲν φαέων ἐπιδευέες, οὐδὲν ἀγαναί. 90  
 Ἐξόπιθεν δ' Ἑλίκης φέρεται ἐλάοντι ἑοικῶς  
 ΑΡΚΤΟΦΥΛΑΣ, τὸν ῥ' ἄνδρες ἐπικλείουσι ΒΟΩΤΗΝ,  
 οὐνεχ' ἁμαξαίης ἐπαφώμενος εἶδεται Ἄρκτου.  
 καὶ μάλα πᾶς ἀρίδης· ὑπὸ ζώνῃ δέ οἱ αὐτὸς  
 ἐξ ἄλλων ΑΡΚΤΟΤΡΟΣ ἐλίσσεται ἀμφαδὸν ἀστήρ. 95  
 Ἀμφοτέροισι δὲ ποσσὶν ὑπο σκέπτοιο Βοώτew  
 ΠΑΡΘΕΝΟΝ, ἣ ῥ' ἐν χερσὶ φέρει Στάχυν αἰγλήντα.  
 εἴτ' οὖν Ἀστραίου κείνη γένος, ὃν ῥά τέ φασιν  
 ἄστρον ἀρχαῖον πατέρ' ἔμμεναι, εἴτε τευ ἄλλου,  
 εὐκηλος φορέοιτο· λόγος γε μὲν ἐντρέχει ἄλλος 100  
 ἀνθρώποις, ὡς δῆθεν ἐπιχθονίη πάρος ἦεν,  
 ἦρχετο δ' ἀνθρώπων κατεναντή, οὐδέ ποτ' ἀνδρῶν  
 οὐδέ ποτ' ἀρχαίων ἠνῆνατο φύλα γυναικῶν,  
 ἀλλ' ἀναμιξ' ἐκάθητο, καὶ ἀθανάτη περ εὐῶσα.  
 καὶ ἐ Δίκην καλέεσκον· ἀγειρομένη δὲ γέροντας, 105  
 ἥε που εἰν ἀγορῇ ἢ εὐρυχόρῳ ἐν ἀγυῖῃ,  
 δημοτέρας ἦειδεν ἐπισπέρχουσα θέμιστας.  
 οὐπω λευγαλέου τότε νείκεος ἠπίσταντο  
 οὐδὲ διακρίσιος πολυμεμφέος οὐδὲ κυδοιμοῦ,  
 αὕτως δ' ἔζων· χαλεπὴ δ' ἀπέκειτο θάλασσα, 110  
 καὶ βίον οὐπω νῆες ἀπόπροθεν ἠγίνεσκον,  
 ἀλλὰ βόες καὶ ἄροτρα καὶ αὐτῇ, πότνια λαῶν,  
 μυρία πάντα παρείχε Δίκη, δώτειρα δικαίων.  
 τόφρ' ἦν, ὅφρ' ἔτι γαῖα γένος χρύσειον ἔφερβεν.  
 ἀργυρέῳ δ' ὀλίγῃ τε καὶ οὐκέτι πάμπαν ἐτοίμῃ<sup>1</sup> 115

<sup>1</sup> ὁμοίῃ Α.

<sup>a</sup> Scorpion's Claws or Libra.

<sup>b</sup> Boötes. Cic. l.c. "Septentriones autem sequitur 'Arctophylax, vulgo qui dicitur esse Boötes, Quod quasi temoni adiunctam prae se quatit Arctum.' Dein quae sequuntur.

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Toward the Crown leans the Serpent's jaw, but beneath his coiling form seek thou for the mighty Claws<sup>a</sup>; they are scant of light and nowise brilliant.

Behind Helice, like to one that drives, is borne along Arctophylax whom men also call Boötes,<sup>b</sup> since he seems to lay hand on the wain-like Bear. Very bright is he all; but beneath his belt wheels a star, bright beyond the others, Arcturus himself.

Beneath both feet of Boötes mark the Maiden,<sup>c</sup> who in her hands bears the gleaming Ear of Corn.<sup>d</sup> Whether she be daughter of Astræus, who, men say, was of old the father of the stars, or child of other sire, untroubled be her course! But another tale is current among men, how of old she dwelt on earth and met men face to face, nor ever disdained in olden time the tribes of men and women, but mingling with them took her seat, immortal though she was. Her men called Justice; but she assembling the elders, it might be in the market-place or in the wide-wayed streets, uttered her voice, ever urging on them judgements kinder to the people. Not yet in that age had men knowledge of hateful strife, or carping contention, or din of battle, but a simple life they lived. Far from them was the cruel sea and not yet from afar did ships bring their livelihood, but the oxen and the plough and Justice herself, queen of the peoples, giver of things just, abundantly supplied their every need. Even so long as the earth still nurtured the Golden Race, she had her dwelling on earth. But with the Silver Race only

*Huic enim Booti 'subter prae cordia fixa videtur Stella micans radiis, Arcturus nomine claro.'*"

<sup>a</sup> Virgo. Cic. *l.c.* "cuius [Arcturi] pedibus subiecta fertur 'Spicum inlustre tenens splendenti corpore Virgo.'"

<sup>b</sup> Spica.

# ARATUS

ὠμίλει, ποθέουσα παλαιῶν ἤθεα λαῶν.  
 ἀλλ' ἔμπης ἔτι κεῖνο κατ' ἀργύρεον γένος ἦεν.  
 ἤρχετο δ' ἐξ ὀρέων ὑποδείελος ἡχηέντων  
 μουνάξ, οὐδέ τew ἐπεμίσγετο μελιχίοισιν.  
 ἀλλ' ὁπότε ἄνθρώπων μεγάλας πλήσαιτο κολῶνας, 120  
 ἡπείλει δὴ ἔπειτα καθαπτομένη κακότητος,  
 οὐδ' ἔτ' ἔφη εἰσωπὸς ἐλεύσεσθαι καλέουσιν.  
 "οἷν χρύσειοι πατέρες γενεὴν ἐλίποντο  
 χειροτέρην· ὑμεῖς δὲ κακώτερα τεξείεσθε.  
 καὶ δὴ πον πόλεμοι, καὶ δὴ καὶ ἀνάρσιον αἷμα 125  
 ἔσσεται ἀνθρώποισι, κακὸν δ' ἐπικέισεται ἄλγος."  
 ὥς εἰποῦς ὀρέων ἐπεμαίετο, τοὺς δ' ἄρα λαοὺς  
 εἰς αὐτὴν ἔτι πάντας ἐλίμπανε παπταίνοντας.  
 ἀλλ' ὅτε δὴ κάκεῖνοι ἐτέθνασαν, οἱ δ' ἐγένοντο,  
 χαλκείη γενεή, προτέρων ὀλωότεροι ἄνδρες, 130  
 οἱ πρῶτοι κακόεργον ἐχαλκεύσαντο μάχαιραν  
 εἰνοδίην, πρῶτοι δὲ βοῶν ἐπάσαντ' ἀροτήρων,  
 καὶ τότε μισήσασα Δίκη κείνων γένος ἀνδρῶν  
 ἔπαθ' ὑπουρανίη· ταύτην δ' ἄρα νάσσατο χώραν,  
 ἡχί περ ἐννυχίη ἔτι φαίνεται ἀνθρώποισιν 135  
 Παρθένος, ἐγγὺς εἰούσα πολυσκέπτοιο Βοώτew.  
 Τῆς ὑπὲρ ἀμφοτέρων ὤμων εἰλίσσεται ἀστήρ  
 [δεξιτερῇ πτέρυνγι· ΠΡΟΤΡΥΓΗΤΗΡ δ' αὐτε καλεῖται·]<sup>1</sup>  
 τόσσος μὲν μεγέθει, τοίη δ' ἐγκείμενος αἴγλη,  
 οἷος καὶ μεγάλης οὐρὴν ὑποφαίνεται Ἄρκτου. 140  
 δεινὴ γὰρ κείνη, δεινοὶ δὲ οἱ ἐγγύθεν εἰσὶν  
 ἀστέρες· οὐκ ἂν τοὺς γε ἰδὼν ἐπιτεκμήραιο

<sup>1</sup> ACM ; but not translated by Germ. or Avienus.

<sup>a</sup> Cic. *De nat. d.* ii. 63 "Quibus [bubus], cum terrae subigerentur fissione glebarum, ab illo aureo genere, ut poetae loquuntur, vis nulla unquam adferebatur. 'Ferrea tum vero proles exorta repente est Ausaque funestum prima  
390



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a little and no longer with utter readiness did she mingle, for that she yearned for the ways of the men of old. Yet in that Silver Age was she still upon the earth; but from the echoing hills at eventide she came alone, nor spake to any man in gentle words. But when she had filled the great heights with gathering crowds, then would she with threats rebuke their evil ways, and declare that never more at their prayer would she reveal her face to man. "Behold what manner of race the fathers of the Golden Age<sup>a</sup> left behind them! Far meaner than themselves! but ye will breed a viler progeny<sup>b</sup>! Verily wars and cruel bloodshed shall be unto men and grievous woe shall be laid upon them." Even so she spake and sought the hills and left the people all gazing towards her still. But when they, too, were dead, and when, more ruinous than they which went before, the Race of Bronze was born, who were the first to forge the sword of the highwayman, and the first to eat of the flesh of the ploughing-ox, then verily did Justice loathe that race of men and fly heavenward and took up that abode, where even now in the night time the Maiden is seen of men, established near to far-seen Boötes.

Above both her shoulders at her right wing wheels a star, whereof the name is the Vintager<sup>c</sup>—of such size and with such brightness set, as the star that shines beneath the tail of the Great Bear. For dread is the Bear and dread stars are near her. Seeing them thou needest not further conjecture *est fabricarier ensem Et gustare manu vinctum domitumque iuvenum.*"

<sup>b</sup> Cf. Hor. *C.* iii. 6. 46 "Aetas parentum, peior avis, tulit Nos nequiores, mox daturos Progeniem vitiosiore." "

<sup>c</sup> Vindemiator.

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[οἳ μιν πᾶσαν ὀπισθεν ἐλίσσόμενοι τυπόωσιν,]<sup>1</sup> 142a  
οἶός οἱ πρό ποδῶν φέρεται καλός τε μέγας τε  
εἷς μὲν ὑπωμαίων, εἷς δ' ἰξυόθεν κατιόντων,  
ἄλλος δ' οὐραίοις ὑπὸ γούνασιν· ἀλλ' ἄρα πάντες 145  
ἀπλόοι ἄλλοθεν ἄλλος ἀωνυμῇ φορέονται.

Κρατὶ δέ οἱ ΔΙΑΤΜΟΙ, μέσση δ' ὑπο ΚΑΡΚΙΝΟΣ  
ἐστίν·

ποσσὶ δ' ὀπισθοτέροισι ΛΕΩΝ ὑπο καλὰ φαίνειν.  
ἐνθα μὲν ἡελίοιο θερεΐταται εἰσι κέλευθοι·  
αἱ δέ που ἀσταχύν κενεαὶ φαίνονται ἄρourke 150  
ἡελίου τὰ πρῶτα συνερχομένοιο Λέοντι.  
τῆμος καὶ κελάδοντες ἐτησίαι εὐρέϊ πόντῳ  
ἄθροοι ἐμπίπτουσιν, ὁ δὲ πλόος οὐκέτι κώπαις  
ὤριος. εὐρεΐαι μοι ἀρέσκοιεν τότε νῆες,  
εἰς ἄνεμον δὲ τὰ πηδὰ κυβερνητῆρες ἔχοιεν. 155

Εἰ δέ τοι ἩΝΙΟΧΟΝ τε καὶ ἀστέρας Ἡνιόχοιο  
σκέπτεσθαι δοκέει, καὶ τοι φάτις ἦλυθεν ΑἰΓΟΣ  
αὐτῆς ἡδ' ΕΡΙΦΟΝ, οἳ τ' εἰν ἀλὶ πορφυρούσῃ  
πολλάκις ἐσκέψαντο κεδαιομένους ἀνθρώπους,  
αὐτὸν μὲν μιν ἅπαντα μέγαν Διδύμων ἐπὶ λαιὰ 160  
κεκλιμένον δῆεις· Ἑλίκης δέ οἱ ἄκρα κάρηνα  
ἀντία δινεύει. σκαιῶ δ' ἐπελήλαται ὦμφ  
αἰξὶ ἱερῇ, τὴν μὲν τε λόγος Διὶ μαζὸν ἐπισχεῖν,  
ᾠλενίην δέ μιν Αἰγα Διὸς καλέουσ' ὑποφῆται.

<sup>1</sup> Read only in later mss. Cf. v. 171.

<sup>a</sup> Cic. ap. Priscian. *Gramm.* vi. "Tertia sub caudam ad genus ipsum lumina pandit."

<sup>b</sup> Gemini. Cic. *De nat. d.* ii. 43 "Et natos Geminos invises sub caput Arcti: Subiectus mediae est Cancer, pedibusque tenetur Magni Leo tremulam quatiens e corpore Hammam."  
<sup>c</sup> Cancer. <sup>d</sup> Leo.

<sup>e</sup> About 23rd July the Sun enters the zodiacal sign Leo: cf. Hipparch. ii. 1. 18 who, after quoting Aratus 149-151, remarks: "For the greatest heat occurs about the time

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what stars beyond them model all her form. Such stars are borne along, beautiful and great, one in front of her forefeet, one on her flank, and one beneath her hind knees.<sup>a</sup> But all singly one here, one there, are wheeled along without a name.

Beneath the head of Helice are the Twins<sup>b</sup>; beneath her waist is the Crab<sup>c</sup>; beneath her hind feet the Lion<sup>d</sup> brightly shines. There is the Sun's hottest summer path. Then the fields are seen bereft of corn-ears, when first the Sun comes together with the Lion.<sup>e</sup> Then the roaring Etesian<sup>f</sup> winds fall swooping on the vasty deep, and voyaging is no longer seasonable for oars. Then let broad-beamed ships be my choice, and let steersmen hold the helm into the wind.

But if it be thy wish to mark Charioteer<sup>g</sup> and his stars, and if the faine has come to thee of the Goat<sup>h</sup> herself and the Kids,<sup>i</sup> who often on the darkening deep have seen men storm-tossed, thou wilt find him in all his might, leaning forward at the left hand of the Twins. Over against him wheels the top of Helice's head, but on his left shoulder is set the holy Goat, that, as legend tells, gave the breast to Zeus. Her the interpreters of Zeus call the Olenian

when the Dog-Star rises, which is as nearly as possible thirty days after the summer solstice. At that date, according to Aratus, the Sun is in the beginning of Leo. The sun, therefore, at this (the summer) solstice occupies the beginning of the Crab (Cancer)."

<sup>f</sup> The Etesian or trade-winds which blow every year in the Mediterranean during the summer, mostly from the North, begin at the rising of the Dog-Star, being preceded by the *prodromi* which, also from the North, begin eight days before the rising of the Dog-Star. The Etesian winds blow for some fifty days.

<sup>g</sup> Auriga.

<sup>h</sup> Capella.

<sup>i</sup> Haedi; cf. Verg. *A.* ix. 668 "pluvialibus Haedis."

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ἀλλ' ἡ μὲν πολλή τε καὶ ἀγλαή· οἱ δέ οἱ αὐτοῦ 165  
λεπτὰ φαίνονται Ἐριφοὶ καρπὸν κατά χειρός.

Πάρ ποσὶ δ' Ἐνιόχου κεραὸν πεπτηότα ταῦρον  
μαίεσθαι. τὰ δέ οἱ μάλ' εὐκότα σήματα κεῖται·  
τοίῃ οἱ κεφαλὴ διακέκριται· οὐδέ τις ἄλλω  
σήματι τεκμήραιτο κάρη βοός, οἷά μιν αὐτοὶ 170  
ἀστέρες ἀμφοτέρωθεν ἐλίσσόμενοι τυπώσιν.  
καὶ λίην κείνων ὄνομ' εἴρεται, οὐδέ τοι αὕτως  
νήκουστοι ΤΑΔΕΣ. ταὶ μὲν ῥ' ἐπὶ παντὶ μετώπῳ  
Ταύρου βεβλέαται· λαιοῦ δὲ κεράατος ἄκρον  
καὶ πόδα δεξιτερὸν παρακειμένου Ἐνιόχοιο 175  
εἰς ἀστήρ ἐπέχει· συνεληλάμενοι δὲ φέρονται,  
ἀλλ' αἰεὶ Ταῦρος προφερέστερος Ἐνιόχοιο  
εἰς ἑτέραν καταβῆναι, ὀμηλυσίῃ περ ἀνελθών.

Οὐδ' ἄρα Κηφῆος μογερόν γένος Ἰασιδαο  
αὕτως ἄρρητον κατακείσεται· ἀλλ' ἄρα καὶ τῶν 180  
οὐρανὸν εἰς ὄνομ' ἦλθεν, ἐπεὶ Διὸς ἐγγύθεν ἦσαν.  
αὐτὸς μὲν κατόπισθεν ἐὼν Κυνοσουρίδος Ἄρκτου  
ΚΗΦΕΥΣ ἀμφοτέρας χεῖρας τανύοντι εὐκώς·  
ἴση οἱ στάθμη νεάτης ἀποτείνεται οὐρῆς  
ἐς πόδας ἀμφοτέρους, ὅσση ποδὸς ἐς πόδα τείνει. 185

\* Amalthea: Olenian as being on the arm (ὠλένη) of Auriga or as daughter of Olenus or from Olenus or Olene in Achaia (Strabo 387, who quotes Aratus). Cf. "Nascitur Oleniae signum pluviale Capellae," Ovid, *f.* v. 113, "Oleniae sidus pluviale Capellae," Ovid, *M.* iii. 594.

<sup>b</sup> The participle *πεπτηώς* occurs five times in Aratus, here of Taurus, 318 of the bright stars in the Dolphin, 324 of Orion, 353 of Andromeda, 369 of certain nameless stars. The mss. of Homer confuse the perfect participle active of *πίπτω* with that of *πτήσσω* (Leaf on *Il.* xxi. 503). There seems reason to think that in some cases, e.g. 324, Aratus meant *πεπτηώς* as from *πίτνημι*, *πετάννυμι*, in the sense of "extended," "spread."

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Goat.<sup>a</sup> Large is she and bright, but there at the wrist of the Charioteer faintly gleam the Kids.

At the feet of Charioteer seek for the crouching<sup>b</sup> horned Bull.<sup>c</sup> Very lifelike are his signs; so clear defined his head: not by other sign would one mark the head of an ox, since in such wise those very stars, wheeling on either side, fashion it. Oft-spoken is their name and not all unheard-of are the Hyades.<sup>d</sup> Broadcast are they on the forehead of the Bull. One star occupies the tip of his left horn and the right foot of the Charioteer, who is close by. Together they are carried in their course, but ever earlier is the Bull than the Charioteer to set beneath the West,<sup>e</sup> albeit they fare together at their rising.<sup>f</sup>

Nor all unnamed shall rest the hapless family of Iasid Cepheus.<sup>g</sup> For their name, too, has come unto heaven, for that they were near akin to Zeus.<sup>h</sup> Cepheus himself is set behind the Bear Cynosura, like to one that stretches out both his hands. From her tail-tip to both his feet stretches a measure equal to that from foot to foot.<sup>i</sup> But a little aside

<sup>a</sup> Taurus.

<sup>d</sup> Hyades in the constellation of Taurus.

<sup>e</sup> *ἐρέη* may refer to West, as here, and 279, 659, or to East, 571, 617, 726, always according to the context.

<sup>f</sup> The Bull sets sooner because he is farther South than Auriga (schol.). For criticism of this passage cf. Hipparch. i. 5. 14 ff.

<sup>g</sup> Cepheus, King of Aethiopia, father of Andromeda by Cassiopeia. He was descended from Io whose father, according to one version, was Jasus, son of Argos (Apollod. ii. 5).

<sup>h</sup> As descended from Io.

<sup>i</sup> Hipparchus i. 2. 12 says that this remark, in which Aratus agrees with Eudoxus, is not true, the distance between the feet of Cepheus being less than that from either foot to the tip of Cynosura's tail.

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αὐτὰρ ἀπὸ ζώνης ὀλίγον κε μεταβλέψειας  
 πρώτης ἰέμενος καμπῆς μέγαλοιο Δράκοντος.

Τοῦ δ' ἄρα δαιμονίη προκυλίνδεται οὐ μάλα  
 πολλή

νυκτὶ φαεινομένη παμμήνιδι ΚΑΣΣΙΕΠΕΙΑ·  
 οὐ γάρ μιν πολλοὶ καὶ ἐπημοιβοὶ γανώσιν 190  
 ἀστέρες, οἳ μιν πᾶσαν ἐπιρρήδην στιχόωσιν.  
 οἷη δὲ κληῖδι θύρην ἔντοσθ' ἀραρυῖαν  
 δικλίδ' ἐπιπλήσσοντες ἀνακρούουσιν ὀχῆας,<sup>1</sup>  
 τοιοῖο οἱ μουνάξ ὑποκείμενοι ἰνδάλλονται  
 ἀστέρες. ἥ δ' αὖτως ὀλίγων ἀποτείνεται ὤμων 195  
 ὀργυιήν. φαίης κεν ἀνιάζειν ἐπὶ παιδί.

Αὐτοῦ γὰρ κακεῖνο κυλίνδεται αἰνὸν ἄγαλμα  
 ΑΝΔΡΟΜΕΔΗΣ ὑπὸ μητρὶ κεκασμένον. οὐ σε μάλ' οἷω  
 νύκτα περισκέψασθαι, ἢν' αὐτίκα μᾶλλον ἴδῃαι·  
 τοίη οἱ κεφαλῇ, τοιοὶ δέ οἱ ἀμφοτέρωθεν 200  
 ὦμοι καὶ πόδες ἀκρότατοι καὶ ζώματα πάντα.  
 ἀλλ' ἔμπης κακεῖθι διωλενίη τετάνυσται,  
 δεσμὰ δέ οἱ κεῖται καὶ ἐν οὐρανῷ· αἱ δ' ἀνέχονται  
 αὐτοῦ πεπταμέναι πάντ' ἥματα χεῖρες ἐκεῖναι.

Ἄλλ' ἄρα οἱ καὶ κρατὶ πέλωρ ἐπελήλαται ἵππος 205  
 γαστέρι νειαίρῃ· ξυνὸς δ' ἐπιλάμπεται ἀστήρ  
 τοῦ μὲν ἐπ' ὀμφαλίῳ, τῆς δ' ἐσχατόωντι καρῆνῳ.  
 οἱ δ' ἄρ' ἔτι τρεῖς ἄλλοι ἐπὶ πλευράς τε καὶ ὤμους  
 ἵππου δεικανώσι διασταδὸν ἴσα πέλεθρα,  
 καλοὶ καὶ μεγάλοι· κεφαλῇ δέ οἱ οὐδὲν ὁμοίη, 210

<sup>1</sup> οἷην . . . ὀχῆας ACM.

<sup>a</sup> Cassiopeia offended the Nereids by vying with them in beauty. Hence Poseidon sent a sea-monster (Cetus) against Aethiopia.

<sup>b</sup> The W-shaped constellation of Cassiopeia is a familiar spectacle in the sky. It is probably unnecessary to suppose that more is meant than that C. presents roughly the same

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from his belt look to find the first coil of the mighty Dragon.

Eastward his hapless wife, Cassiopeia,<sup>a</sup> gleaming when by night the moon is full, wheels with her scanty stars. For few and alternate stars adorn her, which expressly mark her form with lines of light. Like the key<sup>b</sup> of a twofold door barred within, wherewith men striking shoot back the bolts, so singly set shine her stars. But from her shoulders so faint she stretches a fathom's length. Thou would'st say she was sorrowing over her daughter.<sup>c</sup>

For there, too, wheels that woeful form of Andromeda, enstarred beneath her mother. Thou hast not to wait<sup>d</sup> for a night, I ween, whereon to see her more distinct! So bright is her head and so clearly marked are both the shoulders, the tips of her feet and all her belt. Yet even there she is racked, with arms stretched far apart, and even in Heaven bonds are her portion. Uplifted and outspread there for all time are those hands of hers.

Beneath her head is spread the huge Horse,<sup>e</sup> touching her with his lower belly. One common star gleams on the Horse's navel and the crown of her head. Three other separate stars, large and bright, at equal distance set on flank and shoulders, trace a square<sup>f</sup> upon the Horse. His head is not so brightly

aspect as that presented by the bars of a folding-door, where one half-door acts as door-post to the other and *vice versa*. If these two bars were secured by a drop-bar passing through the two, the resemblance would be clearer still.

<sup>a</sup> Andromeda, who was exposed to the Sea-Monster being chained to a rock until she was rescued by Perseus.

<sup>b</sup> *i.e.* She can be seen any night.

<sup>c</sup> Pegasus, the winged horse of Bellerophon.

<sup>f</sup> The Great Square of Pegasus, made up of  $\alpha$ ,  $\beta$ ,  $\gamma$  Pegasi with  $\alpha$  Andromedae.

οὐδ' αὐχὴν δολιχός περ ἐών. ἀτὰρ ἔσχατος ἀστὴρ  
 αἰθομένης γέννους καὶ κεν προτέροις ἐρίσειεν  
 τέτρασιν, οἳ μιν ἔχουσι περίσκεπτοι μάλ' ἐόντες.  
 οὐδ' ὃ γε τετράπους ἐστίν· ἀπ' ὀμφαλίου γὰρ ἄκρου  
 μεσσόθεν ἡμιτελὴς περιτέλλεται ἱερὸς Ἴππος. 215  
 κείνον δὴ καὶ φασὶ καθ' ὑψηλοῦ Ἑλικῶνος  
 καλὸν ὕδωρ ἀγαγεῖν εὐαλδέος Ἴππουκρήνης.  
 οὐ γάρ πω Ἑλικῶν ἄκρος κατελείβετο πηγαῖς,  
 ἀλλ' Ἴππος μιν ἔτυψε· τὸ δ' ἀθρόον αὐτόθεν ὕδωρ  
 ἐξέχυτο πληγῇ προτέρου ποδός· οἱ δὲ νομῆες 220  
 πρῶτοι κείνο ποτὸν διεφήμεσαν Ἴππουκρήνην.  
 ἀλλὰ τὸ μὲν πέτρης ἀπολείβεται, οὐδέ ποτ' αὐτὸ  
 Θεσπιδίων ἀνδρῶν ἐκὰς ὄψεται· αὐτὰρ ὁ Ἴππος  
 ἐν Διὸς εἰλεῖται καὶ τοι πάρα θήσασθαι.

Αὐτοῦ καὶ ΚΡΙΟΙΟ θωώταταί εἰσι κέλευθοι, 225  
 ὃς ῥά τε καὶ μήκιστα διωκόμενος περὶ κύκλα  
 οὐδὲν ἀφαιρότερον τροχάει Κυνοσουρίδος Ἄρκτου,  
 αὐτὸς μὲν νωθὴς καὶ ἀνάστερος οἷα σελήνη  
 σκέψασθαι, ζώνη δ' ἂν ὅμως ἐπιτεκμήραιο  
 Ἀνδρομέδης· ὀλίγον γὰρ ὑπ' αὐτὴν ἐστήρικται. 230  
 μεσσόθι δὲ τρίβει μέγαν οὐρανόν, ἥχι περ ἄκραι  
 χηλαὶ καὶ ζώνη περιτέλλεται Ὠρίωνος.

Ἔστι δέ τοι καὶ ἔτ' ἄλλο τετυγμένον ἐγγύθι σῆμα  
 νειόθεν Ἀνδρομέδης, τὸ δ' ἐπὶ τρισὶν ἐστάθμηται  
 ΔΕΛΤΩΤΟΝ πλευρῇσιν, ἰσαιομένησιν ἐοικὸς 235  
 ἀμφοτέρῃς· ἥ δ' οὔτι τόση, μάλα δ' ἐστὶν ἐτοίμη  
 εὔρεσθαι· περὶ γὰρ πολέων εὐάστερός ἐστιν.  
 τῶν ὀλίγον Κριοῦ νοτιώτεροι ἀστέρες εἰσίν.

<sup>a</sup> The constellation of Pegasus is only a *προτομή* or bust, showing head and forefeet and half the body.

<sup>b</sup> A fountain on Helicon, near Thespieae in Boeotia, said to have been caused by the hoof of Pegasus, the winged Horse of Bellerophon (Paus. ix. 31. 3).



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marked, nor his neck, though it be long. But the farthest star on his blazing nostril could fitly rival the former four, that invest him with such splendour. Nor is he four-footed. Parted at the navel, with only half a body, wheels in heaven the sacred Horse.<sup>a</sup> He it was, men say, that brought down from lofty Helicon the bright water of bounteous Hippocrene.<sup>b</sup> For not yet on Helicon's summit trickled the fountain's springs, but the Horse smote it and straightway the gushing water was shed abroad at the stamp of his forefoot, and herdsmen were the first to call that stream the fountain of the Horse. From the rock the water wells and never shalt thou see it far from the men of Thespiæ; but the Horse himself circles in the heaven of Zeus and is there for thee to behold.

There too are the most swift courses of the Ram,<sup>c</sup> who, pursued through the longest circuit, runs not a whit slower than the Bear Cynosura—himself weak and starless as on a moonlit night, but yet by the belt of Andromeda thou canst trace him out. For a little below her is he set. Midway he treads the mighty heavens, where wheel the tips of the Scorpion's Claws and the Belt of Orion.

There is also another sign, fashioned near, below Andromeda, Deltoton,<sup>d</sup> drawn with three sides, whereof two appear equal but the third is less, yet very easy to find, for beyond many is it endowed with stars. Southward a little from Deltoton are the stars of the Ram.

<sup>c</sup> The Ram, Aries, situated on the Equator, which is a Great Circle of the celestial globe, completes his circuit of the heavens in the same time that Ursa Minor completes her smaller circle.

<sup>d</sup> Triangulum.

Οἱ δ' ἄρ' ἔτι προτέρω, ἔτι δ' ἐν προμολῇσι νότοιο,  
 ΙΧΘΕΣ. ἀλλ' αἰεὶ ἕτερος προφερέστερος ἄλλου, 240  
 καὶ μᾶλλον βορέας νέον κατιόντος ἀκούει.  
 ἀμφοτέρων δέ σφρων ἀποτείνεται ἥντε δεσμὰ  
 οὐραίων ἐκάτερθεν ἐπισχερῶ εἰς ἐν ἰόντων.  
 καὶ τὰ μὲν εἰς ἀστήρ ἐπέχει καλὸς τε μέγας τε,  
 ὃν ῥά τε καὶ σύνδεσμον ὑπούραιον καλέουσιν. 245  
 Ἀνδρομέδης δέ τοι ὦμος ἀριστερὸς Ἰχθύος ἔστω  
 σῆμα βορειότερον· μάλα γάρ νύ οἱ ἐγγύθεν ἔστιν.  
 Ἀμφότεροι δέ πόδες γαμβροῦ ἐπισημαίνουσιν  
 ΠΕΡΣΕΟΣ, οἳ ῥά οἱ αἰὲν ἐπωμάδιοι φορέονται.  
 αὐτὰρ ὁ γ' ἐν βορέῳ φέρεται περιμήκετος ἄλλων. 250  
 καὶ οἱ δεξιτερὴ μὲν ἐπὶ κλισμὸν τετάνυσται  
 πευθερίου δίφροιο· τὰ δ' ἐν ποσὶν οἶα διώκων  
 ἵχνια μηκύνει κεκονιμένος ἐν Διὶ πατρί.  
 Ἀγχι δέ οἱ σκαίῃς ἐπιγουνίδος ἥλιθα πᾶσαι  
 ΠΛΗΙΑΔΕΣ φορέονται. ὁ δ' οὐ μάλα πολλὰς 255  
 ἀπάσας  
 χῶρος ἔχει, καὶ δ' αὐταὶ ἐπισκέψασθαι ἀφαιραῖ.  
 ἐπτάποροι δὴ ταί γε μετ' ἀνθρώπους ὑδέονται,  
 ἕξ οἶαί περ εἶναι ἐπόψαι ὀφθαλμοῖσιν.  
 οὐ μὲν πως ἀπόλωλεν ἀπενεθῆς ἐκ Διὸς ἀστήρ,  
 ἕξ οὗ καὶ γενεῆθεν ἀκούομεν, ἀλλὰ μάλ' αὐτῶς 260  
 εἴρεται. ἐπτα δ' ἐκεῖναι ἐπιρρήδην καλέονται  
 Ἀλκυνόη Μερόπη τε Κελαινώ τ' Ἡλέκτρη τε  
 καὶ Στερόπη καὶ Τηϋγέτη καὶ πότνια Μαῖα.  
 αἱ μὲν ὁμῶς ὀλίγαι καὶ ἀφεγγέες, ἀλλ' ὀνομασται  
 ἦρι καὶ ἐσπέραι, Ζεὺς δ' αἴτιος, εἰλίσσονται, 265

<sup>a</sup> Pisces. Hipparchus i. 6. 8 f. points out that not both but only one of the Fishes is south of the Ram. The schol. takes Aratus to mean south of Triangulum.

<sup>b</sup> α Piscium, the knot of the band of stars joining the tails of the two Fishes.

## PHAENOMENA

Still farther in front of the Ram and still in the vestibule of the South are the Fishes.<sup>a</sup> Ever one is higher than the other, and louder hears the fresh rush of the North wind. From both there stretch, as it were, chains, whereby their tails on either side are joined. The meeting chains are knit by a single beautiful and great star, which is called the Knot of Tails.<sup>b</sup> Let the left shoulder of Andromeda be thy guide to the northern Fish, for it is very near.

Her two feet will guide thee to her bridegroom, Perseus,<sup>c</sup> over whose shoulder they are for ever carried. But he moves in the North a taller form than the others. His right hand is stretched toward the throne of the mother<sup>d</sup> of his bride, and, as if pursuing that which lies before his feet, he greatly strides, dust-stained, in the heaven of Zeus.

Near<sup>e</sup> his left thigh move the Pleiades, all in a cluster, but small is the space that holds them and singly they dimly shine. Seven are they in the songs of men, albeit only six are visible to the eyes.<sup>f</sup> Yet not a star, I ween, has perished from the sky unmarked since the earliest memory of man, but even so the tale is told. Those seven are called by name Halcyone, Merope, Celaeno, Electra, Sterope, Taygete, and queenly Maia. Small and dim are they all alike, but widely famed they wheel in heaven at morn and eventide, by the will of Zeus,

<sup>a</sup> Perseus, son of Zeus and Danaë, who rescued Andromeda.

<sup>b</sup> Cassiopeia, mother of Andromeda.

<sup>c</sup> Hipparch. i. 6. 12 criticizes this: "The left knee of Perseus is a long way from the Pleiades."

<sup>f</sup> The missing Pleiad is sometimes said to be Merope, sometimes Electra. Hipparch. i. 6. 14 says that by looking carefully on a clear moonless night seven stars can be seen.

# ARATUS

ὁ σφισι καὶ θέρεος καὶ χείματος ἀρχομένοιο  
σημαίνειν ἐκέλευσεν ἐπερχομένου τ' ἀρότοιο.

Καὶ ΧΕΛΤΣ, ἦτ' ὀλίγη· τὴν δ' ἄρ' ἔτι καὶ  
παρὰ λίκνω

Ἑρμείης ἐτόρησε, ΛΤΡΗΝ δέ μιν εἶπε λέγεσθαι.  
καὶ δ' ἔθετο προπάροιθεν ἀπευθέος Εἰδώλοιο 270  
οὐρανὸν εἰσαγαγών. τὸ δ' ἐπὶ σκελέεσσι πέτῃλον  
γούνατί οἱ σκαίῳ πελάει· κεφαλὴ γε μὲν ἄκρη  
ἀντιπέρην Ὀρνιθος ἐλίσσεται· ἡ δὲ μεσηγὺ  
ὀρνιθέης κεφαλῆς καὶ γούνατος ἐστήρικται.

Ἦτοι γὰρ καὶ Ζηνὶ παρατρέχει αἰόλος ΟΡΝΙΣ. 275  
ἀλλ' ὁ μὲν ἡερόεις, τὰ δέ οἱ ἐπὶ τετρήχυνται  
ἀστράσιν οὔτι λῆην μεγάλοις, ἀτὰρ οὐ μὲν ἀφαιροῖς.  
αὐτὰρ ὁ γ' εὐδιόωντι ποτὴν ὀρνιθὶ ἐοικώς  
οὔριος εἰς ἑτέραν φέρεται, κατὰ δεξιὰ χειρὸς  
Κηφείης ταρσοῖο τὰ δεξιὰ πείρατα τείνων, 280  
λαιῇ δὲ πτέρυγι σκαρθμὸς παρακέκλιται Ἴππου.

Τὸν δὲ μετασκαίροντα δὴ Ἰχθύες ἀμφινέμονται  
Ἴππον· παρ δ' ἄρα οἱ κεφαλῇ χεὶρ ἘΑΡΟΧΟΟΙΟ  
δεξιτερὴν τετάνυσθ'. ὁ δ' ὀπίστερος Αἰγοκερῆος  
τέλλεται. αὐτὰρ ὁ γε πρότερος καὶ νειόθι μᾶλλον 285  
κέκλιται ΑἰΓΟΚΕΡΩΣ, ἵνα τε τρέπετ' ἡελίου ἴς.  
μὴ κείνῳ ἐνὶ μηνὶ περικλύζοιο θαλάσση  
πεπταμένῳ πελάγει κεχρημένος. οὔτε κεν ἡοῖ  
πολλὴν πειρήνειας, ἐπεὶ ταχινώταταί εἰσιν·  
οὔτ' ἂν τοι νυκτὸς πεφοβημένῳ ἐγγύθεν ἥως 290  
ἔλθοι καὶ μάλα πολλὰ βωμμένῳ. οἱ δ' ἀλεγεινοὶ

<sup>a</sup> Their heliacal rising (ἑψα ἀνατολή) in May was the sign of harvest; their cosmical setting (ἑψα δύσις) in November the sign of the sowing-season; cf. Hesiod, *W.* 383 ff. So Theophrast. *De signi.* i. 6 διχοτομεῖ δὲ τὸν μὲν ἐνιαυτὸν Πλειὰς τε δυομένη καὶ ἀνατέλλουσα.

## PHAENOMENA

who bade them tell of the beginning of Summer and of Winter and of the coming of the ploughing-time.<sup>a</sup>

Yonder, too, is the tiny Tortoise,<sup>b</sup> which, while still beside his cradle, Hermes pierced for strings and bade it be called the Lyre : and he brought it into heaven and set it in front of the unknown Phantom.<sup>c</sup> That Croucher on his Knees comes near the Lyre with his left knee, but the top of the Bird's head wheels on the other side, and between the Bird's head and the Phantom's knee is enstarred the Lyre.

For verily in heaven there is outspread a glittering Bird.<sup>d</sup> Wreathed in mist is the Bird, but yet the parts above him are rough with stars, not very large, yet not obscure. Like a bird in joyous flight, with fair weather it glides to the west, with the tip of its right wing outstretched towards the right hand of Cepheus, and by its left wing is hung in the heavens the prancing Horse.

Round the prancing Horse range the two Fishes. By the Horse's head is stretched the right hand of Hydrochous.<sup>e</sup> He is behind Aegoceros,<sup>f</sup> who is set in front and further down, where the mighty Sun turns.<sup>g</sup> In that month use not the open sea<sup>h</sup> lest thou be engulfed in the waves. Neither in the dawn canst thou accomplish a far journey, for fast to evening speed the dawns ; nor at night amid thy fears will the dawn draw earlier near, though loud and instant be thy cry. Grievous then is the crash-

<sup>b</sup> Lyra. For the invention of the lyre by Hermes *cf.* Hom. *H. Herm.* 39 ff.

<sup>c</sup> Engonasin ; *cf.* v. 66 n.

<sup>d</sup> Cygnus, the Swan.

<sup>e</sup> Aquarius, the Water-bearer.

<sup>f</sup> Capricorn.

<sup>g</sup> Tropic of Capricorn, so called because the Sun enters the zodiacal sign of Capricorn at the winter solstice, *i.e.* 22nd December.

<sup>h</sup> *μη . . . θαλάσση* quoted by [Longin.] *De sublim.* xxvi. 1.

## ARATUS

τῆμος ἐπιρρήσσουσι νότοι, ὅπὸτ' Αἰγοκερῆϊ  
 συμφέρετ' ἡέλιος· τότε δὲ κρύος ἐκ Διὸς ἔστιν  
 ναυτὴ μαλκιόωντι κακώτερον. ἀλλὰ καὶ ἔμπης  
 ἦδη πάντ' ἐνιαυτὸν ὑπὸ στείρῃσι θάλασσα 295  
 πορφύρει· ἱκελοι δὲ κολυμβίσιν αἰθυίῃσιν  
 πολλάκις ἐκ νηῶν πέλαγος περιπαπταίνοντες  
 ἤμεθ' ἐπ' αἰγιαλοὺς τετραμμένοι· οἱ δ' ἔτι πόρσω  
 κλύζονται· ὀλίγον δὲ δια ξύλον "Αἰδ' ἐρύκει.

Καὶ δ' ἂν ἐπὶ<sup>1</sup> προτέρω γε, θαλάσση πολλὰ  
 πεπονθώς, 300

Τόξον δ'τ' ἡέλιος καίει καὶ ρύτορα Τόξου,  
 ἑσπέριος κατάγοιο, πεποιθὼς οὐκέτι νυκτί.  
 σῆμα δέ τοι κείνης ὥρης καὶ μηνὸς ἐκείνου  
 Σκορπίος ἀντέλλων εἴη πυμάτης ἐπὶ νυκτός.  
 ἦτοι γὰρ μέγα τόξον ἀνέλκεται ἐγγύθι κέντρου 305  
 ΤΟΞΕΤΗΣ· ὀλίγον δὲ παροίτερος ἴσταται αὐτοῦ  
 Σκορπίος ἀντέλλων, ὃ δ' ἀνέρχεται αὐτίκα μᾶλλον.  
 τῆμος καὶ κεφαλὴ Κυνοσουρίδος ἀκρόθι νυκτὸς  
 ὕψι μάλα τροχάει, ὃ δὲ δύνεται ἡῶθι πρὸ  
 ἀθρόος Ὠρίων, Κηφεὺς δ' ἀπὸ χειρὸς ἐπ' ἰξύν. 310

"Ἔστι δὲ τις προτέρω βεβλημένος ἄλλος Οἰστρος  
 αὐτὸς ἄτερ τόξου· ὃ δὲ οἱ παραπέπταται Ὅρνις  
 ἀσσότερον βορέω. σχεδόθεν δὲ οἱ ἄλλος ἄηται  
 οὐ τόσσος μεγέθει, χαλεπὸς γε μὲν ἐξ ἁλὸς ἐλθεῖν  
 νυκτὸς ἀπερχομένης· καὶ μιν καλέουσιν ΑἴΗΤΟΝ. 315

ΔΕΛΦΙΣ δ', οὐ μάλα πολλός, ἐπιτρέχει Αἰγο-  
 κερῆϊ

<sup>1</sup> ἔτι C; read ἔτι προτέρω?

<sup>a</sup> [Longin.] *De subl.* x. 5-6 contrasts this passage of Aratus, ὀλίγον . . . ἐρύκει, with Hom. *Il.* xv. 624-628 (ending τυτθὸν γὰρ ὑπὲκ θανάτοιο φέρονται), and awards the palm for sublimity to Homer.

## PHAENOMENA

ing swoop of the South winds when the Sun joins Aegoceros, and then is the frost from heaven hard on the benumbed sailor. Not but that throughout the year's length the sea ever grows dark beneath the keels, and, like to diving seagulls, we often sit, spying out the deep from our ship with faces turned to the shore ; but ever farther back the shores are swept by the waves and only a thin plank staves off Death.<sup>a</sup>

But even in the previous month,<sup>b</sup> storm-tossed at sea, when the Sun scorches the Bow and the Wielder<sup>c</sup> of the Bow, trust no longer in the night but put to shore in the evening. Of that season and that month let the rising of Scorpion at the close of night be a sign to thee. For verily his great Bow does the Bowman draw close by the Scorpion's sting, and a little in front stands the Scorpion at his rising, but the Archer<sup>c</sup> rises right after him. Then, too, at the close of night Cynosura's head runs very high, but Orion just before the dawn wholly sets and Cepheus from hand to waist.<sup>d</sup>

Further up there is another Arrow<sup>e</sup> shot—alone without a bow. By it is the Bird<sup>f</sup> outspread nearer the North, but hard at hand another bird<sup>g</sup> tosses in storm, of smaller size but cruel in its rising from the sea when the night is waning, and men call it the Eagle (Storm-bird).<sup>h</sup>

Over Aegoceros floats the Dolphin<sup>i</sup> with few

<sup>b</sup> November, when the Sun enters Sagittarius.

<sup>c</sup> Sagittarius.

<sup>d</sup> Vv. 303 ff. are discussed by Hipparch. i. 7. 1-18.

<sup>e</sup> Sagitta.

<sup>f</sup> Cygnus.

<sup>g</sup> Aquila, Eagle.

<sup>h</sup> Aëtos, here derived from ἀηται, "is blown."

<sup>i</sup> Delphinus.

# ARATUS

μεσσόθεν ἡερόεις· τὰ δέ οἱ περὶ τέσσαρα κεῖται  
γλήνεα, παρβολάδην δύο πὰρ δύο πεπτηῶτα.

Καὶ τὰ μὲν οὖν βορέω καὶ ἀλήσιος ἡελίοιο  
μεσσηγὺς κέχυται· τὰ δὲ νειόθι τέλλεται ἄλλα 320  
πολλὰ μεταξύ νότοιο καὶ ἡελίοιο κελεύθου.

Λοξὸς μὲν Ταύριοι τομῇ ὑποκέκλιται αὐτὸς  
ΩΡΙΩΝ. μὴ κεῖνον ὅτις καθαρῇ ἐνὶ νυκτὶ  
ὑψοῦ πεπτηῶτα παρέρχεται ἄλλα πεποίθοι  
οὐρανὸν εἰσανιδὼν προφερέστερα θηήσασθαι. 325

Τοιὸς οἱ καὶ φρουρὸς ἀειρομένῳ ὑπὸ νώτῳ  
φαίνεται ἀμφοτέροισι ΚΤΩΝ ὑπὸ ποσσὶ βεβηκώς,  
ποικίλος, ἀλλ' οὐ πάντα πεφασμένος· ἀλλὰ κατ'  
αὐτὴν

γαστέρα κυάνεος περιτέλλεται, ἡ δέ οἱ ἄκρη  
ἄστέρι βέβληται δεινὴ γένυς, ὅς ῥα μάλιστα 330  
ὀξέα σειριάει· καὶ μιν καλέουσ' ἄνθρωποι  
ΣΕΙΡΙΩΝ. οὐκέτι κεῖνον ἅμ' ἡελίῳ ἀνιόντα  
φυταλιαὶ ψεύδονται ἀναλδέα φυλλιώσας.

ρεῖα γὰρ οὖν ἔκρινε διὰ στίχας ὀξὺς αἵζας,  
καὶ τὰ μὲν ἔρρωσεν, τῶν δὲ φλόον ὤλεσε πάντα. 335  
κεῖνου καὶ κατιόντος ἀκούομεν· οἱ δὲ δὴ ἄλλοι  
σῆμ' ἔμεναι μελέεσσιν ἐλαφρότεροι περίκεινται.

Ποσσὶν δ' Ὠρίωνος ὑπ' ἀμφοτέροισι ΛΑΓΩΣ  
ἐμμενὲς ἥματα πάντα διώκεται. αὐτὰρ ὃ γ' αἰεὶ  
Σείριος ἐξόπιθεν φέρεται μετιόντι εἰοικώς, 340  
καὶ οἱ ἐπαντέλλει, καὶ μιν κατιόντα δοκεύει.

Ἡ δὲ Κυνὸς μεγάλοιο κατ' οὐρὴν ἔλκεται ΑΡΓΩ

<sup>a</sup> The Ecliptic or apparent path of the Sun among the stars.

<sup>b</sup> As the constellation of Taurus represents only the fore-quarters of the Bull it is natural to take *τομή*=*προτομή*, "forequarters." The schol., however, takes it as "section," i.e. the section of the Zodiac represented by the Bull.



## PHAENOMENA

bright stars and body wreathed in mist, but four brilliants adorn him, set side by side in pairs.

Now these constellations lie between the North and the Sun's wandering path,<sup>a</sup> but others many in number rise beneath between the South and the Sun's course.

Aslant beneath the fore-body<sup>b</sup> of the Bull is set the great Orion. Let none who pass him spread out on high on a cloudless night imagine that, gazing on the heavens, one shall see other stars more fair.

Such a guardian, too, beneath his towering back is seen to stand on his hind legs, the Dog<sup>c</sup> star-enwrought, yet not clearly marked in all his form, but right by his belly he shows dark. The tip of his terrible jaw is marked by a star that keenest of all blazes with a searing flame and him men call Seirius.<sup>d</sup> When he rises with the Sun,<sup>e</sup> no longer do the trees deceive him by the feeble freshness of their leaves. For easily with his keen glance he pierces their ranks, and to some he gives strength but of others he blights the bark utterly. Of him too at his setting<sup>f</sup> are we aware, but the other stars of the Dog are set round with fainter light to mark his legs.

Beneath both feet of Orion is the Hare<sup>g</sup> pursued continually through all time, while Seirius behind is for ever borne as in pursuit. Close behind he rises and as he sets he eyes the setting Hare.

Beside the tail of the Great Dog the ship Argo<sup>h</sup> is

<sup>a</sup> Canis Major, the Great Dog. <sup>d</sup> Sirius, α Canis Majoris.

<sup>e</sup> In July. <sup>f</sup> In the end of November. <sup>g</sup> Lepus.

<sup>h</sup> "At Canis ad caudam serpens prolabitur Argo | Con-versam prae se portans cum lumine puppim," Cic. *De nat. d.* ii. 44; cf. Eratosth. *Catast.* 35 εἰς δὲ τὰ ἀστρα ἀνέρεθῃ τὸ εἰδωλὸν οὐχ ἔλθον αὐτῆς, οἱ δ' οἰακὲς εἰσιν ἕως τοῦ ἱστοῦ σὺν τοῖς πηδαλίοις.

## ARATUS

πρυμνόθεν· οὐ γὰρ τῇ γε κατὰ χρέος εἰσὶ κέλευθοι,  
 ἀλλ' ὅπιθεν φέρεται τετραμμένη, οἷα καὶ αὐταὶ  
 νῆες, ὅτ' ἤδη ναῦται ἐπιστρέψωσι κορώνην 345  
 ὄρμον ἐσερχόμενοι· τὴν δ' αὐτίκα πᾶς ἀνακόπτει  
 νῆα, παλιρροθίη δὲ καθάπτεται ἡπείροιο·  
 ὥς ἢ γε πρύμνηθεν Ἴησονις ἔλκεται Ἀργώ.  
 καὶ τὰ μὲν ἡερίη καὶ ἀνάστερος ἄχρι παρ' αὐτὸν  
 ἱστὸν ἀπὸ πλώρης φέρεται, τὰ δὲ πᾶσα φαεινή. 350  
 καὶ οἱ πηδάλιον κεχαλασμένον ἐστήρικται  
 ποσσὶν ὑπ' οὐραίοισι Κυνὸς προπάροιθεν ἰόντος.

Τὴν δὲ καὶ οὐκ ὀλίγον περ ἀπόπροθι πεπτηνῦαν  
 Ἀνδρομέδην μέγα κητος ἐπερχόμενον κατεπείγει.  
 ἡ μὲν γὰρ Θρήϊκος ὑπὸ πνοιῇ βορέας 355  
 κεκλιμένη φέρεται, τὸ δὲ οἱ νότος ἐχθρὸν ἀγινεῖ  
 κῆτος, ὑπὸ Κριῶ τε καὶ Ἰχθύσιν ἀμφοτέροισιν,  
 βαιὸν ὑπὲρ Ποταμοῦ βεβλημένον ἀστερόεντος.

Οἶον γὰρ ἀκεῖνο θεῶν ὑπὸ ποσσὶ φορεῖται  
 λείψανον ΗΡΙΑΔΑΝΟΙΟ, πολυκλαύτου ποταμοῖο. 360  
 καὶ τὸ μὲν Ὠρίωνος ὑπὸ σκαιὸν πόδα τείνει·  
 δεσμοὶ δ' οὐραῖοι, τοῖς Ἰχθύες ἄκροι ἔχονται,  
 ἀμφω συμφορέονται ἀπ' οὐραίων κατιόντες·  
 Κητείης δ' ὅπιθεν λοφίης ἐπιμῖξ φορέονται  
 εἰς ἓν ἐλαυνόμενοι· ἐνὶ δ' ἀστέρι πειραίνονται 365  
 Κήτεος, ὃς κείνου πρώτῃ ἐπικείται ἀκάνθη.

Οἱ δ' ὀλίγῳ μέτρῳ ὀλίγῃ δ' ἐγκείμενοι αἶγλη

<sup>a</sup> Hipparch. i. 8. 1 criticizes this: the bright stars, κ on the deck, β on the keel, lie considerably East of the Mast.

<sup>b</sup> See note on 167.

<sup>c</sup> Cetus.

<sup>d</sup> Hipparch. i. 8. 5.

<sup>e</sup> Eridanus, Flumen, the River, sometimes called the Nile. The Eridanus was identified with the river Po, into which Phaëthon fell and where his sisters, the Heliades, wept for

## PHAENOMENA

hauled stern-foremost. For not hers is the proper course of a ship in motion, but she is borne backwards, reversed even as real ships, when already the sailors turn the stern to the land as they enter the haven, and every one back-paddles the ship, but she rushing sternward lays hold of the shore. Even so is the Argo of Jason borne along stern-foremost. Partly in mist is she borne along, and starless from her prow even to the mast,<sup>a</sup> but the hull is wholly wreathed in light. Loosed is her Rudder and is set beneath the hind feet of the Dog, as he runs in front.

Andromeda, though she cowers<sup>b</sup> a good way off, is pressed by the rush of the mighty Monster<sup>c</sup> of the Sea. For her path lies under the blast of Thracian Boreas, but the South wind drives against her, beneath the Ram and the Pair of Fishes, the hateful Monster, Cetus, set as he is a little above the Starry River.<sup>d</sup>

For alone are those poor remains of Eridanus,<sup>e</sup> River of many tears, also borne beneath the feet of the Gods. He winds beneath Orion's left foot, but the Shackles, wherewith the Fishes' tails are held, reach from their tails and join together, and behind the neck of Cetus they mingle their path and fare together. They end in a single star of Cetus, set where meet his spine and head.

Other stars,<sup>f</sup> mean in size and feeble in splendour,

him; 'poor remains,' because Eridanus was partly burnt up. Aratus is the first to call the River Eridanus.

<sup>f</sup> Stars lying between Argo and Cetus and the Hare, which were not grouped as a constellation and given a special name. Hipparch. i. 8. 2 f. says the "nameless stars" really lie between the River and the Helm of Argo.

## ARATUS

μεσσόθι πηδαλίου καὶ Κήτεος εἰλίσσονται,  
 γλαυκοῦ πεπτηῶτες ὑπὸ πλευρῇσι Λαγωῦ  
 νώνυμοι· οὐ γὰρ τοί γε τετυγμένον εἰδῶλοιο 370  
 βεβλέαται μελέεσσιν ἐοικότες, οἷά τε πολλὰ  
 ἐξείης στιχόωντα παρέρχεται αὐτὰ κέλευθα  
 ἀνομένων ἐτέων· τά τις ἀνδρῶν οὐκέτ' ἐόντων  
 ἐφράσατ' ἢ δ' ἐνόησεν ἅπαντ' ὀνομαστὶ καλέσσαι  
 ἤλιθα μορφώσας. οὐ γὰρ κ' ἐδυνήσατο πάντων 375  
 οἰόθι κεκριμένων ὄνομ' εἰπεῖν, οὐδὲ δαῆναι.  
 πολλοὶ γὰρ πάντῃ, πολέων δ' ἐπὶ ἴσα πέλονται  
 μέτρα τε καὶ χροιή, πάντες γε μὲν ἀμφιέλικτοι.  
 τῷ καὶ ὀμηγερέας οἱ εἰείσατο ποιήσασθαι  
 ἀστέρας, ὅφρ' ἐπιτάξῃ ἄλλω παρακείμενος ἄλλος 380  
 εἶδεα σημαίνουσιν. ἄφαρ δ' ὀνομαστὰ γέγοντο  
 ἄστροι, καὶ οὐκέτι νῦν ὑπὸ θαύματι τέλλεται ἀστήρ.  
 ἀλλ' οἱ μὲν καθαροῖς ἐναρηρότες εἰδῶλοισιν  
 φαίνονται· τὰ δ' ἔνερθε διωκομένοιο Λαγωῦ  
 πάντα μάλ' ἡρόεντα καὶ οὐκ ὀνομαστὰ φέρονται. 385  
 Νειόθι δ' Αἰγοκερῆος, ὑπὸ πνοιῇσι νότοιο,  
 ἰχθῶς ἐς Κήτος τετραμμένος αἰωρεῖται  
 οἷος ἀπὸ προτέρων, ΝΟΤΙΟΝ δέ ἐ' κυκλήσκουσιν.  
 "Ἄλλοι δέ, σποράδην ὑποκείμενοι Ὑδροχοῇ,  
 Κήτεος αἰθερίοιο καὶ Ἰχθύος ἡερέθονται 390  
 μέσσοι νωχελέες καὶ ἀνώνυμοι· ἐγγύθι δέ σφρων,  
 δεξιτερῆς ἀπὸ χειρὸς ἀγανοῦ Ὑδροχόοιο,  
 οἷη τίς τ' ὀλίγη χύσις ὕδατος ἔνθα καὶ ἔνθα  
 σκιδναμένου, χαροποὶ καὶ ἀναλδέες εἰλίσσονται.  
 ἐν δέ σφιν δύο μᾶλλον ἐειδόμενοι φορέονται 395

\* Hipparch. i. 8. 8 ff. discusses 367-385. As against Attalus who accused Aratus of redundancy and obscurity, Hipparchus thinks Aratus has given a masterly exposition (κεκρατημένως ἀποδεδωκέναι) of what was in his mind, namely,

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wheel between the Rudder of Argo and Cetus, and beneath the grey Hare's sides they are set without a name. For they are not set like the limbs of a fashioned figure, such as, many in number, fare in order along their constant paths, as the years are fulfilled—stars, which someone of the men that are no more noted and marked how to group in figures and call all by a single name. For it had passed his skill to know each single star or name them one by one. Many are they on every hand and of many the magnitudes and colours are the same, while all go circling round. Wherefore he deemed fit to group the stars in companies, so that in order, set each by other, they might form figures. Hence the constellations got their names, and now no longer does any star rise a marvel from beneath the horizon. Now the other stars are grouped in clear figures and brightly shine, but those beneath the hunted Hare are all clad in mist and nameless in their course.<sup>a</sup>

Below Aegoceros before the blasts of the South wind swims a Fish, facing Cetus, alone and apart from the former Fishes; and him men call the Southern Fish.<sup>b</sup>

Other stars, sparsely set beneath Hydrochoüs,<sup>c</sup> hang on high between Cetus in the heavens and the Fish, dim and nameless, and near them on the right hand of bright Hydrochoüs, like some sprinkled drops of water lightly shed on this side and on that, other stars wheel bright-eyed though weak. But among them are borne two of more lustrous form, that he who first grouped the stars in constellations decided to group and name only those stars which spatially belonged together, neglecting those which did not naturally form a group or figure.

<sup>b</sup> Piscis Australis.

<sup>c</sup> Aquarius.

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ἀστέρες, οὔτε τι πολλὸν ἀπήγοι, οὔτε μάλ' ἐγγύς.  
 εἰς μὲν ὑπ' ἀμφοτέροισι ποσὶν καλὸς τε μέγας τε  
 Ὑδροχόου, ὃ δὲ κυανέου ὑπὸ Κήτεος οὐρῇ.  
 τοὺς πάντας καλέουσιν ἑταῖροι. ὀλίγοι γε μὲν ἄλλοι  
 νειόθι Τοξευτῆρος ὑπὸ προτέροισι πόδεσσιν 400  
 δινωτοὶ κύκλῳ περιηγέες εἰλίσσονται.

Αὐτὰρ ὑπ' αἰθομένῳ κέντρῳ τέρας μεγάλοιο  
 Σκορπίου, ἄγχι νότοιο, ὀφειδίου αἰωρεῖται.  
 τοῦ δ' ἦτοι ὀλίγον περ ἐπὶ χρόνον ὑψόθ' ἐόντος  
 πεύσεαι· ἀντιπέρην γὰρ αἰρεται Ἀρκτούριοι. 405  
 καὶ τῷ μὲν μάλα πάγχυ μετήροισι εἰσι κέλευθοι  
 Ἀρκτούρῳ, τὸ δὲ θάσσον ὑφ' ἐσπερίην ἄλα νεῖται.  
 ἀλλ' ἄρα καὶ περὶ κεῖνο Θυτήριον ἀρχαίη Νύξ,  
 ἀνθρώπων κλαίουσα πόνον, χειμῶνος ἔθηκεν  
 εἰναλίου μέγα σῆμα. κεδαιόμεναι γὰρ ἐκείνη 410  
 νῆες ἄπο φρενός εἰσι, τὰ δ' ἄλλοθεν ἄλλα πιφαύ-  
 σκει

σῆματ', ἐποικτεῖρουσα πολυρροθίους ἀνθρώπους.  
 τῷ μή μοι πελάγει νεφέων εἰλυμένον ἄλλων  
 εὖχεο μεσσοῦθι κεῖνο φανήμεναι οὐρανῷ ἄστρον,  
 αὐτὸ μὲν ἀνέφελόν τε καὶ ἀγλαόν, ὕψι δὲ μάλλον 415  
 κυμαίνοντι νέφει πεπιεσμένον, οἷά τε πολλὰ  
 θλίβειτ' ἀναστέλλοντος ὀπωρινοῦ ἀνέμοιο.  
 πολλάκι γὰρ καὶ τοῦτο νότῳ ἐπὶ σῆμα τιτύσκει  
 Νύξ αὐτῇ, μογεροῖσι χαριζομένη ναύτησιν.  
 οἱ δ' εἰ μὲν κε πίθωνται ἐναίσιμα σημαινούσῃ, 420

<sup>a</sup> This is not Sagittarius but the Centaur, usually identified with Cheiron. Both being regarded as centaurs they are often confused. Even the name Cheiron is sometimes used of Sagittarius, e.g. Germanicus, *Arat.* 668.

<sup>b</sup> These form Corona Australis, the Southern Crown, Στέφανος Νότιος.

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not far apart and yet not near: one beneath both feet of Hydrochoüs, a goodly star and bright, the other beneath the tail of dark-blue Cetus. This cluster as a whole men call The Water. But others low beneath the forefeet of the Archer (Centaur),<sup>a</sup> turned in a circled ring,<sup>b</sup> go wheeling round the sky.

Below the fiery sting of the dread monster, Scorpion, and near the South is hung the Altar.<sup>c</sup> Brief is the space thou wilt behold it above the horizon: for it rises over against Arcturus.<sup>d</sup> High runs the path of Arcturus, but sooner passes the Altar to the western sea. But that Altar even beyond aught else hath ancient Night, weeping the woe of men, set to be a mighty sign of storm at sea. For ships in trouble pain her heart, and other signs in other quarters she kindles in sorrow for mariners, storm-buffed at sea. Wherefore I bid thee pray, when in the open sea, that that constellation wrapt in clouds appear not amidst the others in the heavens, herself unclouded and resplendent but banked above with billowing clouds, as often it is beset when the autumn wind drives them back. For often Night herself reveals this sign, also, for the South Wind in her kindness to toiling sailors. If they heed her favouring signs and

<sup>c</sup> Ara, fabled to be the altar on which the gods swore when Zeus proceeded against Cronus: "Inde Nepae [*i.e.* Scorpion] cernes propter fulgentis acumen | Aram quam flatu permulcet spiritus austri," Cic. *De nat. d.* ii. 41. "Neve sinisterior pressam rota ducat ad Aram," Ovid, *M.* ii. 139.

<sup>d</sup> *i.e.*, according to the interpretation of Hipparchus and Attalus, the Altar is as far from the South Pole (*νότιος πόλος, ἀφανῆς πόλος*) as Arcturus is from the visible Pole (*ὁ αἰὲ φανερός πόλος*). This, says Hipparchus, is not true, as Arcturus is 59° from the North Pole, while α, the bright star in the middle of the Altar, is only 46° from the South Pole (Hipparch. i. 8. 14 f.).

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αἰψά τε κοῦφά τε πάντα καὶ ἄρτια ποιήσονται,  
 αὐτίκ' ἐλαφρότερος πέλεται πόνος· εἰ δέ κε νηϊ  
 ὑπόθεν ἐμπλήξῃ δεινὴ ἀνέμοιο θύελλα  
 αὐτως ἀπρόφατος, τὰ δὲ λαίφεα πάντα ταραΐξῃ,  
 ἄλλοτε μὲν καὶ πάμπαν ὑπόβρυχα ναυτίλλονται, 425  
 ἄλλοτε δ', αἶ κε Διὸς παρανισσομένοιο τύχῳσιν  
 εὐχόμενοι, βορέω δὲ παραστράψῃ ἀνέμου ἴς,  
 πολλὰ μάλ' ὀτλήσαντες ὁμως πάλιν ἐσκέψαντο  
 ἀλλήλους ἐπὶ νηϊ. νότον δ' ἐπὶ σήματι τούτῳ  
 δείδιθι, μέχρι βορῆος ἀπαστράψαντος ἴδῃαι. 430  
 εἰ δέ κεν ἐσπερίης μὲν ἁλὸς ΚΕΝΤΑΥΡΟΥ ἀπείῃ  
 ὦμος ὅσον προτέρης, ὀλίγη δέ μιν εἰλύοι ἀχλὺς  
 αὐτόν, ἀτὰρ μετόπισθεν ἑοικότα σήματα τεύχοι  
 Νύξ ἐπὶ παμφανόωντι Θυτηρίῳ, οὗ σε μάλα χρὴ  
 ἐς νότον ἄλλ' εὐροιο περισκοπέειν ἀνέμοιο. 435  
 Δήεις δ' ἄστρον ἐκείνο δὺν ὑποκείμενον ἄλλοις·  
 τοῦ γάρ τοι τὰ μὲν ἀνδρὶ ἑοικότα νειόθι κείται  
 Σκορπίου, ἱππούραια δ' ὑπὸ σφίσι Χηλαὶ ἔχουσιν.  
 αὐτὰρ ὁ δεξιτερὴν αἰεὶ τανύοντι ἔοικεν  
 ἀντία δινωτοῖο Θυτηρίου, ἐν δέ οἱ ἀπρὶξ 440  
 ἄλλο μάλ' ἐσφήκῃται ἐληλάμενον διὰ χειρὸς  
 ΘΗΡΙΟΝ· ὥς γάρ μιν πρότεροι ἐπεφημίξαντο.

<sup>a</sup> For the gen. after ἴδῃαι cf. Aristoph. *Frogs* 815.

<sup>b</sup> i.e. when the shoulder of the Centaur culminates (μεσουρανεῖ). Hipparch. i. 8. 19 ff. complains that Aratus does not specify which shoulder, which is not a matter of indifference, as they would not both culminate at the same time.

<sup>c</sup> Centaur, cf. "Propterque Centaurus, 'Cedit equi partes properans subiungere Chelis. Hic dextram porgens, Quadrupes qua vasta tenetur, Tendit et illustrem truculentus cedit ad Aram,'" Cic. *De nat. d.* ii. 44.

<sup>d</sup> Hipparch. i. 8. 21 f. says Aratus is wrong here, since nearly the whole of the Centaur lies under Virgo, only his right hand and the forelegs of the horse stretching below the Claws.



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quickly lighten their craft and set all in order, on a sudden lo! their task is easier : but if from on high a dread gust of wind smite their ship, all unforeseen, and throw in turmoil all the sails, sometimes they make their voyage all beneath the waves, but at other times, if they win by their prayers Zeus to their aid, and the might of the north wind pass in lightning, after much toil they yet again see each other on the ship. But at this sign fear the South Wind, until thou see'st<sup>a</sup> the North Wind come with lightning. But if the shoulder of Centaur is as far from the western as from the eastern sea,<sup>b</sup> and a faint mist veils it, while behind Night kindles like signs of storm upon the gleaming Altar, thou must not look for the South, but bethink thee of an East Wind.

The constellation of Centaur<sup>c</sup> thou wilt find beneath two others. For part in human form lies beneath Scorpio, but the rest, a horse's trunk and tail, are beneath the Claws.<sup>d</sup> He ever seems to stretch his right hand<sup>e</sup> towards the round Altar, but through his hand is drawn and firmly grasped another sign—the Beast,<sup>f</sup> for so men of old have named it.

<sup>a</sup> Hipparch. i. 8. 23 objects that between his right hand and the Altar lies the whole of the Beast (Θηρίον) and most parts of the Scorpion; cf. v. 402 f.

<sup>f</sup> Fera or the Wolf. Manilius i. 440 confuses the Beast with the Cetus of Andromeda. The Centaur was represented as holding in his left a *thyrsus* with a Hare hung upon it, in his right a *Therium*, of what nature the ancients did not define; cf. Cic. *Arut.* 211 "Hic dextram porgens quadrupes qua vasta tenetur | Quam nemo certo donavit nomine Graium." Frequently the Beast is confused with the Hare, but in later times it is generally known as the Wolf. Cf. [Eratosth.] *Catust.* 40 ἔχει δὲ καὶ ἐν ταῖς χερσὶ τὸ λεγόμενον Θηρίον . . . τινὲς δὲ ἀσκόν φασιν αὐτὸ εἶναι οἴνου, ἐξ οὗ σπένδει τοῖς θεοῖς ἐπὶ τὸ Θυστήριον. ἔχει δὲ αὐτὸ ἐν τῇ δεξιᾷ χειρὶ, ἐν δὲ τῇ ἀριστερᾷ θύρσον.

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Ἄλλ' ἔτι γάρ τε καὶ ἄλλο περαιόθεν ἔλκεται  
ἄστρον·

ἸΤΑΡΗΝ μιν καλέουσι. τὸ δὲ ζῶντι ἐοικὸς  
ἦνεκές εἰλεῖται· καὶ οἱ κεφαλὴ ὑπὸ μέσσον 445  
Καρκίνον ἰκνεῖται, σπείρη δ' ὑπὸ σῶμα Λέοντος,  
οὐρὴ δὲ κρέμαται ὑπὲρ αὐτοῦ Κενταύριοι.  
μέσση δὲ σπείρη ΚΡΗΤΗΡ, πυμάτη δ' ἐπίκειται  
εἰδῶλον ΚΟΡΑΚΟΣ σπείρην κόπτουσι ἐοικὸς.

Καὶ μὴν καὶ ΠΡΟΚΤΩΝ Διδύμοις ὑπο καλὰ  
φαείνει. 450

Ταῦτά κε θήσαιο παρερχομένων ἐνιαυτῶν  
ἐξείης παλίνωρα· τὰ γὰρ καὶ πάντα μάλ' αὐτως  
οὐρανῷ εὖ ἐνάρηρεν ἀγάλματα νυκτὸς ἰούσης.

Οἱ δ' ἐπιμίξ' ἄλλοι πέντ' ἀστέρες, οὐδὲν ὁμοῖοι,  
παντόθεν εἰδῶλων δυοκαίδεκα δινεύονται. 455

οὐκ ἂν ἔτ' εἰς ἄλλους ὁρόων ἐπιτεκμήραιο  
κείνους ἦχι κέονται· ἐπεὶ πάντες μετανάσται,  
μακροὶ δὲ σφῆων εἰσὶν ἐλισσομένων ἐνιαυτοί,  
μακρὰ δὲ σήματα κεῖται ἀπόπροθεν εἰς ἐν ἰόντων.  
οὐδ' ἔτι θαρσαλέος κείνων ἐγώ· ἄρκιος εἶην 460  
ἀπλανέων τά τε κύκλα τά τ' αἰθέρι σήματ' ἐνισπεῖν.

Ἦτοι μὲν τά γε κεῖται ἀλίγκια δινωτοῖσιν  
τέσσαρα, τῶν κε μάλιστα πόθη ὄφελός τε γένοιτο

<sup>a</sup> περαιόθεν occurs four times in Aratus, here and 606, 615, 720. In the last three cases it means "from the Eastern horizon." The schol. on the present passage says "either from the East or from a quarter beyond and farther than the Centaur."

<sup>b</sup> Crater, the Cup.

<sup>c</sup> Corvus, the Crow. Both these small constellations lie on the back of Hydra.

<sup>d</sup> Procyon or Canis Minor.

<sup>e</sup> The Fixed Stars.

<sup>f</sup> The Planets.

<sup>g</sup> The reference, as the scholiast says, is to the "great Platonick yeere" (Herrick), the μέγας or τέλειος ἐνιαυτός, when

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Another constellation trails beyond,<sup>a</sup> which men call the Hydra. Like a living creature it winds afar its coiling form. Its head comes beneath the middle of the Crab, its coil beneath the body of the Lion, and its tail hangs above the Centaur himself. Midway on its coiling form is set the Crater,<sup>b</sup> and at the tip the figure of a Raven<sup>c</sup> that seems to peck at the coil.

There, too, by the Hydra beneath the Twins brightly shines Procyon.<sup>d</sup>

All these constellations thou canst mark as the seasons pass, each returning at its appointed time: for all are unchangingly and firmly fixed<sup>e</sup> in the heavens to be the ornaments of the passing night.

But of quite a different class are those five other orbs,<sup>f</sup> that intermingle with them and wheel wandering on every side of the twelve figures of the Zodiac. No longer with the others as thy guide couldst thou mark where lies the path of those, since all pursue a shifty course, and long are the periods of their revolution and far distant lies the goal of their conjunction.<sup>g</sup> When I come to them my daring fails, but mine be the power to tell of the orbits of the Fixed Stars and Signs in heaven.

These orbits<sup>h</sup> lie like rings, four in number, chief in interest and in profit, if thou wouldst mark the

there is a general reversion of nature to the position at the beginning of the period, a so-called ἀποκατάστασις. Then the planets moving in different orbits and with different speeds complete their orbits together (Plato, *Timaeus* 39).

<sup>a</sup> The four rings are the Great Circles of the Equator and the Ecliptic and the smaller circles of the Tropic of Cancer and the Tropic of Capricorn. Thus in size the Equator is equal to the Ecliptic, while the two Tropics are equal to one another.

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μέτρα περισκοπέοντι κατανομένων ἐνιαυτῶν.  
 σήματα δ' εὖ μάλα πᾶσιν ἐπιρρήδην περίκειται 465  
 πολλά τε καὶ σχεδόθεν πάντη συνεεργμένα πάντα.  
 αὐτοὶ δ' ἀπλανέες καὶ ἀρηρότες ἀλλήλοισιν  
 πάντες· ἀτὰρ μέτρῳ γε δύω δυσὶν ἀντιφέρονται.

Εἴ ποτέ τοι νυκτὸς καθαρῆς, ὅτε πάντας  
 ἀγανοὺς  
 ἀστέρας ἀνθρώποις ἐπιδείκνυται οὐρανίη Νύξ, 470  
 οὐδέ τις ἀδρανέων φέρεται διχόμηνι σελήνῃ,  
 ἀλλὰ τὰ γε κνέφαος διαφαίνεται ὀξέα πάντα—  
 εἴ ποτέ τοι τημόσδε περὶ φρένας ἵκετο θαῦμα,  
 σκεψαμένῳ πάντῃ κεκεασμένον εὐρέϊ κύκλῳ  
 οὐρανόν, ἧ καὶ τίς τοι ἐπιστὰς ἄλλος ἔδειξεν 475  
 κεῖνο περιγληνὲς τροχαλόν, ΓΑΛΑ μιν καλέουσιν·  
 τῷ δ' ἦτοι χροιὴν μὲν ἀλίγκιος οὐκέτι κύκλος  
 δινεῖται, τὰ δὲ μέτρα τόσοι πισύρων περ ἑόντων  
 οἱ δύο, τοὶ δέ σφεων μέγα μείονες εἰλίσσονται.

Τῶν ὁ μὲν ἐγγύθεν ἐστὶ κατερχομένου βορέαο. 480  
 ἐν δέ οἱ ἀμφοτέραι κεφαλαὶ Διδύμων φορέονται,  
 ἐν δέ τε γούνατα κεῖται ἀρηρότος Ἡνιόχοιο,  
 λαιὴ δὲ κνήμη καὶ ἀριστερὸς ὦμος ἐπ' αὐτῷ  
 Περσέος, Ἀνδρομέδης δὲ μέσσην ἀγκῶνος ὑπερθεν  
 δεξιτερὴν ἐπέχει· τὸ μὲν οἱ θέναρ ὑψόθι κεῖται, 485  
 ἀσσότερον βορέαο, νότῳ δ' ἐπικέκλιται ἀγκῶν·  
 ὅπλαι δ' Ἴππειοι, καὶ ὑπαύχενον Ὀρνίθειον  
 ἄκρῃ σὺν κεφαλῇ, καλοὶ τ' Ὀφιοῦχοι ὦμοι,  
 αὐτὸν δινεύονται ἐληλάμενοι περὶ κύκλον·  
 ἧ δ' ὀλίγον φέρεται νοτιωτέρῃ, οὐδ' ἐπιβάλλει, 490  
 Παρθένος· ἀλλὰ Λέων καὶ Καρκίνος· οἱ μὲν ἄρ'  
 ἄμφω

ἐξείης κέεται βεβλημένοι, αὐτὰρ ὁ κύκλος

<sup>a</sup> Hipparch. i. 9. 1 ff. reads ἀπλατές, i. e., without breadth,

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measures of the waning and the waxing of the Seasons. On all are set beacon lights, many in number, all every way closely penned together. The circles are immovable,<sup>a</sup> and fitted each to other, but in size two are matched with two.

If ever on a clear night, when Night in the heavens shows to men all her stars in their brightness and no star is borne faintly gleaming at the mid-month moon, but they all sharply pierce the darkness—if in such an hour wonder rises in thy heart to mark on every side the heaven cleft by a broad belt,<sup>b</sup> or if someone at thy side point out that circle set with brilliants—that is what men call the Milky Way. A match for it in colour thou wilt find no circle wheel, but in size two of the four belts are as large, but the other two are far inferior.

Of the lesser circles one <sup>c</sup> is nigh to Boreas at his coming, and on it are borne both the heads of the Twins and the knees of the stedfast Charioteer, and above him are the left shoulder and shin of Perseus.<sup>d</sup> It crosses Andromeda's right arm above the elbow.<sup>e</sup> Above it is set her palm, nearer the north, and southward leans her elbow. The hoofs of the Horse, the head and neck of the Bird<sup>f</sup> and Ophiuchus' bright shoulders<sup>g</sup> wheel along this circle in their course. The Maiden<sup>h</sup> is borne a little to the South and does not touch the Belt, but on it are the Lion and the Crab. Thereon are they both established side by

which he defends against δὲ πλάτεις, which was preferred by Attalus.

<sup>b</sup> The Galaxy or Milky Way. <sup>c</sup> Tropic of Cancer.

<sup>d</sup> Hipparch. i. 10 disputes these statements; *cf.* i. 2.

<sup>e</sup> Hipparch. i. 10. 6.

<sup>f</sup> Hipparch. i. 10. 7.

<sup>g</sup> Hipparch. i. 10. 9.

<sup>h</sup> Virgo, *cf.* Hipparch. i. 10. 10.

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τὸν μὲν ὑπὸ στήθος καὶ γαστέρα μέχρι παρ' αἰδῶ  
 τέμνει, τὸν δὲ διηνεκέως ὑπένερθε χελείου  
 Καρκίνον, ἥχι μάλιστα διχαιόμενόν κε νοήσαις 495  
 ὀρθόν, ἣν ὀφθαλμοὶ κύκλου ἐκάτερθεν ἴοιεν.  
 τοῦ μὲν, ὅσον τε μάλιστα, δι' ὀκτῶ μετρηθέντος,  
 πέντε μὲν ἔνδια στρέφεται καθ' ὑπέρτερα γαίης,  
 τὰ τρία δ' ἐν περάτῃ· θέρεος δέ οἱ ἐν τροπαί εἰσιν.  
 ἀλλ' ὁ μὲν ἐν βορέω περὶ Καρκίνον ἐστήρικται. 500  
 Ἄλλος δ' ἀντιόωντι νότῳ μέσον Αἰγοκερῆα  
 τέμνει καὶ πόδας Ὑδροχόου καὶ Κήτεος οὐρήν·  
 ἐν δέ οἱ ἐστι Λαγωγός· ἀτὰρ Κυνὸς οὐ μάλα πολλήν  
 αἰνυται, ἀλλ' ὀπόσῃν ἐπέχει ποσίν· ἐν δέ οἱ  
 Ἄργῳ,  
 καὶ μέγα Κενταύροιο μετάφρενον, ἐν δέ τε κέντρον 505  
 Σκορπίου, ἐν καὶ Τόξον ἀγαυοῦ Τοξευτήρος.  
 τὸν πύματον καθαροῖο παρερχόμενος βορέαο  
 ἐς νότον ἡέλιος φέρεται· τρέπεται γε μὲν αὐτοῦ  
 χειμέριος. καὶ οἱ τρία μὲν περιτέλλεται ὕψοῦ  
 τῶν ὀκτῶ, τὰ δὲ πέντε κατώρυχα δινεύονται. 510  
 Μεσσόθι δ' ἀμφοτέρων, ὅσος πολιοῖο Γά-  
 λακτος,  
 γαῖαν ὑποστρέφεται κύκλος διχῶντι ἑοικώς·  
 ἐν δέ οἱ ἡματα νυξὶν ἰσαίεται ἀμφοτέρῃσιν,  
 φθίνοντος θέρεος, τότε δ' εἴαρος ἰσταμένοιο.  
 σῆμα δέ οἱ Κριὸς Ταύροιο τε γούνατα κεῖται, 515  
 Κριὸς μὲν κατὰ μῆκος ἐληλάμενος διὰ κύκλου,  
 Ταύρου δὲ σκελέων ὅσση περιφαίνεται ὀκλάξ.  
 ἐν δέ τέ οἱ ζώνῃ εὐφεγγέος Ὠρίωνος

<sup>a</sup> Hipparch. i. 3. 5 ff., i. 9. 10.

<sup>b</sup> Summer Solstice, the longest day, 22nd June.

<sup>c</sup> Tropic of Capricorn, Hipparch. i. 2. 21, i. 10. 16.

<sup>d</sup> Winter Solstice, the shortest day, 22nd December.

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side, but the circle cuts the Lion beneath breast and belly lengthwise to the loins, and the Crab it cuts clean through by the shell where thou canst see him most clearly cut, as he stands upright with his eyes on either side of the Belt. The circle is divided, as well as may be, into eight parts, whereof five in the daytime wheel on high above the earth and three beneath the horizon.<sup>a</sup> In it is the Turning-point of the Sun in summer.<sup>b</sup> This circle is set round the Crab in the North.

But there is another circle<sup>c</sup> to match in the South. It cuts through the middle of Aegoceros, the feet of Hydrochous, and the tail of the sea-monster, Cetus, and on it is the Hare. It claims no great share of the Dog, but only the space that he occupies with his feet. In it is Argo and the mighty back of the Centaur, the sting of Scorpio, and the Bow of the bright Archer. This circle the sun passes last as he is southward borne from the bright north, and here is the Turning-point of the sun in winter.<sup>d</sup> Three parts of eight of his course are above and five below the horizon.

Between the Tropics a Belt,<sup>e</sup> peer of the grey Milky Way, undergirds the earth and with imaginary line bisects the sphere. In it the days are equal to the nights<sup>f</sup> both at the waning of the summer and the waxing of the spring. The sign appointed for it is the Ram<sup>g</sup> and the knees of the Bull—the Ram being borne lengthwise through it, but of the Bull just the visible bend of the knees. In it are the Belt of the well-starred Orion and the coil of the

<sup>a</sup> The κύκλος ἰσημερινός or Equator, a Great Circle like the Milky Way.

<sup>f</sup> Spring and Autumn Equinoxes, Hipparch. i. 9. 9.

<sup>g</sup> Hipparch. i. 10. 18 ff.

## ARATUS

καμπή τ' αἰθομένης Ὑδρης· ἐνὶ οἷ καὶ ἐλαφρὸς  
Κρητῆρ, ἐν δὲ Κόραξ, ἐνὶ δ' ἀστέρες οὐ μάλα  
πολλοὶ

520

Χηλάων· ἐν τῷ δ' Ὀφιοῦχεα γούνα φορεῖται.  
οὐ μὴν Αἰητοῦ ἀπαμείρεται, ἀλλὰ οἱ ἐγγὺς  
Ζηνὸς ἀητεῖται μέγας ἄγγελος. ἡ δὲ κατ' αὐτὸν  
ἱππεΐη κεφαλὴ καὶ ὑπαύχενον εἰλίσσονται.

Τοὺς μὲν παρβολάδην ὀρθοὺς περιβάλλεται  
ἄξων

525

μεσσοῦθι πάντας ἔχων· ὁ δὲ τέτρατος ἐσφῆκται  
λοξὸς ἐν ἀμφοτέροις, οἳ μὴν ῥ' ἐκάτερθεν ἔχουσιν  
ἀντιπέρην τροπικοί, μέσσος δέ ἐ μεσσοῦθι τέμνει.

οὐ κεν Ἀθηναίης χειρῶν δεδιδαγμένος ἀνὴρ

ἄλλη κολλήσαιτο κυλινδόμενα τροχάλεια

530

τοῖά τε καὶ τόσα πάντα περισφαιρηδὸν ἐλίσσων,

ὥς τὰ γ' ἐναιθέρια πλαγίῳ συναρρηρότα κύκλῳ

ἐξ ἡοῦς ἐπὶ νύκτα διώκεται ἥματα πάντα.

καὶ τὰ μὲν ἀντέλλει καὶ αὐτίκα νειόθι δύνει

πάντα παραβλήδην· μία δέ σφρων ἐστὶν ἐκάστου

535

ἐξείης ἐκάτερθε κατηλυσίη τ' ἀνοδὸς τε.

αὐτὰρ ὁ γ' ὠκεανοῦ τόσσον παραμείβεται ὕδωρ,

ὅσσον ἀπ' Αἰγοκερῆος ἀνερχομένοιο μάλιστα

Καρκίνον εἰς ἀνιόντα κυλινδεται· ὅσσον ἀπάντη

ἀντέλλων ἐπέχει, τόσσον γε μὲν ἀλλόθι δύνων.

540

ὅσσον δ' ὀφθαλμοῖο βολῆς ἀποτεμένεται αὐγῇ,

ἐξάκισ ἂν τόσση μιν ὑποδράμοι. αὐτὰρ ἐκάστη

ἴση μετρηθεῖσα δὺν περιτέμνεται ἄσπρα.

Ζωῖδιον δέ ἐ κύκλον ἐπὶ κλήσιν καλέουσιν.

<sup>a</sup> Or "is blown"; ἀητεῖται is ἀπ. λεγ., see v. 315.

<sup>b</sup> Tropic of Cancer, Tropic of Capricorn, and the Equator.

<sup>c</sup> Ecliptic, κύκλος λοξός, *circulus obliquus*, the apparent path of the Sun in the heavens.



## PHAENOMENA

gleaming Hydra: in it, too, the dim-lit Crater and the Crow and the scanty-starred Claws and the knees of Ophinchus are borne. But it has no share in the Eagle, but near it flies<sup>a</sup> the mighty messenger of Zeus. Facing the Eagle wheel the head and neck of the Horse.

These three Belts<sup>b</sup> are parallel, and at right angles to the Axis which they surround and which is the centre of them all, but the fourth<sup>c</sup> aslant is fixed athwart the Tropics: they on opposite sides of the Equator support it at either limit, but the Equator bisects it. Not otherwise would a man skilled in the handicraft of Athena join the whirling Belts, wheeling them all around, so many and so great like rings, just as the Belts in the heavens, clasped by the transverse circle, hasten from dawn to night throughout all time. The three Belts<sup>d</sup> rise and set all parallel but ever single and the same is the point where in due order each rises or sets at East or West. But the fourth circle passes over as much water of ocean<sup>e</sup> as rolls between the rising of Aegoceros, and the rising of the Crab: as much as it occupies in rising, so much it occupies in setting. As long as is the ray cast to heaven from the glance of the eye, six times as long a line would subtend this Belt. Each ray, measured of equal length, intercepts two constellations.<sup>f</sup> This circle is called the Belt of the Zodiac.

<sup>a</sup> Hipparch. ii. 1. 17.

<sup>b</sup> The distance between the point of the horizon (ocean) where the Sun rises at Mid-Winter and the point where he rises at Mid-Summer.

<sup>f</sup> Each side of a regular hexagon inscribed in a circle is equal to the radius of the circle (Euclid iv. 15). If the earth be regarded as the centre of the celestial sphere, the ray cast from the eye of the observer to the vault of heaven

## ARATUS

Τῷ ἔνι Καρκίνος ἐστί, Λέων δ' ἐπὶ τῷ, καὶ ὑπ'  
 αὐτὸν 545  
 Παρθένος· αἱ δ' ἐπὶ οἱ Χηλαὶ καὶ Σκορπίος αὐτός,  
 Τοξευτής τε καὶ Αἰγόκερως, ἐπὶ δ' Αἰγοκερῆϊ  
 Ὑδροχόος· δύο δ' αὐτὸν ὑπ' Ἰχθύες ἀστερόωνται·  
 τοὺς δὲ μέτα Κριός, Ταῦρος δ' ἐπὶ τῷ Δίδυμοί τε. 550  
 ἐν τοῖς ἥελιος φέρεται δυοκαίδεκα πᾶσιν  
 πάντ' ἐνιαυτὸν ἄγων, καὶ οἱ περὶ τοῦτον ἰόντι  
 κύκλον ἀέξονται πᾶσαι ἐπικάρπιοι ὥραι.  
 Τοῦ δ' ὅσον κοίλοιο κατ' ὠκεανοῖο δύνηται,  
 τόσον ὑπὲρ γαίης φέρεται· πάσῃ δ' ἐπὶ νυκτὶ  
 ἕξ αἰεὶ δύνουσι δυωδεκάδες κύκλοιο, 555  
 τόσσαι δ' ἀντέλλουσι. τόσον δ' ἐπὶ μῆκος ἐκάστη  
 νύξ αἰεὶ τετάνυσται, ὅσον τέ περ ἡμισυ κύκλου  
 ἀρχομένης ἀπὸ νυκτὸς αἰίρεται ὑψόθι γαίης.  
 Οὗ κεν ἀπόβλητον δεδοκήμενῳ ἡματος εἴῃ  
 μοιράων σκέπτεσθαι ὅτ' ἀντέλλησιν ἐκάστη· 560  
 αἰεὶ γὰρ τῶν γε μιῇ συνανέρχεται αὐτὸς  
 ἥελιος. τὰς δ' ἂν κε περισκέψαιο μάλιστα  
 εἰς αὐτὰς ὁρώων· ἀτὰρ εἰ νεφέεσσι μέλαιναι  
 γίνονται ἢ ὄρεος κεκρυμμέναι ἀντέλλοιεν,  
 σήματ' ἐπερχομένησιν ἀρηρότα ποιήσασθαι. 565  
 αὐτὸς δ' ἂν μάλα τοι κεράων ἐκάτερθε διδοίῃ  
 Ὠκεανός, τὰ τε πολλὰ περιστρέφεται ἐοῖ' αὐτῷ,  
 νειόθεν ὀππῆμος κείνων φορέησιν ἐκάστην.  
 Οὗ οἱ ἀφανρότατοι, ὅτε ΚΑΡΚΙΝΟΣ ἀντέλλησιν,  
 ἀστέρες ἀμφοτέρωθεν ἐλισσόμενοι περίκεινται, 570

is the radius of the sphere, and six lines of that length will give the inscribed regular hexagon. Each of those sides will subtend an arc of the sphere containing two signs of the Zodiac. Bisect each side, and each half side will correspond to one sign. This method of describing the Zodiac is what

## PHAENOMENA

In it is the Crab; after the Crab the Lion and beneath him the Maiden; after the Maiden the Claws and the Scorpion himself and the Archer and Aegoceros, and after Aegoceros Hydrochoüs. Beneath him are enstarred the Two Fishes and after them the Ram and next the Bull and the Twins. In them, twelve in all, has the sun his course as he leads on the whole year, and as he fares around this belt, all the fruitful seasons have their growth.

Half this Belt is set below the hollow of the horizon, and half is above the earth. Every night six constellations of this circle's twelve set and as many rise; as long is each night ever stretched as half the belt rises above the earth from the fall of night.<sup>a</sup>

Not useless were it for one who seeks for signs of coming day to mark when each sign of the Zodiac rises. For ever with one of them the sun himself rises. One could best search out those constellations by looking on themselves, but if they be dark with clouds or rise hidden behind a hill, get thee fixed signs for their coming. Ocean himself will give thee signs at either horn—the East or the West—in the many constellations that wheel about him, when from below he sends forth each rising sign.

Not very faint are the wheeling constellations that are set about Ocean at East or West, when the Crab Vergil refers to in *Ecl.* iii. 40 ff. “In medio duo signa, Conon et—quis fuit alter Descripsit radio totum qui gentibus orbem, Tempora quae messor, quae curvus arator habet?” Our “ray” is, of course, derived from *radius*.

<sup>a</sup> The Zodiac is a Great Circle and therefore is bisected by any other Great Circle, *e.g.* the horizon. Now day lasts while the Sun is above the horizon. When the Sun is setting a half circle of the Zodiac has risen since his rising, *i.e.* six zodiacal signs.

## ARATUS

τοὶ μὲν δύνοντες, τοὶ δ' ἐξ ἑτέρης ἀνιόντες.  
 δύνει μὲν Στέφανος, δύνει δὲ κατὰ ῥάχιν Ἰχθύς.  
 ἡμῖσι μὲν κεν ἴδιοιο μετῆρορον, ἡμῖσι δ' ἥδη  
 ἐσχατιαὶ βάλλουσι κατερχομένου Στεφάνοιο.  
 αὐτὰρ ὃ γ' ἐξόπιθεν τετραμμένος ἄλλα μὲν οὐπω 575  
 γαστέρι νειαίρη, τὰ δ' ὑπέρτερα νυκτὶ φορεῖται.  
 τὸν δὲ καὶ εἰς ὤμους κατάγει μογερόν Ὀφιοῦχον  
 Καρκίνος ἐκ γονάτων, κατάγει δ' Ὀφιν αὐχένος  
 ἐγγύς.  
 οὐδ' ἂν ἔτ' Ἀρκτοφύλαξ εἴη πολὺς ἀμφοτέρωθεν,  
 μείων ἡμάτιος, τὸ δ' ἐπὶ πλεόν ἔννυχος ἥδη. 580  
 τέτρασι γὰρ μοίραις ἄμυδις κατιόντα Βοώτην  
 Ὠκεανὸς δέχεται· ὃ δ' ἐπὴν φάεος κορέσσηται,  
 βουλευτῶ ἐπέχει πλεῖον δίχα νυκτὸς ἰούσης,  
 ἡμος ὅτ' ἡελίοιο κατερχομένοιο δύηται.  
 κεῖναί οἱ καὶ νύκτες ἐπ' ὅψ' ἐδύνοντι λέγονται. 585  
 ὥς οἱ μὲν δύνουσιν, ὃ δ' ἀντίος, οὐδὲν ἀεικῆς,  
 ἀλλ' εὖ μὲν ζώνη, εὖ δ' ἀμφοτέροισι φαεινὸς  
 ὤμοις Ὠρίων, ξίφεός γε μὲν ἱφὶ πεποιθὼς,  
 πάντα φέρων Ποταμόν, κέραος παρατείνεται ἄλλου.  
 Ἐρχομένῳ δὲ ΛΕΟΝΤΙ τὰ μὲν κατὰ πάντα 590  
 φέρονται  
 Καρκίνῳ ὅσος ἐδύνοντο, καὶ Αἰετός. αὐτὰρ ὃ γε  
 Γινύξ

<sup>a</sup> i.e. facing the East; or reversed, i.e. standing upon his head, cf. 620 (Hipparch. ii. 16), 669. Hence in later times he is also *θεός τις κατακέφαλα κείμενος*. The peculiarity of his rising feet-foremost and setting head-foremost (Hygin. *Astr.* iii. 5 "Hic occidens capite prius quam reliquo corpore devenit ad terram; qui cum totus occidit ut pendere pedibus ex Arctico circulo videatur, exoriens ante pedibus quam reliquis membris") is referred to by Manilius v. 645 ff. He who is born under this constellation—"Nixa genu species et  
 426

## PHAENOMENA

rises, some setting in the West and others rising in the East. The Crown sets and the Southern Fish as far as its back. Half the setting Crown is visible in the sky but half already sinks beneath the verge. Of Engonasin, backward turned,<sup>a</sup> the waist is still visible but his upper parts are borne in night. The rise of the Crab brings down from knee to shoulder the wretched Ophiuchus and Ophis to the neck. No longer great on both sides of the horizon is Arctophylax but only the lesser portion is visible, while the greater part is wrapt in night. For with four signs<sup>b</sup> of the Zodiac Boötes sets and is received in the bosom of ocean; and when he is sated with the light he takes till past midnight in the loosing of his oxen,<sup>c</sup> in the season when he sets with the sinking sun. Those nights are named after his late setting. So these stars are setting, but another, facing them, no dim star, even Orion with glittering belt and shining shoulders and trusting in the might of his sword, and bringing all the River,<sup>d</sup> rises from the other horn, the East.

At the coming of the Lion those constellations wholly set, which were setting when the Crab rose, and with them sets the Eagle. But the Phantom

*Graio nomine dicta Engonasi (ignota facies sub origine constat)"—will be plotter and a footpad, or—a tight-rope walker: "Et si forte aliquas animis exsurget in artes | In praecepta dabit studium vendetque periclo | Ingenium. Ac tennes ausus sine limite grassus | Certa per extentos ponet vestigia funes, At caeli meditatus iter vestigia perdet | Paene sua et pendens populum suspendet ab ipso."*

<sup>b</sup> Hipparch. ii. 19.

<sup>c</sup> Boötes takes a long time to set because he sets in a perpendicular position, while he rises quickly (60°) because he is in a horizontal position (Hipparch. ii. 17 ff.).

<sup>d</sup> Eridanus.

## ARATUS

ἥμενος ἄλλα μὲν ἤδη, ἀτὰρ γόνυ καὶ πόδα λαιὸν  
οὐπω κυμαίνοντος ὑποστρέφει ὠκεανοῖο.  
ἀντέλλει δ' ὕδρης κεφαλὴ χαροπὸς τε Λαγωγὸς  
καὶ Προκύων πρότεροί τε πόδες Κυνὸς αἰθομένοιο. 595

Οὐ μὲν θην ὀλίγους γαίης ὑπὸ νείατα βάλλει  
ΠΑΡΘΕΝΟΣ ἀντέλλουσα. Λύρη τότε Κυλληναίη  
καὶ Δελφίς δύνουσι καὶ εὐποίητος Ὀϊστός·  
σὺν τοῖς Ὀρνιθος πρῶτα πτερὰ μέσφα παρ' αὐτὴν  
οὐρὴν καὶ Ποταμοῖο παρηγορίαι σκιόωνται. 600  
δύνει δ' Ἰππείη κεφαλὴ, δύνει δὲ καὶ αὐχὴν.  
ἀντέλλει δ' ὕδρη μὲν ἐπὶ πλεόν ἄχρι παρ' αὐτὸν  
Κρητῆρα, φθάμενος δὲ Κύων πόδας αἴνυται ἄλλους,  
ἔλκων ἐξόπιθεν πρύμνην πολυτειρέος Ἀργοῦς.  
ἡ δὲ θέει γαίης ἰσθὸν διχόωσα κατ' αὐτόν, 605  
Παρθένος ἡμος ἅπασα περαιόθεν ἄρτι γένηται.

Οὐδ' ἂν ἐπερχόμεναι ΧΗΛΑΙ, καὶ λεπτὰ φάουσαι,  
ἄφραστοι παρίοιεν, ἐπεὶ μέγα σῆμα Βωώτης  
ἀθρόος ἀντέλλει βεβολημένος Ἀρκτούριοιο.  
Ἀργῶ δ' εὐ<sup>1</sup> μάλα πᾶσα μετήγορος ἔσσεται ἤδη. 610  
ἀλλ' ὕδρη, κέχυται γὰρ ἐν οὐρανῷ ἤλιθα πολλή,  
οὐρῆς ἂν δεύοιτο. μόνην δ' ἐπὶ Χηλαὶ ἄγουσιν<sup>2</sup>  
δεξιτερὴν κνήμην αὐτῆς ἐπιγουνίδος ἄχρισ  
αἰεὶ Γνύξ, αἰεὶ δὲ Λύρη παραπεπηγῶτος, 615  
ὄντινα τοῦτον αἴστον ὑπουρανίων εἰδῶλων  
ἀμφότερον δύνοντα καὶ ἐξ ἑτέρης ἀνιόντα  
πολλάκις αὐτονυχεὶ θεεύμεθα. τοῦ μὲν ἄρ' οἷη  
κνήμη σὺν Χηλῇσι φαίνεται ἀμφοτέρησιν·  
αὐτὸς δ' ἐς κεφαλὴν ἔτι που τετραμμένος ἄλλη 620  
Σκορπίον ἀντέλλοντα μένει καὶ ρύτορα Τόξου·

<sup>1</sup> εὐ Hipparch. cod. L ii. 2. 42. Cf. Cic. *Arat.* 396  
"Totaque iam supera fulgens prolabitur Argo"; German.  
617 "Celsaque puppis habet"; Avien. 1133 "iam celso  
Thessala puppis Aethere subvehitur"; οὐ ACM and schol.  
428

## PHAENOMENA

On His Knees sinks all save knee and left foot beneath the stormy ocean. Up rises the Hydra's head and the bright-eyed Hare and Procyon and the forefeet of the flaming Dog.

Not few, either, are the constellations which the Maiden at her rising sends beneath the verge of earth. Then set the Cyllenian Lyre, the Dolphin and the shapely Arrow. With them the wing-tips of the Bird<sup>a</sup> up to her very tail and the farthest reaches of the River are overshadowed. The head of the Horse<sup>b</sup> sets, sets too his neck. The Hydra rises higher as far as Crater, and before her the Dog brings up his hind feet, dragging behind him the stern of Argo of many stars. And she rises above the earth, cleft right at the mast, just when the whole of the Maiden has risen.

Nor can the rising Claws, though faintly shining, pass unremarked, when at a bound<sup>c</sup> the mighty sign of Boötes rises, jewelled with Arcturus.<sup>d</sup> Aloft is risen all of Argo, but the Hydra, shed as she is afar over the heavens, will lack her tail. The Claws bring only the right leg as far as the thigh of that Phantom that is ever On his Knees, ever crouching by the Lyre—that Phantom, unknown among the figures of the heavens, whom we often see both rise and set on the selfsame night. Of him only the leg is visible at the rising of both the Claws: he himself head-downward<sup>e</sup> on the other side awaits the rising Scorpion and the Drawer of the Bow<sup>f</sup>. For they bring him:

<sup>a</sup> Cygnus.

<sup>b</sup> Pegasus.

<sup>c</sup> See 585 *n*.

<sup>d</sup> The brightest star in Boötes ( $\alpha$  Bootis).

<sup>e</sup> Cf. 575.

<sup>f</sup> Sagittarius.

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<sup>2</sup> 613 δεινὸν ἐφ'εστηῶτ' Ὀφίουχέα· τοῦ μὲν ἔπειτα Λ; om. CM.

# ARATUS

οἱ γάρ μιν φορέουσιν, ὁ μὲν μέσον ἄλλα τε πάντα,  
 χεῖρα δέ οἱ σκαιὴν κεφαλὴν θ' ἅμα Τόξον ἀγινεῖ.  
 ἀλλ' ὁ μὲν ὥς τρίχα πάντα καταμελεῖστί φορεῖται·  
 ἡμῖσι δὲ Στεφάνοιο καὶ αὐτὴν ἔσχατον οὐρὴν 625  
 Κενταύρου φορέουσιν ἀνερχόμεναι ἔτι Χηλαί.  
 τῆμος ἀποιχομένην κεφαλὴν μέτα δύεται Ἴππος,  
 καὶ προτέρου Ὀρνιθος ἐφέλκεται ἔσχατος οὐρή.  
 δύνει δ' Ἀνδρομέδης κεφαλῇ· τὸ δέ οἱ μέγα δεῖμα  
 Κήτεος ἡερόεις ἐπάγει νότος· ἀντία δ' αὐτὸς 630  
 Κηφεὺς ἐκ βορέω μεγάλη ἀνὰ χειρὶ κελεύει.  
 καὶ τὸ μὲν ἐς λοφιὴν τετραμμένον ἄχρι παρ' αὐτὴν  
 δύνει, ἀτὰρ Κηφεὺς κεφαλῇ καὶ χειρὶ καὶ ὤμῳ.

Καμπαὶ δ' ἂν Ποταμοῖο καὶ αὐτὶκ' ἐπερχομένοιο  
 ΣΚΟΡΠΙΟΥ ἐμπίπτοιεν εὐρρόου ὠκεανοῖο· 635  
 ὃς καὶ ἐπερχόμενος φοβέει μέγαν Ὠρίωνα.  
 Ἀρτεμῖς ἰλήκοι· προτέρων λόγος, οἱ μιν ἔφαντο  
 ἐλκῆσαι πέπλοιο, Χίῳ ὅτε θηρία πάντα  
 καρτερὸς Ὠρίων στιβαρῇ ἐπέκοπτε κορύνῃ,  
 θήρης ἀρνύμενος κείνῳ χάριν Οἰνοπίωνι. 640  
 ἡ δέ οἱ ἐξαυτῆς ἐπετείλατο θηρίον ἄλλο,  
 νήσου ἀναρρήξασα μέσας ἐκάτερθε κολώνας,  
 Σκορπίον, ὃς ῥά μιν οὐτα καὶ ἔκτανε πολλὸν ἐόντα  
 πλείότερος προφανείς, ἐπεὶ Ἀρτεμιν ἦκαχεν αὐτήν.  
 τούνεκα δὴ καὶ φασι περαιόθεν ἐρχομένοιο 645  
 Σκορπίου Ὠρίωνα περὶ χθονὸς ἔσχατα φεύγειν.  
 οὐδὲ μὲν, Ἀνδρομέδης καὶ Κήτεος ὅσος ἐλέλειπτο,  
 κείνου ἔτ' ἀντέλλοντος ἀπενυθείες, ἀλλ' ἄρα καὶ τοῖ  
 πανσυδίῃ φεύγουσιν. ὁ δὲ ζώνῃ τότε Κηφεὺς  
 γαῖαν ἐπιξύνει, τὰ μὲν ἐς κεφαλὴν μάλα πάντα 650  
 βάπτων ὠκεανοῖο, τὰ δ' οὐ θέμις, ἀλλὰ τὰ γ'  
 αὐταῖ

Ἄρκτοι κωλύουσι, πόδας καὶ γούνα καὶ ἰξύν.



## PHAENOMENA

Scorpion brings his waist and all aforesaid ; the Bow his left hand and head. Even so in three portions is he all brought up piecemeal above the horizon. Half the Crown and the tip of the Centaur's tail are upraised with the rising Claws. Then is the Horse setting after his vanished head, and dragged below is the tail-tip of the Bird,<sup>a</sup> already set. The head of Andromeda is setting and against her is brought by the misty South the mighty terror, Cetus, but over against him in the North Cepheus with mighty hand upraised warns him back. Cetus, neck downward, sets to his neck, and Cepheus with head and hand and shoulder.

The winding River<sup>b</sup> will straightway sink in fair flowing ocean at the coming of Scorpion, whose rising puts to flight even the mighty Orion. Thy pardon, Artemis, we crave ! There is a tale told by the men of old, who said that stout Orion laid hands upon her robe, what time in Chios he was suiting with his strong club all manner of beasts, as a service of the hunt to that King Oenopion. But she forthwith rent in twain the surrounding hills of the island and roused against him another kind of beast—even the Scorpion, who proving mightier wounded him, mighty though he was, and slew him, for that he had vexed Artemis. Wherefore, too, men say that at the rising of the Scorpion in the East Orion flees at the Western verge. Nor does what was left of Andromeda and of Cetus fail to mark his rise but in full career they too flee. In that hour the belt of Cepheus grazes earth as he dips his upper parts in the sea, but the rest he may not—his feet and knees and loins, for the Bears themselves forbid. The

<sup>a</sup> Cygnus.

<sup>b</sup> Eridanus.

## ARATUS

ἥ δὲ καὶ αὐτὴ παιδὸς ἐπείγεται εἰδῶλοιο  
 δειλὴ Κασσιέπεια. τὰ δ' οὐκέτι οἱ κατὰ κόσμον  
 φαίνεται ἐκ δίφροιο, πόδες καὶ γούναθ' ὑπερθεν, 655  
 ἀλλ' ἢ γ' ἐς κεφαλὴν ἴση δύετ' ἀρνευτῆρι  
 μειρομένη γονάτων, ἐπεὶ οὐκ ἄρ' ἐμελλεν ἐκείνη  
 Δωρίδι καὶ Πανόπῃ μεγάλων ἄτερ ἰσώσασθαι.  
 ἦ μὲν ἄρ' εἰς ἑτέραν φέρεται· τὰ δὲ νειόθεν ἄλλα  
 οὐρανὸς ἀντιφέρει, Στεφάνοιό τε δεύτερα κύκλα 660  
 Ὕδρης τ' ἐσχατιήν, φορέει τ' ἐπὶ Κενταύροιο  
 σῶμά τε καὶ κεφαλὴν καὶ Θηρίον ὃ ρ' ἐνὶ χειρὶ  
 δεξιτερῇ Κένταυρος ἔχει. τοῖ δ' αὖθι μένουσιν  
 τόξον ἐπερχόμενον πρότεροι πόδες ἵπποτα Φηρός.  
 Τόξῳ καὶ σπεῖρῃ Ὀφίος καὶ σῶμ' Ὀφιούχου 665  
 ἀντέλλει ἐπιόντι· καρήατα δ' αὐτὸς ἀγινεῖ  
 Σκορπίος ἀντέλλων, ἀνάγει δ' αὐτὰς Ὀφιούχου  
 χεῖρας καὶ προτέρην Ὀφίος πολυτειρέος ἀγῆν.<sup>1</sup>  
 τοῦ γε μὲν Ἐγγόνασιν, περὶ γὰρ τετραμμένος αἰεὶ  
 ἀντέλλει, τότε μὲν περάτης ἐξέρχεται ἄλλα, 670  
 γυνὴα τε καὶ ζώνη καὶ στήθεα πάντα καὶ ὦμος  
 δεξιτερῇ σὺν χειρί· κάρη δ' ἑτέρης μετὰ χειρὸς  
 Τόξῳ ἀνέρχονται καὶ τοξοτῆ ἀντέλλονται.  
 σὺν τοῖς Ἑρμαίῃ τε Λύρῃ καὶ στήθεος ἄχρως  
 Κηφεὺς ἡώου παρελαύνεται ὠκεανοῖο, 675  
 ἥμος καὶ μέγαλοιο Κυνὸς πᾶσαι ἀμαρυγαὶ  
 δύνουσιν, καὶ πάντα κατέρχεται Ὀρίωνος,  
 πάντα γε μὴν ἀτέλεστα διωκομένοιο Λαγωῦ.  
 ἀλλ' οὐχ Ἠνιόχῳ Ἐριφοὶ οὐδ' Ὀλενίῃ Αἰξ  
 εὐθὺς ἀπέρχονται· τὰ δέ οἱ μέγαλιν ἀνὰ χεῖρα 680

<sup>1</sup> ἀγῆν (with υ erased) M; αὐγῆν AC.

<sup>a</sup> Andromeda.

<sup>b</sup> Nereids, whom Cassiopeia offended by vying with them in beauty.

## PHAENOMENA

hapless Cassiopeia herself too hastes after the figure of her child.<sup>a</sup> No longer in seemly wise does she shine upon her throne, feet and knees withal, but she headlong plunges like a diver, parted at the knees; for not scatheless was she to rival Doris and Panope.<sup>b</sup> So she is borne towards the West, but other signs in the East the vault of heaven brings from below, the remaining half of the Crown<sup>c</sup> and the tail of the Hydra, and uplifts the body and head of the Centaur and the Beast that the Centaur holds in his right hand. But the fore-feet of the Centaur-Knight<sup>d</sup> await the rising of the Bow.

At the coming of the Bow up rises the coil of the Serpent and the body of Ophiuchus. Their heads the rising of the Scorpion himself brings and raises even the hands of Ophiuchus and the foremost coil of the star-bespangled Serpent. Then emerge from below some parts of Engonasin, who ever rises feet-foremost,<sup>e</sup> to wit, his legs, waist, all his breast, his shoulder with his right hand; but his other hand and his head arise with the rising Bow and the Archer. With them the Lyre of Hermes and Cepheus to his breast drive up from the Eastern Ocean, what time all the rays of the mighty Dog are sinking and all of Orion setting, yea, all the Hare, which the Dog pursues in an unending race. But not yet depart the Kids of the Charioteer and the Arm-borne (Olenian) Goat<sup>f</sup>; by his great hand

<sup>a</sup> *i.e.* of Corona Borealis (*cf.* 625), as Hipparchus, who agrees with the statement, interprets τὸ λαιπὸν τοῦ Στεφάνου. Grotius wrongly supposed the words to mean Corona Australis—which was unknown to Aratus under that name. See 401 n.

<sup>b</sup> Φήρ of the Centaur, as in Pind. *P.* iv. 119, iii. 6, etc.

<sup>c</sup> *Cf.* 620 n.

<sup>f</sup> *Cf.* 161 n.

# ARATUS

λάμπονται, καὶ οἱ μελέων διακέκριται ἄλλων  
κινῆσαι χειμῶνας ὅτ' ἡελίῳ συνίωσιν.

Ἄλλὰ τὰ μὲν, κεφαλὴν τε καὶ ἄλλην χεῖρα καὶ  
ἰξύν,

Αἰγοκερῶς ἀνιών κατάγει· τὰ δὲ νείατα πάντα  
αὐτῷ Τοξευτῇρι κατέρχεται. οὐδέ τι Περσεὺς 685  
οὐδέ τι ἄκρα κόρυμβα μένει πολυτεῖρεος Ἀργούς·  
ἀλλ' ἦτοι Περσεὺς μὲν ἄτερ γουνός τε ποδός τε  
δεξιτεροῦ δύεται, πρύμνης δ' ὅσον ἐς περιαγὴν·  
αὐτῇ δ' Αἰγοκερῇ κατέρχεται ἀντέλλοντι,  
ῥῆμος καὶ Προκύων δύεται, τὰ δ' ἀνέρχεται ἄλλα, 690  
Ὅρνις τ' Αἰητός τε τὰ τε πτερόεντος Ὀἴστοῦ  
τεῖρεα καὶ νοτίοιο Θυτηρίου ἱερὸς ἔδρη.

Ἴππος δ' ἑταροχοοῖο νέον περιτελλομένοιο  
ποσσί τε καὶ κεφαλῇ ἀνελίσσεται· ἀντία δ' Ἴππου  
ἐξ οὐρῆς Κένταυρον ἐφέλκεται ἀστερίη Νύξ. 695  
ἀλλ' οὐ οἱ δύναται κεφαλὴν οὐδ' εὐρέας ὤμους  
αὐτῷ σὺν θώρηκι χαδεῖν. ἀλλ' αἰθοπος Ὑδρης  
αὐχενίην κατάγει σπείρην καὶ πάντα μέτωπα.  
ἥ δὲ καὶ ἐξόπιθεν πολλὴ μένει· ἀλλ' ἄρα καὶ τὴν  
αὐτῷ Κενταύρῳ, ὅπότ' ἰχθεὺς ἀντέλλωσιν, 700  
ἄθρόον ἐμφέρεται. ὁ δ' ἐπ' Ἰχθύσιν ἔρχεται Ἰχθύς  
αὐτῷ κυανέῳ ὑποκείμενος Αἰγοκερῇ,  
οὐ μὲν ἄδην, ὀλίγον δὲ δυωδεκάδ' ἄμμενει ἄλλην.  
οὕτω καὶ μογεραὶ χεῖρες καὶ γούνα καὶ ὦμοι  
Ἀνδρομέδης δίχα πάντα, τὰ μὲν πάρος, ἄλλα δ'  
ὀπίσσω, 705

τείνεται, ὠκεανοῖο νέον ὅποτε προγένωνται  
Ἰχθύες ἀμφότεροι. τὰ μὲν οἱ κατὰ δεξιὰ χειρὸς  
αὐτοὶ ἐφέλκονται, τὰ δ' ἀριστερὰ νειόθεν ἔλκει  
Κριός ἀνερχόμενος. τοῦ καὶ περιτελλομένοιο  
ἐσπερόθεν κεν ἴδοιο Θυτήριον· αὐτὰρ ἐν ἄλλῃ 710

## PHAENOMENA

they shine, and are eminent beyond all his other limbs in raising storms, when they fare with the sun.

His head, hand and waist set at the rising of Aegoceros <sup>a</sup>: from waist to foot he sets at the rising of the Archer. Nor do Perseus and the end of the stern of jewelled Argo remain on high, but Perseus sets all save his knee and right foot and Argo is gone save her curved stern. She sinks wholly at the rising of Aegoceros, when Procyon sets too, and there rise the Bird <sup>b</sup> and the Eagle and the gems of the winged Arrow and the sacred Altar, that is established in the South.

When Hydrochois <sup>c</sup> is just risen, up wheel the feet and head of the Horse. But opposite the Horse starry Night draws the Centaur, tail-first, beneath the horizon, but cannot yet engulf his head and his broad shoulders, breast and all. But she sinks beneath the verge the coiling neck and all the brow of the gleaming Hydra. Yet many a coil of the Hydra remains, but Night engulfs her wholly with the Centaur, when the Fishes rise; with the Fishes the Fish <sup>d</sup> which is placed beneath azure Aegoceros rises—not completely but part awaits another sign of the Zodiac. So the weary hands and knees and shoulders of Andromeda are parted—stretched some below and others above the horizon, when the Two Fishes are newly risen from the ocean. Her right side the Fishes bring, but the left the rising Ram. <sup>e</sup> When the latter rises, the Altar is seen setting in the West, while in the

<sup>a</sup> Capricorn.

<sup>b</sup> Cygnus.

<sup>c</sup> Aquarius.

<sup>d</sup> The Southern Fish, Piscis Australis.

<sup>e</sup> Aries.

# ARATUS

Περσέος ἀντέλλοντος ὅσον κεφαλὴν τε καὶ ὦμους.

Αὐτὴ δὲ ζώνη καὶ κ' ἀμφήριστα πέλοιτο  
ἢ Κριῶ λήγοντι φαίνεται ἢ ἐπὶ ΤΑΥΡΩ,  
σὺν τῷ πανσυδίῃ ἀνελίσσεται. οὐδ' ὁ γε Ταύρου  
λείπεται ἀντέλλοντος, ἐπεὶ μάλα οἱ συναρηρῶς 715  
Ἡνίοχος φέρεται· μοῖρῃ γε μὲν οὐκ ἐπὶ ταύτῃ  
ἄθροός ἀντέλλει, Δίδυμοι δέ μιν οὖλον ἄγουσιν.  
ἀλλ' Ἐριφοὶ λαιοῦ τε θέναρ ποδὸς Αἰγὶ σὺν αὐτῇ  
Ταύρῳ συμφορέονται, ὅτε λοφίῃ τε καὶ οὐρῇ  
Κήτεος αἰθερίοιο περαιόθεν ἀντέλλωσιν. 720  
δύνει δ' Ἀρκτοφύλαξ ἤδη πρώτη τότε μοῖρῃ  
τάων, αἱ πίσυρές μιν ἄτερ χειρὸς κατὰγουσιν  
λαιῆς· ἢ δ' αὐτῷ μεγάλη ὑποτέλλεται Ἀρκτῶ.

Ἀμφοτέροι δὲ πόδες καταδυομένου Ὀφιοῦχου,  
μέσφ' αὐτῶν γονάτων, ΔΙΔΥΜΟΙΣ ἐπὶ σῆμα τετύχθω 725  
ἐξ ἐτέρης ἀνιῶσι. τότε οὐκέτι Κήτεος οὐδὲν  
ἔλκεται ἀμφοτέρωθεν, ὅλον δέ μιν ὄψαι ἤδη.  
ἤδη καὶ Ποταμοῦ πρώτην ἀλὸς ἐξανιούσαν  
ἀγὴν ἐν καθαρῷ πελάγει σκέψαιτό κε ναύτης,  
αὐτὸν ἐπ' Ὠρίωνα μένων, εἰ οἷ ποθι σῆμα 730  
ἢ νυκτὸς μέτρων ἢ πλόου ἀγγείλειεν.  
πάντῃ γὰρ τά γε πολλὰ θεοὶ ἀνδρεσσι λέγουσιν.

IO- Οὐχ ὀράας; ὀλίγη μὲν ὅταν κεράεσσι σελήνῃ  
IAI ἐσπερόθεν φαίνηται, ἀεξομένοιο διδάσκει  
μηνός· ὅτε πρώτη ἀποκίδνεται αὐτόθεν αὐγῇ, 735  
ὅσσον ἐπισκιάειν, ἐπὶ τέτρατον ἡμαρ ἰούσα·  
ὀκτῶ δ' ἐν διχάσει· διχόμενα δὲ παντὶ προσώπῳ. 8

<sup>a</sup> Taurus.  
<sup>c</sup> Cf. 581.

<sup>b</sup> Gemini.  
<sup>d</sup> Eridanus.

## PHAENOMENA

East may be seen rising as much as the head and shoulders of Perseus.

As to his belt itself disputed might it be whether it rises as the Ram ceases to rise or at the rising of the Bull,<sup>a</sup> with whom he rises wholly. Nor lags behind the Charioteer at the rising of the Bull, for close are set their courses. But not with that sign does he rise completely, but the Twins<sup>b</sup> bring him wholly up. The Kids and the sole of the Charioteer's left foot and the Goat herself journey with the Bull, what time the neck and tail of Cetus, leviathan of the sky, rise from below. Now Arctophylax is beginning to set with the first of those four<sup>c</sup> constellations of the Zodiac that see him sink wholly, save his never setting left hand that rises by the Great Bear.

Let Ophiuchus setting from both feet even to his knees be a sign of the rising of the Twins in the East. Then no longer is aught of Cetus beneath the verge, but thou shalt see him all. Then, too, can the sailor on the open sea mark the first bend of the River<sup>d</sup> rising from the deep, as he watches for Orion himself to see if he might give him any hint of the measure of the night or of his voyage. For on every hand signs in multitude do the gods reveal to man.

Markest thou not? Whenever the Moon with slender horns shines forth in the West, she tells of a new month beginning: when first her rays are shed abroad just enough to cast a shadow, she is going to the fourth day: with orb half complete she proclaims eight days: with full face the mid-day of the

WEA  
SIGN

# ARATUS

αἰεὶ δ' ἄλλοθεν ἄλλα παρακλίνουσα μέτωπα  
εἶρει ὀποσταίῃ μηνὸς περιτέλλεται ἡώς.

"Ακρα γε μὴν νυκτῶν κεῖναι δυοκαίδεκα μοῖραι 740  
ἄρκιαι ἐξείπειν. τὰ δέ που μέγαν εἰς ἐνιαυτόν,  
ῶρη μὲν τ' ἀρόσαι νειούς, ῶρη δὲ φυτεῦσαι, 10  
ἐκ Διὸς ἤδη πάντα πεφασμένα πάντοθι κεῖται.

καὶ μὲν τις καὶ νηῖ πολυκλύστου χειμῶνος  
ἐφράσατ' ἢ δεινοῦ μεμνημένος Ἀρκτούροιο 745  
ἢ τέων ἄλλων, οἳ τ' ὠκεανοῦ ἀρύονται  
ἀστέρες ἀμφιλύκης, οἳ τε πρώτης ἔτι νυκτός. 15

ἦτοι γὰρ τοὺς πάντας ἀμείβεται εἰς ἐνιαυτόν  
ἥλιος μέγαν ὄγμον ἐλαύνων, ἄλλοτε δ' ἄλλω  
ἐμπλήσει, τοτὲ μὲν τ' ἀνιών τοτὲ δ' αὐτίκα δύνων· 750  
ἄλλος δ' ἄλλοιῃν ἀστήρ ἐπιδέρεκεται ἡῶ.

Γινώσκεις τάδε καὶ σύ, τὰ γὰρ συναεῖδεται ἤδη 20  
ἐννεακαίδεκα κύκλα φαινοῦ ἡελίοιο,

ὅσσα τ' ἀπὸ ζώνης εἰς ἔσχατον Ὠρίωνα  
Νύξ ἐπιδινεῖται Κύνᾳ τε θρασὺν Ὠρίωνος, 755

οἳ τε Ποσειδάωνος ὀρώμενοι ἢ Διὸς αὐτοῦ  
ἀστέρες ἀνθρώποισι τετυγμένα σημαίνουσιν. 25

τῷ κείνων πεπόνησο· μέλοι δέ τοι, εἴ ποτε νηῖ  
πιστεύεις, εὔρεῖν ὅσα που κεχρημένα κεῖται

σήματα χειμερίοις ἀνέμοις ἢ λαίλαπι πόντου. 760  
μόχθος μὲν τ' ὀλίγος, τὸ δὲ μυρίον αὐτίκ' ὄνειρα

γίνετ' ἐπιφροσύνης αἰεὶ πεφυλαγμένῳ ἀνδρὶ. 30  
αὐτὸς μὲν τὰ πρῶτα σαώτερος, εὖ δὲ καὶ ἄλλον

παρεϊπὼν ὦνησεν, ὅτ' ἐγγύθεν ὥρορε χειμῶν.  
Πολλάκι γὰρ καὶ τίς τε γαληναίῃ ὑπὸ νυκτὶ 765

\* Both the (heliacal) rising (in September) of Arcturus and his (cosmical) setting (in March) brought stormy weather. In the *Rudens* of Plautus the Prologue is spoken by Arcturus who says (70 f.) "Nam signum Arcturus omnium sum acerrimum: Vehemens sum exorietus, quom



## PHAENOMENA

month; and ever with varying phase she tells the date of the dawn that comes round.

Those twelve signs of the Zodiac are sufficient to tell the limits of the night. But they to mark the great year—the season to plough and sow the fallow field and the season to plant the tree—are already revealed of Zeus and set on every side. Yea, and on the sea, too, many a sailor has marked the coming of the stormy tempest, remembering either dread Arcturus<sup>a</sup> or other stars that draw from ocean in the morning twilight or at the first fall of night. For verily through them all the Sun passes in yearly course, as he drives his mighty furrow, and now to one, now to another he draws near, now as he rises and anon as he sets, and ever another star looks upon another morn.

This thou too knowest, for celebrated by all now are the nineteen cycles<sup>b</sup> of the bright Sun—thou knowest all the stars wheeled aloft by Night from Orion's belt to the last of Orion and his bold hound, the stars of Poseidon, the stars of Zeus, which, if marked, display fit signs of the seasons. Wherefore to them give careful heed and if ever thy trust is in a ship, be it thine to watch what signs in the heavens are labouring under stormy winds or squall at sea. Small is the trouble and thousandfold the reward of his heedfulness who ever takes care. First he himself is safer, and well, too, he profits another by his warning, when a storm is rushing near.

For oft, too, beneath a calm night the sailor occido vehementior"; cf. Hor. *O.* iii. 1. 27 f. "sacvus Arcturi cadentis Impetus."

<sup>b</sup> The nineteen-year cycle of Meton. For this and following lines see Introduction, p. 379.

## ARATUS

νῆα περιστέλλει πεφοβημένος ἦρι θαλάσσης·  
 ἄλλοτε δὲ τρίτον ἡμαρ ἐπιτρέχει, ἄλλοτε πέμπτον, 35  
 ἄλλοτε δ' ἀπρόφατον κακὸν ἵκετο· πάντα γὰρ οὕτω  
 ἐκ Διὸς ἄνθρωποι γινώσκομεν, ἀλλ' ἔτι πολλὰ  
 κέκρυπται, τῶν αἵ κε θέλη καὶ ἑσαυτικά δώσει 770  
 Ζεὺς· ὁ γὰρ οὖν γενεὴν ἀνδρῶν ἀναφανδὸν ὀφέλλει,  
 πάντοθεν εἰδόμενος, πάντα δ' ὅ γε σήματα φαίνων. 40  
 ἄλλα δέ τοι ἐρέει ἥπου διχόωσα σελήνη  
 πληθύους ἀμφοτέρωθεν ἢ αὐτίκα πεπληθυῖα·  
 ἄλλα δ' ἀνερχόμενος, τότε δ' ἄκρῃ νυκτὶ κελεύων 775  
 ἥελιος· τὰ δέ τοι καὶ ἀπ' ἄλλων ἔσσεται ἄλλα  
 σήματα καὶ περὶ νυκτὶ καὶ ἡματι ποιήσασθαι. 45  
 Σκέπτεο δὲ πρῶτον κεράων ἐκάτερθε σελήνην.  
 ἄλλοτε γάρ τ' ἄλλη μιν ἐπιγράφει ἕσπερος αἶγλη,  
 ἄλλοτε δ' ἄλλοιαι μορφαὶ κερόωσι σελήνην 780  
 εὐθὺς ἀεξομένην, αἱ μὲν τρίτῃ, αἱ δὲ τετάρτῃ·  
 τῶν καὶ περὶ μηνὸς ἐφεσταότος κε πύθοιο. 50  
 λεπτὴ μὲν καθαρὴ τε περὶ τρίτον ἡμαρ εὐοῖσα  
 εὐδιός κ' εἴη· λεπτὴ δὲ καὶ εὖ μάλ' ἐρευθὴς  
 πνευματὶ· παχίων δὲ καὶ ἀμβλείῃσι κερααῖαις 785  
 τέτρατον ἐκ τριτάτοιο φώως ἀμηννὸν ἔχουσα  
 ἢ νότῳ ἀμβλυνται ἢ ὕδατος ἐγγὺς ἐόντος. 55  
 εἰ δέ κ' ἀπ' ἀμφοτέρων κεράων, τρίτον ἡμαρ  
 ἄγουσα,  
 μήτ' ἐπινευστάζῃ μήθ' ὑπτιώωσα φαείνη,  
 ἀλλ' ὀρθαὶ ἐκάτερθε περιγνάμπτωσι κερααῖαι, 790  
 ἑσπέριοι κ' ἀνεμοὶ κείνην μετὰ νύκτα φέρουντο.  
 εἰ δ' αὐτῶς ὀρθὴ καὶ τέτρατον ἡμαρ ἀγινεῖ, 60  
 ἦ τ' ἂν χειμῶνος συναγειρομένοιο διδάσκοι.

\* Verg. *Georg.* i. 424-435, Plin. *N.H.* xviii. 347 "Proxima sint iure lunae praesagia," etc. For this part of Aratus the reader should consult the whole of Plin. *N.H.* xviii. § 218-end.

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shortens sail for fear of the morning sea. Sometimes the storm comes on the third day, sometimes on the fifth, but sometimes the evil comes all unforeseen. For not yet do we mortals know all from Zeus, but much still remains hidden, whereof, what he will, even hereafter will he reveal; for openly he aids the race of men, manifesting himself on every side and showing signs on every hand. Some messages the Moon will convey with orb half-full as she waxes or wanes, others when full: others the Sun by warnings at dawn and again at the edge of night, and other hints from other source can be drawn for day and night.

Scan first the horns on either side the Moon.<sup>a</sup> For with varying hue from time to time the evening paints her and of different shape are her horns at different times as the Moon is waxing—one form on the third day and other on the fourth. From them thou canst learn touching the month that is begun. If she is slender and clear about the third day,<sup>b</sup> she heralds calm: if slender and very ruddy, wind<sup>c</sup>; but if thick and with blunted horns she show but a feeble light on the third and fourth night, her beams are blunted by the South wind or imminent rain. If on the third night neither horn nod forward or lean backward, if vertical they curve their tips on either side, winds from the West will follow that night. But if still with vertical crescent she bring the fourth day too, she gives warning of gathering storm.<sup>d</sup>

<sup>b</sup> Theophr. *De signis* 51 καὶ ὁ μὲν εἰς τρίτην ὥν λαμπρὸς ᾗ, εὐδαιμονίαν.

<sup>c</sup> Theophr. 12 εἰς μὲν ᾗ πυρώδης, πνευματώδης σημαίνει τὸν μήνα, εἰς δὲ ζοφώδης, ὑδατώδης.

<sup>d</sup> Theophr. 38 χειμῶνος δὲ τότε . . . τὸ σιλήμιον εἰς ἄρθρον ᾗ μέχρι τετράδος καὶ εἰ εὐκυκλον, χειμάσει μέχρι διχοτόμου.

# ARATUS

εἰ δέ κέ οἱ κεράων τὸ μετήγορον εὖ ἐπινεύη,  
 δειδέχθαι βορέω· ὅτε δ' ὑπτιάησι, νότοιο. 795  
 αὐτὰρ ἐπὴν τριτόωσαν ὄλος περὶ κύκλος ἐλίσση  
 πάντῃ ἐρευθόμενος, μάλα κεν τότε χείμερος εἴῃ· 65  
 μείζονι δ' ἂν χειμῶνι πυρώτερα φοινίσσοιτο.  
 Σκέπτεο δ' ἐς πληθύν τε καὶ ἀμφότερον  
 διχόωσαν,  
 ἥμὲν ἀεξομένην ἥδ' ἐς κέρας αὖθις ἰοῦσαν, 800  
 καὶ οἱ ἐπὶ χροίῃ τεκμαίρεο μηνὸς ἐκάστου.  
 πάντῃ γὰρ καθαρῇ κε μάλ' εὐδία τεκμήριο· 70  
 πάντα δ' ἐρευθομένη δοκέειν ἀνέμοιο κελεύθους·  
 ἄλλοθι δ' ἄλλο μελαινομένη δοκέειν ὑετοῖο.  
 σήματα δ' οὐ μάλα πᾶσιν ἐπ' ἡμασι πάντα τέτυκται· 805  
 ἀλλ' ὅσα μὲν τριτάτῃ τε τεταρταίῃ τε πέλονται,  
 μέσφα διχαιομένης, διχάδος γε μὲν ἄχρισ ἐπ'  
 αὐτὴν 75  
 σημαίνει διχόμηνον, ἀτὰρ πάλιν ἐκ διχομήνου  
 ἐς διχάδα φθιμένην· ἔχεται δέ οἱ αὐτίκα τετράς  
 μηνὸς ἀποικομένου, τῇ δὲ τριτάτῃ ἐπιόντος. 810  
 εἰ δέ κέ μιν περὶ πᾶσαν ἁλῶαι κυκλώσωνται  
 ἢ τρεῖς ἢ δύο περικείμεναι ἢ μί' οἷα, 80  
 τῇ μὲν ἰῇ ἀνέμοιο γαληναίης τε δοκεύειν,  
 ῥηγνυμένη ἀνέμοιο, μαραιομένη δὲ γαλήνης·

<sup>a</sup> Theophr. 27 ἔστι δὲ σημεῖα ἐν ἡλίῳ καὶ σελήνῃ τὰ μὲν μέλανα ὑδατος τὰ δ' ἐρυθρὰ πνεύματος. εἰ δὲ ὁ μὲν βορείου ὄντος ὀρθὸς εἰστήκη, ζέφυροι εἰώθασιν ἐπιπνεῖν καὶ ὁ μὴν χειμερινὸς διατελεῖ. ὅταν μὲν ἡ κεφαλὴ (ἢ ἄνω) τοῦ μηνὸς ἐπικύπτῃ, βόρειος ὁ μὲν. ὅταν δὲ ἡ κάτωθεν νότιος· εἰ δὲ ὀρθὸς καὶ μὴ καλῶς ἐγκεκλιμένος μέχρι τετράδος καὶ εὐκυκλος εἴωθε χειμάζειν μέχρι διχομηνίας. σημαίνει ζοφώδης μὲν ὦν ὕδωρ, πυρώδης δὲ πνεῦμα.

<sup>b</sup> Theophr. 8 ὡς δ' αὐτως ἔχει καὶ περὶ τὸν μῆνα ἕκαστον· διχοτομοῦσι γὰρ αἷ τε πανσέληνοι καὶ αἱ ὀγδοαὶ καὶ αἱ τετράδες, ὥστε ἀπὸ νομηνίας ὡς ἀπ' ἀρχῆς δεῖ σκοπεῖν, μεταβάλλει γὰρ ὡς ἐπὶ τὸ

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If her upper horn nod forward,<sup>a</sup> expect thou the North wind, but if it lean backward, the South. But when on the third day a complete halo, blushing red, encircles her, she foretells storm and, the fierier her blush, the fiercer the tempest.

Scan her when full and when half-formed on either side of full, as she waxes from or wanes again to crescent form, and from her hue forecast each month. When quite bright her hue, forecast fair weather; when ruddy, expect the rushing wind; when dark stained with spots, look out for rain. But not for every day is appointed a separate sign,<sup>b</sup> but the signs of the third and fourth day betoken the weather up to the half Moon; those of the half Moon up to full Moon; and in turn the signs of the full Moon up to the waning half Moon; the signs of the half Moon are followed by those of the fourth day from the end of the waning month, and they in their turn by those of the third day of the new month. But if halos<sup>c</sup> encircle all the Moon, set triple or double about her or only single—with the single ring, expect wind or calm<sup>d</sup>; when the ring is broken, wind<sup>e</sup>; when faint and fading, calm;

πολὺ ἐν τῇ τετράδι, εἰ μὴ, ἐν τῇ ὀγδόῃ, εἰ δὲ μὴ, πανσελήνῳ· ἀπὸ δὲ πανσελήνου εἰς ὀγδόην φθίνοντος, καὶ ἀπὸ ταύτης εἰς τετράδα, ἀπὸ δὲ τετράδος εἰς τὴν νομηνίαν.

<sup>c</sup> ἀλωή (ἄλως), lit. "threshing-floor." Seneca, *N.Q.* i. 2 "coloris varii circulum . . . hunc Gracii halo vocant, nos dicere coronam aptissime possumus . . . tales splendores Gracii areas vocaverunt, quia fere terendis frugibus destinata loca rotunda sunt."

<sup>a</sup> Theophr. 51 ἄλως δὲ εἰς ὁμαλῶς παγῇ καὶ μαρανθῇ, εὐδίαν σημαίνει.

<sup>b</sup> Theophr. 31 αἱ ἄλως περὶ τὴν σελήνην πνευματώδεις μάλλον ἢ περὶ ἥλιον· σημαίνουσι δὲ πνεῦμα βραγεῖσαι περὶ ἀμφω, καὶ ἢ ἂν βραγῇ, ταύτη πνεῦμα.

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ταὶ δύο δ' ἂν χειμῶνι περιτροχάοιντο σελήνην· 815  
 μείζονα δ' ἂν χειμῶνα φέροι τριέλικτος ἄλωή,  
 καὶ μᾶλλον μελανεῦσα, καὶ εἰ ῥηγνύατο μᾶλλον. 85  
 καὶ τὰ μὲν οὖν ἐπὶ μηνὶ σεληναίης κε πύθοιο.

Ἡελίοιο δέ τοι μελέτω ἐκάτερθεν ἰόντος.  
 ἥελίῳ καὶ μᾶλλον ἑοικότα σήματα κεῖται, 820  
 ἀμφότερον δύνοντι καὶ ἐκ περάτης ἀνιόντι.  
 μή οἱ ποικίλλοιτο νέον βάλλοντος ἀρούρας 90  
 κύκλος, ὅτ' εὐδίου κεχρημένος ἡματος εἴης,  
 μηδέ τι σῆμα φέροι, φαίνοιτο δέ λιτὸς ἀπάντη.  
 εἰ δ' αὖτως καθαρὸν μιν ἔχοι βουλύσιος ὥρη, 825  
 δύνοι δ' ἀνέφελος μαλακὴν ὑποδείελος αἴγλην,  
 καὶ κεν ἐπερχομένης ἡοῦς ἔθ' ὑπεύδιος εἴη. 95  
 ἀλλ' οὐχ ὅπποτε κοῖλος ἐειδόμενος περιτέλλη,  
 οὐδ' ὅππῃ ἀκτίνων αἰ μὲν νότον αἰ δὲ βορρῇ  
 σχιζόμεναι βάλλωσι, τὰ δ' αὖ περὶ μέσσα φαείνη, 830  
 ἀλλὰ που ἢ ὑέτοιο διέρχεται ἢ ἀνέμοιο.

Σκέπτεο δ', εἴ κέ τοι αὐγαὶ ὑπείκωσ' ἥελίοιο, 100  
 αὐτὸν ἐς ἥελιον· τοῦ γὰρ σκοπιαὶ καὶ ἄρισται·  
 εἴ τί οἱ ἦπου ἔρευθος ἐπιτρέχει, οἷά τε πολλὰ  
 ἐλκομένων νεφέων ἐρυθαίνεται ἄλλοθεν ἄλλα, 835  
 ἢ εἴ που μελανεῖ· καὶ τοι τὰ μὲν ὕδατος ἔστω  
 σήματα μέλλοντος, τὰ δ' ἐρεύθεα πάντ' ἀνέμοιο. 105  
 εἴ γε μὲν ἀμφοτέροις ἄμυδις κεχρημένος εἴη,

" Verg. *Ge.* i. 438 ff. "Sol quoque et exoriens et cum se condet in undas, Signa dabit; solem certissima signa sequuntur, Et quae mane refert et quae surgentibus astris. Ille ubi nascentem maculis variaverit ortum, Conditus in nubem, medioque refugerit orbe, Suspecti tibi sint imbres; namque urguet ab alto Arboribusque satisque Notus pecorique sinister."

<sup>b</sup> Theophr. 50 ἥλιος μὲν ἀνιῶν λαμπρὸς καὶ μὴ καυματίας καὶ μὴ ἔχων σημεῖον μηδὲν ἐν ἑαυτῷ εὐδίαν σημαίνει.

<sup>c</sup> Theophr. 50 καὶ δυόμενος ἥλιος χειμῶνος εἰς καθαρὸν εὐδιενός,

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two rings girding the Moon forebode storm ; a triple halo would bring a greater storm, and greater still, if black, and more furious still, if the rings are broken. Such warnings for the month thou canst learn from the Moon.

To the Sun's <sup>a</sup> march at East and West give heed. His hints give even more pertinent warning both at setting, and when he comes from below the verge. May not his orb, whenever thou desirest a fair day, be variegated when first his arrows strike the earth, and may he wear no mark at all but shine stainless altogether.<sup>b</sup> If again thus all pure he be in the hour when the oxen are loosed, and set cloudless in the evening with gentle beam, he will still be at the coming dawn attended with fair weather.<sup>c</sup> But not so, when he rises with seemingly hollow disk, nor when his beams part to strike or North or South, while his centre is bright. But then in truth he journeys either through rain or through wind.<sup>d</sup>

Scan closely, if his beams allow thee, the Sun himself, for scanning him is best, to see if either some blush run over him, as often he shows a blush or here or there, when he fares through trailing clouds, or if haply he is darkened. Let the dark stain be sign to thee of coming rain, and every blush be sign of wind. But if he is draped both black and red at

*ἐὰν μὴ ταῖς προτέραις ἡμέραις εἰς μὴ καθαρὸν δεδουκὼς ἢ ἐξ εὐδιῶν. οὕτω δὲ ἄδηλον. καὶ ἐὰν χειμάζοντος ἢ δύσης γέννηται εἰς καθαρὸν, εὐδιεινόν. Verg. G. i. 458 ff. "At si cum referetque diem condetque relatum, Lucidus orbis crit, frustra terreberet nimbis, Et claro silvas cernes Aquilone moveri."*

<sup>a</sup> Theophr. 26 καὶ ἐὰν κοῖλος φαίνεται ὁ ἥλιος, ἀνέμου ἢ ὕδατος τὸ σημεῖον . . . ἐὰν αἱ ἀκτῖνες αἱ μὲν πρὸς βορρᾶν, αἱ δὲ πρὸς νότον σχίζονται τούτου μέσου ὄντος κατ' ὄρθρον, κοινὸν ὕδατος καὶ ἀνέμου σημεῖόν ἐστιν (Verg. G. i. 445 f.). Plin. N.H. xviii. 342 "Primumque a sole capimus præsagia," etc.

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καί κεν ὕδωρ φορέοι καὶ ὑπηνέμιος τανύοιτο.	
εἰ δέ οἱ ἢ ἀνιόντος ἢ αὐτίκα δυομένοιο	840
ἄκτινες συνίωσι καὶ ἀμφ' ἐνὶ πεπλήθωσιν,	
ἢ ποτε καὶ νεφέων πεπιεσμένος ἢ ὃ γ' ἐς ἡῶ	110
ἔρχεται παρὰ νυκτός, ἢ ἐξ ἡοῦς ἐπὶ νύκτα,	
ὑδατί κεν κατιόντι παρατρέχοι ἤματα κεῖνα.	
μηδ' ὅτε οἱ ὀλίγη νεφέλη πάρος ἀντέλλησιν,	845
τὴν δὲ μέτ' ἀκτίνων κεχρημένος αὐτὸς ἀερθῇ,	
ἀμνηστεῖν ὕετοιο. πολὺς δ' ὅτε οἱ περὶ κύκλος	115
οἷον τηκομένῳ ἐναλίγκιος εὐρύνηται	
πρῶτον ἀνερχομένοιο, καὶ ἄψ' ἐπὶ μείον ἴησιν,	
εὐδιὸς κε φέροιτο· καὶ εἴ ποτε χείματος ὥρη	850
ὠχρήσαι κατιών. ἀτὰρ ὕδατος ἡμερινοῖο	
γυνομένου κατόπισθε περὶ νέφεα σκοπέεσθαι	120
καδὲ δὴ δυομένου τετραμμένος ἡελίοιο.	
ἦν μὲν ὑποσκιάησι μελαινομένη εἰκυῖα	
ἡέλιον νεφέλη, ταὶ δ' ἀμφὶ μιν ἔνθα καὶ ἔνθα	855
ἄκτινες μεσσηγὺς ἐλίσσόμεναι διχόωνται,	
ἦ τ' ἂν ἔτ' εἰς ἡῶ σκέπαος κεχρημένος εἴησ.	125
εἰ δ' ὁ μὲν ἀνέφελος βάπτοι ῥόου ἐσπερίοιο,	
ταὶ δὲ κατερχομένου νεφέλαι καὶ ἔτ' οἰχομένοιο	
πλησίαι ἐστήκωσιν ἐρευθέες, οὗ σε μάλα χρὴ	860
αὔριον οὐδ' ἐπὶ νυκτὶ περιτρομέειν ὕετοιο·	
ἄλλ' ὅπότ' ἡελίοιο μαραινομένησιν ὁμοῖαι	130
ἐξαπίνης ἀκτινες ἀπ' οὐρανόθεν τανύωνται,	
οἷον ἀμαλδύνονται ὅτε σκιάησι κατ' ἰθὺ	
ἰσταμένη γαίης τε καὶ ἡελίοιο σελήνη.	865

<sup>a</sup> Verg. *G.* i. 450 ff. "Hoc etiam cernendo cum iam decedit Olympo, Profuerit meminisse magis; nam saepe videmus Ipsius in vultu varios errare colores: Sacruleus pluviam denuntiat, igneus Euros; Sin maculae incipient rutilo immiscerier igni, Omnia tum pariter vento nimisque videbis

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once, he will bring rain and will strain beneath the wind.<sup>a</sup> But if the rays of the rising or setting Sun converge and crowd on one spot, or if he go from night to dawn, or from dawn to night, closely beset with clouds, those days will run in company with rushing rain. Nor be thou heedless of rain, what time before him rises a thin mist, after which the Sun himself ascends with scanty beams.<sup>b</sup> But when a broad belt of mist seems to melt and widen before the rising Sun and anon narrows to less, fair will be his course, and fair too, if in the season of winter his hue wax wan at eventide.<sup>c</sup> But for to-morrow's rain face the setting Sun and scan the clouds. If a darkening cloud overshadow the Sun and if around that cloud the beams that wheel between the Sun and it part to either side of the cloud, thou shalt still need shelter for the dawn.<sup>d</sup> But if without a cloud he dip in the western ocean, and as he is sinking, or still when he is gone, the clouds stand near him blushing red, neither on the morrow nor in the night needst thou be over-fearful of rain. But fear the coming rain when on a sudden the Sun's rays seem to thin and pale<sup>e</sup>—just as they often fade when the Moon overshadows them, what time she stands straight between the earth and

*Fervere. non illa quisquam me nocte per altum Ire neque ab terra moneat convellere funem*"; cf. Theophr. 27.

<sup>b</sup> Verg. *Æt.* i. 446 ff. "ubi pallida surget Tithoni croceum linquens Aurora cubile, Heu male tum mitis defendet pampinus uvas."

<sup>c</sup> Theophr. 50 καὶ ἐὰν δύνων χειμῶνος ὥχρὸς ᾗ, εὐδὶαν σημαίνει.

<sup>d</sup> Theophr. 11 καὶ ἐὰν καταφερομένου τοῦ ἡλίου ἐφίστηται νέφος ὑφ' οὗ ἐὰν σχίζωνται αἱ ἀκτῖνες, χειμερινὸν τὸ σημεῖον.

<sup>e</sup> Theophr. 13 καὶ ὅταν ἀνίσχοντος τοῦ ἡλίου αἱ αὐγαὶ οἶον ἐκλείποντος χρώμα ἴσχωσιν, ὕδατος σημείον.

- οὐδ', ὅτε οἱ ἐπέχοντι φανήμεναι ἡῶθι πρό  
φαίνονται νεφέλαι ὑπερευθέες ἄλλοθεν ἄλλαι, 135  
ἄρραντοι γίνονται ἐπ' ἡματι κείνῳ ἄρουραι.  
μηδ' αὐτως, ἔτ' ἐόντι πέρην ὁπότε προταθεῖσαι  
ἄκτῖνες φαίνονται ἐπίσκιοι ἡῶθι πρό, 870  
ὔδατος ἢ ἀνέμοιο κατοισσομένου λελαθέσθαι.  
ἀλλ' εἰ μὲν κεῖναι μᾶλλον κνέφαος φορέουτο 140  
ἄκτῖνες, μᾶλλον κεν ἐφ' ὕδατι σημαίνουσιν·  
εἰ δ' ὀλίγος τανύοιτο περὶ δνόφος ἄκτίνεσσιν,  
οἷόν που μαλακαὶ νεφέλαι φορέουσι μάλιστα, 875  
ἢ τ' ἂν ἐπερχομένοιο περιδνοφείοντ' ἀνέμοιο.  
οὐδὲ μὲν ἡελίου σχεδόθεν μελανεῦσαι ἄλῳαι 145  
εὐδίοι· ἄσσοτεραι δὲ καὶ ἄστεμφές μελανεῦσαι  
μᾶλλον χειμέριαι· δύο δ' ἂν χαλεπώτεραι εἶεν.  
Σκέπτεο δ' ἢ ἀνιόντος ἢ αὐτίκα δυομένοιο, 880  
εἴ πού οἱ νεφέων τὰ παρήλια κυκλήσκονται  
ἢ νότου ἢ ἐβορήος ἐρεύθεται ἢ ἐκάτερθεν, 150  
μηδ' οὕτω σκοπιὴν ταύτην ἀμενηνὰ φυλάσσειν.  
οὐ γάρ, ὅτ' ἀμφοτέρωθεν ὁμοῦ περὶ μέσσον  
ἔχουσιν  
ἡέλιον κεῖναι νεφέλαι σχεδὸν ὠκεανοῖο, 885  
γίνεται ἀμβολίῃ διόθεν χειμῶνος ἰόντος.  
εἴ γε μὲν ἐκ βορέας μί' οἷη φοινίσσοιτο, 155  
ἐκ βορέω πνοιάς κε φέροι, νοτίῃ δὲ νότοιο,  
ἢ καὶ που ῥαθάμιγγες ἐπιτροχώσω' ὕετοιο.  
'Εσπερίοις καὶ μᾶλλον ἐπίτρεπε σήμασι τούτοις· 890  
ἐσπερόθεν γὰρ ὁμῶς σημαίνεται ἐμμενὲς αἰεὶ.

<sup>a</sup> Cicero *ap.* Priscian. x. 11 "Ut cum Luna means Hygrionis officit orbi, Stinguuntur radii caeca caligine tecti."

<sup>b</sup> Theophr. 10 ὕδατος μὲν οὖν ὅν σημεία τὰ τοιαῦτα δοκεῖ εἶναι. ἐναργέστατον μὲν οὖν τὸ ἐωθινόν, ὅταν πρὸ ἡλίου ἀνατολῆς φαίνεται ἐπιφοινίσσον σημείον· ἢ γὰρ αὐθήμερινόν ἐπισημαίνει ἢ τριῶν ἡμερῶν ὡς ἐπὶ τὸ πολὺ.

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Sun <sup>a</sup>: nor are the fields unwetted on that day, when before the dawn, as the Sun delays to shine, reddish clouds appear here or there.<sup>b</sup> Be not heedless either of wind or rain <sup>c</sup> to come, when, while the Sun is still below the verge, his precursor beams shine shadowy in the dawn. The more those beams are borne in shadow, the surer sign they give of rain, but if but faint the dusk that veils his beams, like a soft mist of vapour, that veil of dusk portends wind. Nor are dark halos<sup>d</sup> near the Sun signs of fair weather: when nearer the Sun and dark without relief, they portend greater storms: if there are two rings, they will herald tempests fiercer still.

Mark as the Sun is rising or setting, whether the clouds, called parhelia,<sup>e</sup> blush (on South or North or both), nor make the observation in careless mood. For when on both' sides at once those clouds gird the Sun, low down upon the horizon, there is no lingering of the storm that comes from Zeus. But if only one shine purple to the North, from the North will it bring the blast; if in the South, from the South; or down pour the pattering raindrops.<sup>f</sup>

With even greater care mark those signals when in the West, for from the West the warnings are given ever with equal and unfailing certainty.

<sup>a</sup> Theophr. 11 *καὶ ἐὰν ἐκ νεφελῶν ἀνέχῃ, ὑδατικόν, καὶ ἐὰν ἀκτῖνες ἀνίσχοντος ἀνατείνωσι πρὶν ἀνατεῖλαι, κοινὸν ὕδατος σημεῖον καὶ ἀνέμου.*

<sup>b</sup> Theophr. 22 *καὶ ἄλως αἱ μέλαιναὶ ὑδατικόν, καὶ μᾶλλον αἱ δέλῃς.*

<sup>c</sup> So-called "mock suns," "imagines solis" (Seneca, *N.Q.* i. 11).

<sup>d</sup> Theophr. 22 *ἐὰν παρήλιοι δύο γένωνται, καὶ ὁ μὲν νοτιότερον, ὁ δὲ βορρᾶθεν, καὶ ἄλως ἄμα, ὕδωρ διὰ ταχέων σημαίνουσι; εἰ.* Seneca, *N.Q.* i. 12.

<sup>e</sup> Theophr. 29 *παρήλιος ὁπόθεν ἂν ᾖ, ὕδωρ ἢ ἀνεμὸν σημαίνει.*

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Σκέπτεο καὶ ΦΑΤΗΝΗΝ. ἡ μὲν τ' ὀλίγη εἰκὺα 160  
 ἀχλύϊ βορραίῃ ὑπὸ Καρκίνῳ ἡγηλάζει·  
 ἀμφὶ δέ μιν δύο λεπτὰ φαεινόμενοι φορέονται  
 ἀστέρες, οὔτε τι πολλὸν ἀπήρορι, οὔτε μάλ' ἐγγύς, 895  
 ἀλλ' ὅσσον τε μάλιστα πυγούσιον οἴισασθαι·  
 εἰς μὲν πὰρ βορέαο· νότῳ δ' ἐπικέκλιται ἄλλος. 165  
 καὶ τοὶ μὲν καλέονται ΟΝΟΙ· μέσση δέ τε Φάτνη.  
 ἦτε καὶ ἐξαπίνης πάντῃ Διὸς εὐδιόωντος  
 γίνετ' ἄφαντος ὅλη· τοὶ δ' ἀμφοτέρωθεν ἰόντες 900  
 ἀστέρες ἀλλήλων αὐτοσχεδὸν ἰνδάλλονται·  
 οὐκ ὀλίγῳ χειμῶνι τότε κλύζονται ἄρουραι. 170  
 εἰ δέ μελαίνηται, τοὶ δ' αὐτίκ' εἰκότες ὥσιν  
 ἀστέρες ἀμφότεροι, περί χ' ὕδατι σημαίνουιν.  
 εἰ δ' ὁ μὲν ἐκ βορέῳ Φάτνης ἀμενηνὰ φαέινει 905  
 λεπτὸν ἐπαχλύων, νότιος δ' Ὀνος ἀγλαὸς εἶη,  
 δειδέχθαι ἀνέμοιο νότου· βορέῳ δέ μάλα χρή 175  
 ἔμπαλιν ἀχλύοεντι φαεινομένῳ τε δοκεύειν.  
 Σῆμα δέ τοι ἀνέμοιο καὶ οἰδαίνουσα θάλασσα  
 γινέσθω καὶ μακρὸν ἐπ' αἰγιαλοὶ βοόωντες, 910  
 ἄκται τ' εἰνάλιοι ὁπότ' εὐδιοὶ ἡχῆσσαι  
 γίνονται, κορυφαί τε βοώμεναι οὔρεος ἄκραι. 180  
 Καὶ δ' ἂν ἐπὶ ξηρὴν ὅτ' ἐρωδιὸς οὐ κατὰ κόσμον  
 ἐξ ἁλὸς ἔρχηται φωνῇ περιπολλὰ λελησιώς,  
 κινυμένου κε θάλασσαν ὕπερ φορέοιτ' ἀνέμοιο. 915  
 καί ποτε καὶ κέπφοι, ὁπότ' εὐδιοὶ ποτέονται,  
 ἀντία μελλόντων ἀνέμων εἰληδὰ φέρονται. 185  
 πολλάκι δ' ἀγριάδες νῆσσαι ἢ εἰναλίδιναι

<sup>a</sup> Cicero *ap.* Priscian. xvi. 16 and xviii. 172 "Ast autem tenui quae candet lumine Phatne."

<sup>b</sup> Praesepe; Theophr. 23 ἐν τῷ καρκίνῳ δύο ἀστέρες εἰσὶν, οἱ καλούμενοι ὄνοι, ὧν τὸ μεταξὺ τὸ νεφέλιον ἢ φάτνη καλουμένη. τοῦτο ἐὰν ζοφῶδες γίνηται, ὕδατικόν. Plin. *N.H.* xviii. 353,

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Watch, too, the Manger.<sup>a</sup> Like a faint mist in the North it plays the guide beneath Cancer. Around it are borne two faintly gleaming stars, not far apart nor very near but distant to the view a cubit's length, one on the North, while the other looks towards the South. They are called the Asses, and between them is the Manger.<sup>b</sup> On a sudden, when all the sky is clear, the Manger wholly disappears, while the stars that go on either side seem nearer drawn to one another: not slight then is the storm with which the fields are deluged. If the Manger darken<sup>c</sup> and both stars remain unaltered, they herald rain. But if the Ass to the North of the Manger shine feebly through a faint mist, while the Southern Ass is gleaming bright, expect wind from the South: but if in turn the Southern Ass is cloudy and the Northern bright, watch for the North wind.

A sign of wind be the swelling sea,<sup>d</sup> the far sounding beach, the sea-crags when in calm they echo, and the moaning of the mountain crests.

When, too, the heron<sup>e</sup> in disordered flight comes landward from the sea with many a scream, he is precursor of the gale at sea. Anon, too, the stormy petrels when they flit in calm, move in companies to face the coming winds. Oft before a gale the wild

<sup>a</sup> Theophr. 43 ἡ τοῦ θρου φάτνη εἰ συνίσταται καὶ зоφερὰ γίνεται, χειμῶνα σημαίνει.

<sup>b</sup> Verg. *G.* i. 356 ff.; Theophr. 29 θάλασσα οἰδοῦσα, καὶ ἀκταὶ βοᾶσαι καὶ αἰγιαλὸς ἡχῶν ἀνεμῶδης; cf. 31; Cic. *De div.* i. 8; Plin. *N.H.* xviii. 359 f.

<sup>c</sup> Theophr. 28 αἰθνῖαι καὶ νῆτται καὶ ἀγρίαι καὶ τιθασαὶ ὕδωρ μὲν σημαίνουσι θυόμεναι, πτερυγίζουσαι δὲ ἄνεμον. οἱ κέπφοι εὐδίας οὖσης ὅτοι ἂν πέτῳνται ἄνεμον προσημαίνουσι. . . . ἐρωδιὸς ἀπὸ θαλάττης πετόμενος καὶ βοῶν πνεύματος σημεῖόν ἐστι, καὶ ὕλων βοῶν μέγα ἀνεμῶδης.

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αἴθυιαι χερσαῖα τινάσσονται πτερύγεσσιν·	
ἢ νεφέλη ὄρεος μηκύνεται ἐν κορυφῇσιν.	920
ἤδη καὶ πάπποι, λευκῆς γήρειον ἀκάνθης,	
σῆμ' ἐγένοντ' ἀνέμου, κωφῆς ἀλὸς ὁππότε πολλοὶ	190
ἄκρον ἐπιπλώωσι, τὰ μὲν πάρος, ἄλλα δ' ὀπίσω.	
Καὶ θέρεος βρονταί τε καὶ ἀστραπαὶ ἔνθεν ἴωσιν,	
ἔνθεν ἐπερχομένοιο περισκοπέειν ἀνέμοιο.	925
καὶ διὰ νύκτα μέλαιναν ὅτ' ἀστέρες αἴσσωσιν	
ταρφέα, τοὶ δ' ὀπιθεν ῥυμοὶ ὑπολευκαίνωνται,	195
δειδέχθαι κείνοις αὐτὴν ὁδὸν ἐρχομένοιο	
πνεύματος· ἦν δὲ καὶ ἄλλοι ἐναντίοι αἴσσωσιν,	
ἄλλοι δ' ἐξ ἄλλων μερέων, τότε δὴ πεφύλαξο	930
παντοίων ἀνέμων, οἳ τ' ἄκριτοὶ εἰσι μάλιστα,	
ἄκριτα δὲ πνεύουσιν ἐπ' ἀνδράσι τεκμήρασθαι.	200
Αὐτὰρ ὅτ' ἐξ εὖροιο καὶ ἐκ νότου ἀστράπτῃσιν,	
ἄλλοτε δ' ἐκ ζεφύροιο, καὶ ἄλλοτε παρ βορέαο,	
δὴ τότε τις πελάγει ἐνὶ δείδιε ναυτίλος ἀνὴρ,	935
μή μιν τῇ μὲν ἔχῃ πέλαγος τῇ δ' ἐκ Διὸς ὕδωρ·	
ὕδατι γὰρ τοσσαῖδε περὶ στεροπαὶ φορέονται.	205
πολλάκι δ' ἐρχομένων ὑετῶν νέφεα προπάροιθεν	
οἷα μάλιστα πόκοισιν ἑοικότα ἰνδάλλονται,	

<sup>a</sup> Theophr. 34 πρὸς κορυφῆς ὄρους ὁπόθεν ἂν νεφέλη μηκύνηται, ταύτῃ ἀνεμος πνευσεῖται; cf. Theophr. 45.

<sup>b</sup> Theophr. 37 εἰς ἐν τῇ θαλάττῃ πάπποι φέρονται πολλοὶ οἱ γινόμενοι ἀπὸ τῶν ἀκανθῶν, ἀνεμον σημαίνουσιν ἔσεσθαι μέγαν. Verg. G. i. 368 f. "Saepe levem paleam et frondes volitare caducas, Aut summa nantes in aqua colludere plumas."

<sup>c</sup> Theophr. 32 θέρεος ὅθεν ἂν ἀστραπαὶ καὶ βρονταὶ γίνωνται, ἐντεῦθεν πνεύματα γίνεσθαι ἰσχυρά· εἰς μὲν σφόδρα καὶ ἰσχυρὸν ἀστράπτῃ, θάττον καὶ σφοδρότερον πνεύσουσιν, εἰς δ' ἡρέμα καὶ μανῶς, κατ' ὀλίγον.

<sup>d</sup> Theophr. 13 ἀστέρες πολλοὶ διάττοντες ὕδατος ἢ πνεύματος, καὶ ὅθεν ἂν διάττωσιν, ἐντεῦθεν τὸ πνεῦμα ἢ τὸ ὕδωρ; 34 οἱ κομήται ἀστέρες ὡς τὰ πολλὰ πνεύματα σημαίνουσιν; 37 ὅθεν

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ducks or sea-wheeling gulls beat their wings on the shore, or a cloud is lengthwise resting on the mountain peaks.<sup>a</sup> Marked, too, ere now as sign of wind have been the withered petals, the down of the white thistle,<sup>b</sup> when they abundant float, some in front and others behind, on the surface of the silent sea.

From the quarter whence come the peals of summer thunder<sup>c</sup> and the lightning flash, thence expect the onset of the gale. When through the dark<sup>d</sup> night shooting stars<sup>e</sup> fly thick and their track behind is white, expect a wind coming in the same path. If other shooting stars confront them and others from other quarters dart, then be on thy guard for winds from every quarter—winds, which beyond all else are hard to judge, and blow beyond man's power to predict.

But when from East and South the lightnings flash,<sup>f</sup> and again from the West and anon from the North, verily then the sailor on the sea fears to be caught at once by the waves beneath and the rain from heaven. For such lightnings herald rain. Often before the coming rain fleece-like clouds<sup>g</sup> appear or

ἂν ἀστέρες διάπτωσι πολλοί, ἀνεμον ἐντεῦθεν· εἰάν δὲ πανταχόθεν ὁμοίως, πολλὰ πνεύματα σημαίνουσι. Verg. *G.* i. 365 ff.  
 “*Saepe etiam stellas, vento impendente, videbis Præcipites caelo labi, noctisque per umbram Flaminarum longos a tergo albescere tractus.*”

<sup>a</sup> Theophr. 21 ἀστραπαὶ δὲ εἰάν γε πάνταχόθεν γένωνται, ὕδατος ἂν ἢ ἀνέμου σημεῖον. Verg. *G.* i. 370 ff. “*At Boreae de parte trucidis cum fulminat, et cum Eurique Zephyrique tonat domus, omnia plenis Rura natant fossis, atque omnis navita ponto, Humida vela legit.*”

<sup>f</sup> Theophr. 13 δταν νεφέλαι πόκοις ἐρίων ὁμοίαι ᾤσιν, ἢ ὥρ σσημαίνει. Varro *Atac.* ap. Serv. on Verg. (*l.* i. 397 “*nubes <ceu> vellera lanæ Stabunt*”; cf. Verg. *l.c.*

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ἡ διδύμη ἔζωσε διὰ μέγαν οὐρανὸν ἱρίς,	940
ἡ καὶ πού τις ἄλωα μελαινομένην ἔχει ὠστήρ.	
Πολλάκι λιμναῖαι ἡ εἰνάλιναι ὄρνιθες	210
ἄπληστον κλύζονται ἐνιέμεναι ὑδάτεσσιν,	
ἡ λίμνην πέρι δηθὰ χελιδόνες αἴσσοιται	
γαστέρι τύπτουσαι αὐτῶς εἰλυμένον ὕδωρ,	945
ἡ μᾶλλον δειλαὶ γενεαί, ὕδροισιν ὄνειαρ,	
αὐτόθεν ἐξ ὕδατος πατέρες βοόωσι γυρίνων,	215
ἡ τρυῖει ὀρθρινὸν ἐρημαίῃ ὀλολυγών,	
ἡ που καὶ λακέρυζα παρ' ἡϊόνι προὔχουση	
χειμάτος ἐρχομένου χέρσω ὑπέτυψε κορώνη,	950
ἡ που καὶ ποταμοῖο ἐβάψατο μέχρι παρ' ἄκρους	
ὤμους ἐκ κεφαλῆς, ἡ καὶ μάλα πᾶσα κολυμβᾷ,	220
ἡ πολλὴ στρέφεται παρ' ὕδωρ παχέα κρώζουσα.	
Καὶ βόες ἤδη τοι πάρος ὕδατος ἐνδίοιο	
οὐρανὸν εἰσανιδόντες ἀπ' αἰθέρος ὠσφρήσαντο·	955
καὶ κοίλης μύρμηκες ὀχῆς ἐξ ὧσα πάντα	
θᾶσσον ἀνηνέγκαντο· καὶ ἀθρόοι ὠφθεν ἱουλοὶ	225
τείχη ἀνέρποντες, καὶ πλαζόμενοι σκώληκες	
κείνοι, τοὺς καλέουσι μελαίνης ἔντερα γαίης.	

<sup>a</sup> Theophr. 22 εἴαν τε πολλὰ ἱριδες γένωνται, σημαίνει ὕδωρ ἐπὶ πολὺ. <sup>b</sup> Cf. Theophr. l.c. ἄλως αἱ μέλαιναὶ ὑδατικόν.

<sup>c</sup> Theophr. 15 ὄρνιθες λουόμενοι μὴ <οἶ> ἐν ὕδατι βιοῦντες ὕδωρ ἡ χειμῶνας σημαίνουσι. Varro Atac. ag. Serv. Verg. G. i. 375 "Tum liceat pelagi volucres tardacque paludis Cernere inexplato studio certare lavandi Et velut insolitum pennis infundere rorem"; cf. Verg. i. 383 ff.; Plin. N.H. xviii. 362.

<sup>d</sup> Varro Atac. l.c. = Verg. G. i. 377 "Aut arguta lacus circumvolitavit hirundo."

<sup>e</sup> Theophr. 15 χελιδόνες τῇ γαστρὶ τύπτουσαι τὰς λίμνας ἕδωρ σημαίνουσι.

<sup>f</sup> Theophr. 15 βάτραχοι μᾶλλον ἄδοντες σημαίνουσιν ὕδωρ. Cic. De div. i. 9; Verg. G. i. 378.

<sup>g</sup> Theophr. 42 ὀλολυγών ἄδουσα μόνη ἀκρωρίας (early morn)



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a double rainbow<sup>a</sup> girds the wide sky or some star is ringed with darkening halo.<sup>b</sup>

Often the birds<sup>c</sup> of lake or sea insatiably dive and plunge in the water, or around the mere for long the swallows<sup>d</sup> dart, smiting with their breasts the rippling water,<sup>e</sup> or more hapless tribes, a boon to watersnakes, the fathers<sup>f</sup> of the tadpoles croak from the lake itself, or the lonely tree-frog<sup>g</sup> drones his matin lay, or by jutting bank the chattering crow<sup>h</sup> stalks on the dry land before the coming storm, or it may be dips from head to shoulder in the river, or even dives completely, or hoarsely cawing ruffles it beside the water.

And ere now before rain from the sky, the oxen<sup>i</sup> gazing heavenward have been seen to sniff the air, and the ants<sup>j</sup> from their hollow nests bring up in haste all their eggs, and in swarms the centipedes<sup>k</sup> are seen to climb the walls, and wandering forth crawl those worms that men call dark earth's in-

χειμέριον; cf. Theophr. 15 ὁ χλωρὸς βάτραχος ἐπὶ δένδρου ἄδων ὕδωρ σημαίνει. According to one interpretation in the schol. the ὀλολυγών is "a bird like a turtle-dove" (τριγών). Cic. *De dir.* i. 8 translates it by *acredula*, apparently=owl. In Theocr. vii. 139 ὀλολυγών is now taken to be the tree-frog (green frog), not, as some supposed, the nightingale.

<sup>a</sup> Theophr. 16, Cic. *De dir.* i. 8 "Fuscaque non nunquam cursans per litora cornix Demersit caput et fluctum cervice recepit"; Verg. *G.* 388 f. "Tum cornix plena pluvium vocat improba voce Et sola in sicca secum spatiatum arena."

<sup>i</sup> Varro *Atac. l.c.* "Et bos suspiciens caelum, mirabile visu, Naribus aerium patulis decerpit odorem"; cf. Cic. *De dir.* i. 9; Verg. *G.* i. 375 f.

<sup>j</sup> Theophr. 22 μύρμηκες ἐν κοίλῳ χωρίῳ εἰάν τὰ ψά ἐκφέρωσιν ἐκ τῆς μυρμηκίᾳς ἐπὶ τὸ ὑψηλὸν χωρίον, ὕδωρ σημαίνεισιν, εἰάν δὲ καταφέρωσιν, εὐδίαν. Verg. *G.* i. 379 f. "Superius et tectis penetralibus extulit ova Angustum formica terens iter."

<sup>k</sup> Theophr. 19 ἱούλοι πολλοὶ πρὸς τοίχων ἔρποντες ὕδατιόν.

καὶ τιθαὶ ὄρνιθες, ταὶ ἀλέκτορος ἐξεγένοντο, 960  
εὖ ἐφθειρίσαντο καὶ ἔκρωξαν μάλα φωνῇ,  
οἷόν τε σταλάον ψοφείει ἐπὶ ὕδατι ὕδωρ. 230

Δή ποτε καὶ γενεαὶ κοράκων καὶ φύλα κολοιῶν  
ὕδατος ἐρχομένοιο Διὸς πάρα σῆμ' ἐγένοντο,  
φαινόμενοι ἀγέληδ' αὖ καὶ ἱρήκεσσιν ὁμοῖον 965  
φθεγζάμενοι. καὶ που κόρακες δίους σταλαγμοὺς  
φωνῇ ἐμιμήσαντο σὺν ὕδατος ἐρχομένοιο. 235  
ἢ ποτε καὶ κρώξαντε βαρείῃ δισσάκι φωνῇ  
μακρὸν ἐπιρροιζέουσι τιναζάμενοι πτερὰ πυκνά·  
καὶ νῆσαι οἰκουροὶ ὑπωρόφιοί τε κολοιοὶ 970  
ἐρχόμενοι κατὰ γεῖσα τινάσσονται πτερύγεσσιν,  
ἢ ἐπὶ κύμα διώκει ἐρωδιὸς ὄξυ λεληκώς. 240

Τῶν τοι μηδὲν ἀπόβλητον πεφυλαγμένω ὕδωρ  
γενέσθω· μηδ' εἴ κεν ἐπὶ πλέον ἢ ἐπάροιθεν  
δάκνωσιν μυῖαι καὶ ἐφ' αἵματος ἱμείρωνται, 975  
ἢ λύχνοιο μύκητες ἀγείρωνται περὶ μύξαν  
νύκτα κατὰ σκοτίνην· μηδ' ἦν ὑπὸ χείματος ὥρην 245  
λύχνων ἄλλοτε μὲν τε φάος κατὰ κόσμον ὀρώρη,  
ἄλλοτε δ' αἴσσωσιν ἀπο φλόγες ἡὔτε κοῦφαι  
πομφόλυγες, μηδ' εἴ κεν ἐπ' αὐτόφει μαρμαίρωσιν 980  
ἀκτῖνες, μηδ' ἦν θέρεος μέγα πεπταμένοιο

<sup>a</sup> Theophr. 42 γῆς ἔντερα πολλὰ φαινόμενα χειμῶνα σημαίνει.

<sup>b</sup> Theophr. 17 ὅλως δὲ ὄρνιθες καὶ ἀλεκτριόνες φθειριζόμενοι ὕδατικὸν σημεῖον καὶ ὅταν μιμῶνται ὕδωρ ὡς ὕον.

<sup>c</sup> Theophr. 16 κόρυξ πολλὰς μεταβάλλειν εἰσὼς φωνὰς τούτων ἐὰν ταχὺ δις φθέγξεται καὶ ἐπιρροιζήσῃ καὶ τινάξῃ τὰ πτερὰ, ὕδωρ σημαίνει. καὶ ἐὰν ὑετῶν ὄντων πολλὰς μεταβάλλῃ φωνὰς . . . καὶ ἐὰν τε εὐδίας ἐὰν τε ὕδατος ὄντος μιμῆται τῇ φωνῇ οἷον σταλαγμοὺς, ὕδωρ σημαίνει. ἐὰν τε κόρακες ἐὰν τε κολοιοὶ ἄνω πέτωνται καὶ ἱερακίζωσιν, ὕδωρ σημαίνουσι; cf. Verg. *G.* i. 381 f.

<sup>d</sup> Theophr. 18 καὶ ἡ νῆττα ἡμερος ἐὰν ὑπιοῦσα ὑπὸ τὰ γεῖσα ἀποπτερυγίζεται, ὕδωρ σημαίνει, ὁμοίως δὲ καὶ κολοιοὶ καὶ ἀλεκτριόνες, ἐὰν τε ἐπὶ λίμνῃ ἢ θαλάττῃ ἀποπτερυγίζωνται, ὡς νῆττα ὕδωρ σημαίνει. καὶ ἐρωδιὸς ὄρνιθον φθεγγόμενος ὕδωρ ἢ

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testines<sup>a</sup> (earthworms). Tame fowl<sup>b</sup> with father Chanticleer well preen their plumes and cluck aloud with voice like noise of water dripping upon water.

Ere now, too, the generations of crows<sup>c</sup> and tribes of jackdaws have been a sign of rain to come from Zeus, when they appear in flocks and screech like hawks. Crows, too, imitate with their note the heavy splash of clashing rain, or after twice croaking deeply they raise a loud whirring with frequent flapping of their wings, and ducks<sup>d</sup> of the homestead and jackdaws which haunt the roof seek cover under the eaves and clap their wings, or seaward flies the heron with shrill screams.

Slight not aught of these things when on thy guard for rain, and heed the warning, if beyond their wont the midges<sup>e</sup> sting and are fain for blood, or if on a misty night snuff gather on the nozzle of the lamp,<sup>f</sup> or if in winter's season the flame of the lamp now rise steadily and anon sparks fly fast from it, like light bubbles, or if on the light itself there dart quivering rays, or if in height of summer the

πνεῦμα σημαίνει. καὶ ἐὰν ἐπὶ θάλατταν πετόμενος βοᾷ μάλλον ὕδατος σημείον ἢ πνεύματος καὶ ὅλως βοῶν ἀνεμῶδες; cf. Verg. *Œ.* i. 363 f. "notasque paludes Describit atque altam signa volat ardea nubem."

<sup>c</sup> Theophr. 23 καὶ τὸ δημόσιον τὸ περὶ τὰς μυίας λεγόμενον ἀληθές· ὅταν γὰρ δάκνωσι σφόδρα, ὕδατος σημείον.

<sup>f</sup> Verg. *Œ.* i. 390 ff. "Ne nocturna quidem carpentēs pensa puellae Nescivere hiemem, testa cum ardente viderent Scintillare oleum et putris concreescere fungos." Theophr. 14 οἱ μύκητες ἐάν νότια ᾗ, ὕδωρ σημαίνουσι, σημαίνουσι δὲ καὶ ἄνεμον κατὰ λόγον ὥς ἂν ἔχωσι πλήθους καὶ μεγέθους, μικροὶ δὲ καὶ κεγχρώδεις καὶ λαμπροὶ ὕδωρ καὶ ἄνεμον. καὶ ὅταν χειμῶνος τὴν φλόγα (ὁ λύχνος) ἀπωθῇ διαλιπὼν ὅλον πομφόλυγας, ὕδατος σημείον, καὶ ἐὰν πηδῶσιν αἱ ἀκτῖνες ἐπ' αὐτὸν καὶ ἐὰν σπινθήρες ἐπιγένωνται; 34 μύκητες ἐπὶ λύχνου νότιον πνεῦμα ἢ ὕδωρ σημαίνουσιν.

νησαῖοι ὄρνιθες ἐπασσύτεροι φορέωνται.	250
μηδὲ σύ γ' ἢ χύτρης ἢ τρίποδος πυριβήτω, σπινθήρες ὅτ' ἔωσι πέρι πλέονες, λελαθέσθαι·	
μηδὲ κατὰ σποδιὴν ὅπότ' ἄνθρακος αἰθομένοιο λάμπηται πέρι σήματ' εἰκότα κεγχρείοισιν,	985
ἀλλ' ἐπὶ καὶ τὰ δόκευε περισκοπέων ὑετοῖο.	255
Εἷ γε μὲν ἡερόεσσα παρέξ ὄρεος μέγαλοιο πυθμένα τείνηται νεφέλη, ἄκραι δὲ κολῶναι φαίνωνται καθαραί, μάλα κεν τόθ' ὑπεύδιος εἷης.	990
εὐδιός κ' εἷης καὶ ὅτε πλατέος παρὰ πόντου φαίνεται χθαμαλὴ νεφέλη, μηδ' ὑψόθι κύρη,	260
ἀλλ' αὐτοῦ πλαταμῶνι παραθλίβηται ὁμοίη.	
Σκέπτεο δ' εὐδιος μὲν ἔων ἐπὶ χείματι μᾶλλον, ἔς δὲ γαληναίην χειμωνόθεν. εὖ δὲ μάλα χρή	995
ἔς Φάτνην ὁράαν, τὴν Καρκίνος ἀμφιελίσσει, πρῶτα καθαιρομένην πάσης ὑπένερθεν ὁμίχλης·	265
κείνη γὰρ φθίνοντι καθαίρεται ἐν χειμῶνι.	
Καὶ φλόγες ἡσύχαι λύχνων καὶ νυκτερίη γλαυῆ ἡσυχον αἰείδουσα μαραινομένου χειμῶνος	1000
γινέσθω τοι σῆμα, καὶ ἡσυχὰ ποικίλλουσα ῶρη ἐν ἐσπερίῃ κρώξῃ πολύφωνα κορώνη·	270
καὶ κόρακες μῦνοι μὲν ἐρημαῖοι βοοῶντες δισσάκις, αὐτὰρ ἔπειτα μετ' ἀθρόα κεκλήγοντες·	
πλειότεροι δ' ἀγεληδόν, ἐπὴν κοίτοιο μέδωνται,	1005

<sup>a</sup> Theophr. 19 χύτρα σπινθηρίζουσα πᾶσα περίπλεως ὕδατος σημείον.

<sup>b</sup> Theophr. 25 φασὶ δέ τινες καὶ εἰ ἐν ἀνθραξὶ λαμπρὰ χάλαζα ἐπιφαίνεται, χάλαζαν προσημαίνειν ὡς τὰ πολλά· ἐὰν δὲ ὥσπερ κέγχροι μικροὶ λαμπροὶ πολλοί, ἀνέμου μὲν ὄντος εὐδίας, μὴ ἀνέμου δὲ ὕδωρ ἢ ἀνεμον; cf. 42.

<sup>c</sup> Theophr. 51 Ὀλυμπος δὲ καὶ Ἄθως καὶ ὅλως τὰ ὄρη τὰ σημαντικά ὅταν τὰς κορυφὰς καθαρὰς ἔχωσιν, εὐδίας σημαίνει. καὶ

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island birds are borne in crowding companies. Be not heedless of the pot<sup>a</sup> or tripod on the fire, if many sparks encircle it, nor heedless when in the ashes of blazing coal<sup>b</sup> there gleam spots like millet seed, but scan those too when seeking signs of rain.

But if a misty cloud<sup>c</sup> be stretched along the base of a high hill, while the upper peaks shine clear, very bright will be the sky. Fair weather, too, shalt thou have, when by the sea-verge is seen a cloud low on the ground, never reaching a height, but penned there like a flat reef of rock.

Seek in calm for signs of storms, and in storm for signs of calm. Scan well the Manger,<sup>d</sup> whereby wheels the Crab, when first it is freed of every covering cloud. For its clearing marks the waning tempest.

Take for sign of storm abating the steady-burning flame of the lamp,<sup>e</sup> the gentle hooting of the owl at night,<sup>f</sup> and the crow<sup>g</sup> if with gentle varying note she caw at eventide, and the rooks,<sup>h</sup> when singly they utter two lonely notes followed by frequent rapid screams, and when in fuller company they

ἔταν τὰ νέφη πρὸς τὴν θάλασσαν αὐτὴν παραζωννύη, εὐδαινόν; cf. Verg. *G.* i. 401.

<sup>a</sup> Theophr. 51 ἡ τοῦ ὄνου φάτνη ὅτε ἂν καθαρὰ καὶ λαμπρὰ φαίνεται, εὐδαινόν.

<sup>b</sup> Theophr. 51 λύχνος χειμῶνος καίόμενος ἡσυχάιος εὐδαινόν σημαίνει.

<sup>c</sup> Theophr. 52 γλαυξ ἡσυχάιον φθεγγόμενη ἐν χειμῶνι εὐδαινόν προσημάλνει· καὶ νύκτωρ χειμῶνος ἡσυχάιον ᾄδουσα. Verg. *G.* i. 403 f. "Solis et occisum servans de culmine summo Nequiquam seros exercet noctua cantus."

<sup>d</sup> Theophr. 53 κορώνη ξῶθεν εὐθὺς ἔαν κράξῃ τρίς, εὐδαινόν, καὶ ἑσπέρας χειμῶνος ἡσυχάιον ᾄδουσα.

<sup>e</sup> Theophr. 52 κόραξ δὲ μόνος μὲν ἡσυχάιον κράζων, καὶ ἔαν τρίς κράξῃ, μετὰ τοῦτο πολλάκις κράξῃ, εὐδαινόν.

## ARATUS

φωνῆς ἔμπλειοι· χαίρειν κέ τις οὔσσαιτο, οἷα τὰ μὲν βοῶσι λιγαινομένοισιν ὁμοῖα, πολλὰ δὲ δενδρεῖοιο περὶ φλόον, ἄλλοτ' ἐπ' αὐτοῦ, ἦχί τε κείουσιν καὶ ὑπότροποι ἀπτερόνται. καὶ δ' ἂν που γέρανοι μαλακῆς προπάροιθε γαλήνης	275    1010
ἀσφαλὲς τανύσαιεν ἓνα δρόμον ἦλιθα πᾶσαι, οὐδὲ παλιρρόθιοί κεν ὑπεύδιοι φορέοιντο.	280
Ἦμος δ' ἀστερόθεν καθαρὸν φάος ἀμβλύνηται, οὐδέ ποθεν νεφέλαι πεπιεσμένοι ἀντιόωσιν, οὐδέ ποθεν ζόφος ἄλλος ὑποτρέχῃ οὐδὲ σελήνῃ, ἀλλὰ τὰ γ' ἐξαπίνης αὕτως ἀμεινὰ φέρωνται, μηκέτι τοι τόδε σῆμα γαληναίης ἐπικεῖσθω, ἀλλ' ἐπὶ χεῖμα δόκευε· καὶ ὅππότε ταὶ μὲν ἔωσιν αὐτῇ ἐνὶ χώρῃ νεφέλαι, ταὶ δ' ἄλλαι ὑπ' αὐταῖς ταὶ μὲν ἀμειβόμεναι, ταὶ δ' ἐξόπιθεν φορέωνται.	1015  285  1020
Καὶ χῆνες κλαγγηδὸν ἐπειγόμεναι βρωμοῖο χειμῶνος μέγα σῆμα, καὶ ἐννεάγῃρα κορώνῃ νύκτερον αἰίδουσα, καὶ ὁψὲ βοῶντε κολοιοί, καὶ σπίνος ἡῶα σπίζων, καὶ ὄρνεα πάντα ἐκ πελάγους φεύγοντα, καὶ ὀρχίλος ἢ καὶ ἐριθεὺς δύνων ἐς κοίλας ὀχεάς, καὶ φύλα κολοιῶν ἐκ νομοῦ ἐρχόμενα τραφεροῦ ἐπὶ ὄψιον αὐλιν. οὐδ' ἂν ἐπιξοῦθαί μεγάλου χειμῶνος ἰόντος	290  1025  295

<sup>a</sup> Verg. *Georg.* i. 410 ff. "Tum liquidas corvi presso ter gutture voces Aut quater ingeminant, et saepe cubilibus altis, Nescio qua praeter solitum dulcedine lacti, Inter se in foliis strepitant; iuvat imbribus actis Progenicem parvaim dulcisque revisere nidos."

<sup>b</sup> Theophr. 52 όταν γέρανοι πέτῶνται καὶ μὴ ἀνακάμπτωσιν, εὐδίαν σημαίνει· οὐ γὰρ πέτονται πρὶν ἢ ἂν πετόμενοι καθαρὰ ἴδωσιν. Contrast the sign of storm, Theophr. 38 ἐὰν ὑποστραφῶσι (γέρανοι) πετόμενοι, χειμῶνα σημαίνουνσι. Verg. *G.* i. 373 ff.

## PHAENOMENA

bethink them of the roost,<sup>a</sup> full of voice. One would think them glad, seeing how they caw now in shrill screams, now with frequent flight around the foliage of the tree, now on the tree, whereon they roost, and anon they wheel and clap their wings. Cranes,<sup>b</sup> too, before a gentle calm will wing their way steadily onward in one track, all in a company, and in fair weather will be borne in no disordered flight.

But when the clear light from the stars is dimmed, though no thronging clouds veil, nor other darkness hide nor Moon obscure, but the stars on a sudden thus causelessly wax wan, hold that no more for sign of calm but look for storm. Foul weather, too, will come, when of the clouds some are stationary,<sup>c</sup> but others passing by and others following after.

Sure signs of storm are geese<sup>d</sup> hastening with many a cackle to their food, the nine-generation crow cawing at night,<sup>e</sup> the jackdaw chattering late, the chaffinch<sup>f</sup> piping in the dawn, waterfowl all fleeing inward from the sea,<sup>g</sup> the wren<sup>h</sup> or the robin retreating into hollow clefts, and tribes of jackdaws returning late to roost from dry feeding-grounds. When the furious tempest is imminent, the tawny

“nunquam imprudentibus imber Obfuit: aut illum surgentem vallibus imis Aeriae fugere grues.”

<sup>a</sup> Theophr. 45 όταν ἐστῶτων νεφῶν ἕτερα ἐπιφέρηται, τὰ δ' ἡρεμῇ, χειμέρια.

<sup>b</sup> Theophr. 39 χῆνες βοῶντες μᾶλλον ἢ περὶ σίτον μαχόμενοι χειμέριον.

<sup>c</sup> Theophr. 39 κορώνη καὶ κόραξ καὶ κολοῖς ὀψέ ἔδοντες χειμέριοι.

<sup>d</sup> Theophr. 39 σπίνος σπίζων ἔωθεν χειμέριον.

<sup>e</sup> Theophr. 40 εἰς ἐκ πελάγους θρνιθες φεύγωσι, χειμῶνα σημαίνουσι; cf. Verg. *G.* i. 360 f.

<sup>h</sup> Theophr. 39 ὄρχιλος εἰσιῶν καὶ εἰσδυόμενος εἰς ὅπας χειμῶνα σημαίνουσι καὶ ἐριθεὺς ὡσαύτως.

πρόσσω ποιήσαιντο νομόν κηροῖο μέλισσαι, ἀλλ' αὐτοῦ μέλιτός τε καὶ ἔργων εἰλίσσονται·	1030
οὐδ' ὕψου γεράνων μακραὶ στίχες αὐτὰ κέλευθα τείνονται, στροφάδες δὲ παλιμπετὲς ἀπονέονται.	300
μηδ', ὅτε νηνεμῖη κεν ἀράχνια λεπτὰ φέρηται, καὶ φλόγες αἰθύσσωσι μαραινόμεναι λύχνοιο, ἢ πῦρ αὖηται σπουδῇ καὶ ὑπεύδια λύχνα,	1035
πιστεύειν χειμῶνι. τί τοι λέγω ὅσσα πέλονται σήματ' ἐπ' ἀνθρώπους; δὴ γὰρ καὶ ἀεικέϊ τέφρῃ	305
αὐτοῦ πηγνυμένη νιφετοῦ ἐπιτεκμήριο, καὶ λύχνῳ χιόνος, κέγχροισ ὅτ' εἰκότα πάντα κύκλῳ σήματ' ἔχει πυριλαμπέος ἐγγύθι μύξης,	1040
ἄνθρακι δὲ ζῶοντι χαλάζης, ὅπποτε λαμπρὸς αὐτὸς εἰδῆται, μέσσω δέ οἱ ἦντε λεπτή	310
φαίνηται νεφέλῃ, πυρὸς ἔνδοθεν αἰθομένοιο.	
Πρῖνοι δ' αὖ καρποῖο καταχθέες οὐδὲ μέλαιναι σχῖνοι ἀπείρητοι· πάντῃ δέ τε πολλὸς ἄλωεὺς	1045
αἰεὶ παπταίνει, μὴ οἱ θέρος ἐκ χειρὸς ἔρρη. πρῖνοι μὲν θαμνινῆς ἀκύλου κατὰ μέτρον ἔχουσαι	315
χειμῶνός κε λέγοιεν ἐπὶ πλεόν ἰσχύσοντος. μὴ μὲν ἄδην ἔκπαγλα περιβρίθιοιεν ἀπάντῃ, τηλοτέρῳ δ' αὖχμοῖο συνασταχύοιεν ἄρουραι.	1050

<sup>a</sup> Theophr. 46 ὅταν μέλιται μὴ ἀποπέτνῳνται μακρὰν ἀλλ' αὐτοῦ ἐν τῇ εὐδίᾳ πέτνῳνται, χειμῶνα ἐσόμενον σημαίνει; Verg. G. iv. 191 ff. "Nec vero a stabulis pluvia impendente recedunt Longius aut credunt caelo adventantibus Euris, Sed circum tutae sub moenibus urbis aquantur, Excursusque breves tentant."

<sup>b</sup> Theophr. 38 εἰάν ὑποστραφῶσι (γέρανοι) πετόμενοι χειμῶνα σημαίνουσι.

<sup>c</sup> Theophr. 29 ἀράχνια πολλὰ φερόμενα πνεῦμα ἢ χειμῶνα σημαίνει.

<sup>d</sup> Theophr. 29 εἰάν πῦρ μὴ θέλῃ ἀπτεσθαι, χειμέριον· καὶ εἰάν λύχνος ἀπτεσθαι μὴ ἐθέλῃ, χειμῶνα σημαίνει.

<sup>e</sup> Theophr. 42 τέφρα πηγνυμένη νιφετόν (σημαίνει).



## PHAENOMENA

bees <sup>a</sup> go not far afield to cull wax, but wheel hard by their honey and their stores, nor do cranes <sup>b</sup> on high in long lines wing their steady onward course, but wheel and double in their flight. Look, too, for foul weather, when in windless calm airy gossamers <sup>c</sup> are flying, and when the rays of the lamp are wan and flickering, or when in fair weather fire and torches <sup>d</sup> are hard to kindle. Why recount all the warning hints that come to men? The unsightly clotting of the ash <sup>e</sup> is sign of snow: the ring of spots like millet <sup>f</sup> seed around the blazing wick of the lamp betokens snow; but sign of hail <sup>g</sup> are live coals, when they outward brightly shine, but in their centre appears, as it were, a hazy mist within the glowing fire.

Nor are holm-oaks, <sup>h</sup> laden with acorns, and the dark mastich <sup>i</sup> untried. With frequent glance on every side the miller ever peers, anxious lest the summer slip from his hand. Holm-oaks with moderate crops of frequent acorns will tell of heavy storm to come. Pray that they may not be exceedingly heavy laden, but only that far from drought the cornfields flourish even as they.

<sup>f</sup> Theophr. 42 εὖν ὥσπερ κέχροις πολλοῖς κατὰ πλεως (ὁ λῖγνος) ἦ, χειμερίσει· καὶ εὖν κύκλῳ περὶ τὸ λαμπρὸν ὦσιν εὖδῖας οὐσῆς, χιονικόν.

<sup>g</sup> Theophr. 25 φασὶ δὲ τινες καὶ εὖ εὖν ἀνθραξὶ λαμπρὰ χάλαζα ἐπιφαίνηται, χάλαζαν προσημαίνειν ὥς τὰ πολλὰ.

<sup>h</sup> Theophr. 45 οἱ πρῖνοι εὖν εὖκαρπῶσι, χειμῶνες πολλοὶ σφόδρα γίνονται; 49 οἱ πρῖνοι θταν εὖκαρπῶσι σφόδρα, ὥς μὲν τὰ πολλὰ χειμῶνα ἰσχυρὸν σημαίνουσιν, ἐνίστε δὲ καὶ αὖχμοὺς φασὶ γίνεσθαι.

<sup>i</sup> *Pistacia Lentiscus* L. See M. de Thevenot, *Travels into the Levant*, Eng. trans. Lond. 1687, i. chap. lxii. for the confusion of σχῖνος, σκίλλα (*Urginea maritima*); cf. Plut. *Per.* 3.

# ARATUS

τριπλόα δὲ σχῖνος κυέει, τρισαὶ δέ οἱ αὖξαι  
 γίνονται καρποῖο, φέρει δέ τε σήμαθ' ἐκάστη 320  
 ἐξείης ἀρότῳ. καὶ γάρ τ' ἀροτήσιον ὦρην  
 τριπλόα μείρονται, μέσσην καὶ ἐπ' ἀμφότερ' ἄκρα·  
 πρῶτος μὲν πρώτην ἄροσιν, μέσσος δέ τε μέσσην 1055  
 καρπὸς ἀπαγγέλλει, πυμάτην γε μὲν ἔσχατος  
 ἄλλων.

ὄντινα γὰρ κάλλιστα λοχαίη σχῖνος ἄρηται, 325  
 κείνῳ γ' ἐξ ἄλλων ἄροσις πολυλήϊος εἴη,  
 τῷ δέ γ' ἀφαιροτάτῳ ὀλίγῃ, μέσσω δέ τε μέσση.  
 αὐτῶς δ' ἀνθέρικος τριχθὰ σκίλλης ὑπερανθεῖ 1060  
 σήματ' ἐπιφράσσασθαι ὁμοίου ἀμητοῖο.  
 ὅσσα δ' ἐνὶ σχίνου ἀροτῆρ ἐφράσσατο καρπῷ,  
 τόσσα δὲ καὶ σκίλλης τεκμαίρεται ἀνθεῖ λευκῷ. 330

Αὐτὰρ ὅτε σφῆκες μετοπωρινὸν ἤλιθα πολλοὶ  
 πάντῃ βεβρίθωσι, καὶ ἐσπερίων προπάροιθεν 1065  
 Πληιάδων εἴποι τις ἐπερχόμενον χειμῶνα,  
 οἷος ἐπὶ σφήκεσσιν ἐλίσσεται αὐτίκα δῖνος. 335  
 θήλειαι δὲ σύες, θήλεια δὲ μῆλα καὶ αἶγες  
 ὁππότ' ἀναστρωφῶσιν ὀχῆς, τὰ δέ γ' ἄρσενά πάντα  
 δεξάμεναι πάλιν αὐτίς ἀναβλήδην ὀχέωνται, 1070  
 αὐτῶς κε σφήκεσσι μέγαν χειμῶνα λέγοιεν.

<sup>a</sup> Theophr. 55 ὁ τῆς σχίνου καρπὸς σημαίνει τοὺς ἀρότους·  
 ἔχει δὲ τρία μέρη καὶ ἔστιν ὁ πρῶτος τοῦ πρώτου ἀρότου σημείον,  
 ὁ δεύτερος τοῦ δευτέρου, ὁ τρίτος τοῦ τρίτου· καὶ ὡς ἂν τούτων  
 κλῖνῃ κάλλιστα καὶ γένηται ἀδρότατος, οὕτως ἔξει καὶ ὁ κατὰ  
 τοῦτον ἀροτος; Cic. *De div.* i. 9 (quoted Plin. *N.H.* xviii. 228)  
 "Iam vero semper viridis semperque gravata Lentiscus  
 triplici solita est grandescere fetu, Ter fruges fundens tria  
 tempora monstrat arandi."

<sup>b</sup> Theophr. *H.P.* vii. 13. 6 ποιεῖται δὲ (ἡ σκίλλα) τὰς ἀνθή-  
 464

## PHAENOMENA

Thrice<sup>a</sup> the mastich buds and thrice wax ripe its berries. Each crop in turn brings a sign for the sowing. For men divide the sowing season into three—early, middle, late. The first crop of mastich heralds the first of grain; the second the middle; the latest the last of all. The richest crop that the teaming mastich bears will hint of the wealthiest harvest from the plough: the meanest crop foretells scanty grain, and average mastich heralds average corn. Likewise the stalk of the squill<sup>b</sup> flowers thrice to give hint of corresponding harvest. All the hints the farmer marked in the mastich crop, the same he learns from the white blossom of the squill.

But when in autumn frequent swarms of wasps<sup>c</sup> crowd on every side, one can foretell the winter-storm to come even before the Pleiads are wester-ing,<sup>d</sup> swift and sudden as the eddy wherein the wasps are wheeling. Sows and ewes and she-goats, when after mating with the male they mate again,<sup>e</sup> equally with wasps foretell heavy storm. When she-

*σεις τρεῖς ὧν ἡ μὲν πρώτη δοκεῖ σημαίνειν τὸν πρῶτον ἄροτον, ἡ δὲ δευτέρα τὸν μέσον, ἡ δὲ τρίτη τὸν ἔσχατον. ὡς γὰρ ἂν αὐταί γένωνται, καὶ οἱ ἄροτοι σχεδὸν οὕτως ἐκβαίνουσιν.*

<sup>a</sup> Theophr. 17 ἔστι δὲ σημεῖον χειμῶνων μεγάλων καὶ ὀμβρων καὶ ὅταν γένωνται ἐν τῷ μετοπώρῳ πολλοὶ σφήκες.

<sup>d</sup> The scholl. wrongly explain this of the "evening rising" (ἔσπερῖα ἀνατολή) of the Pleiades. The reference is to the time when in the morning they are near the Western horizon, precisely as in Theocritus vii. 53 ἔσπερῖος Ἐρίφους means when the Kids are in the West in the morning. The setting of the Pleiades marked the beginning of Winter; here early Winter comes before they set. The statements in the Calendars of late Greek and Roman writers have to be used with the greatest caution.

<sup>e</sup> Theophr. 25 ὅταν (πάλην) ὀχεύωνται πρόβατα ἢ αἴγες, χειμῶνος μακροῦ σημεῖον.

# ARATUS

ὄψέ δέ μισγομένων αἰγῶν μήλων τε συνῶν τε	340
χαίρει ἄνολβος ἀνὴρ, ὃ οἱ οὐ μάλα θαλπιῶντι	
εὐδιον φαίνουσι βιβαιόμεναι ἐνιαυτόν.	
Χαίρει καὶ γεράνων ἀγέλαις ὠραίος ἀροτρεὺς	1075
ᾧριον ἐρχομέναις, ὃ δ' ᾠρίος αὐτίκα μᾶλλον·	
αὐτῶς γὰρ χειμῶνες ἐπέρχονται γεράνοισιν·	345
πρώϊα μὲν καὶ μᾶλλον ὀμιλαδὸν ἐρχομένησιν	
πρώϊον· αὐτὰρ ὅτ' ὄψέ καὶ οὐκ ἀγεληδὰ φανείσαι	
πλειότερον φορέονται ἐπὶ χρόνον οὐδ' ἅμα πολλαί,	1080
ἀμβολίῃ χειμῶνος ὀφέλλεται ὕστερα ἔργα.	
Εἰ δέ βόες καὶ μῆλα μετὰ βρίθουσιν ὀπώρην	350
γαῖαν ὀρύσσουσιν, κεφαλὰς δ' ἀνέμοιο βορῆος	
ἀντία τείνωσιν, μάλα κεν τότε χεῖμερον αὐταὶ	
Πληϊάδες χειμῶνα κατερχόμεναι φορέοιεν.	1085
μὴ δὲ λίην ὀρύχοιεν· ἐπεὶ μέγας οὐ κατὰ κόσμον	
γίνεται οὔτε φυτοῖς χειμῶν φίλος οὐτ' ἀρότοιςιν.	355
ἀλλὰ χιῶν εἴη πολλή μεγάλης ἐν ἀρούραις,	
μήπω κεκριμένη μηδὲ βλωθρῇ ἐπὶ ποιή,	
ὄφρα τις εὖεστοῖ χαίρῃ ποτιδέγμενος ἀνὴρ.	1090
Οἱ δ' εἶεν καθύπερθεν εὐοκότες ἀστέρες αἰεῖ·	
μηδ' εἰς μήτε δύνω μήτε πλέονες κομόωντες·	360
πολλοὶ γὰρ κομόωσιν ἐπ' αὐχμηρῷ ἐνιαυτῷ.	
Οὐδὲ μὲν ὀρνίθων ἀγέλαις ἡπειρόθεν ἀνὴρ,	
ἐκ νήσων ὅτε πολλαὶ ἐπιπλήσσουσιν ἀρούραις,	1095
ἐρχομένου θέρεος χαίρει· περιδείδιδε δ' αἰνῶς	
ἀμητῷ, μὴ οἱ κενεὸς καὶ ἀχύρμιος ἔλθῃ	365
αὐχμῷ ἀνιηθείς. χαίρει δέ που αἰπόλος ἀνὴρ	

<sup>a</sup> Theophr. 54 πρόβατα ὄψε ὀχεύόμενα εὐδεινὸν ἀποτελοῦσι τὸ σημεῖον. Contrast 40 πρόβατα ἐὰν πρῶτ' ὀχεύηται, πρῶτον χειμῶνα σημαίνουσι.

<sup>b</sup> Theophr. 38 γέρανοι ἐὰν πρῶτ' πέτῳσιν καὶ ἀθροοί, πρῶτ' χειμάσει, ἐὰν δὲ ὄψε καὶ πολλὸν χρόνον, ὄψε χειμάσει.

<sup>c</sup> Theophr. 41 μετοπώρῳ ἐὰν πρόβατα ἢ βόες ὀρύττωσι . . .

## PHAENOMENA

goats and ewes and sows mate late <sup>a</sup> in the season, the poor man rejoices, because their mating reveals to him that is thinly clad the coming of an open winter.

In seasonable flight of thronging cranes <sup>b</sup> rejoices the seasonable farmer: in untimely flight the untimely ploughman. For ever so the winters follow the cranes: early winters, when their flight is early and in flocks: when they fly late and not in flocks, but over a longer period in small bands, the later farming benefits by the delay of winter.

If oxen and sheep <sup>c</sup> after the heavy-laden Autumn dig the ground and stretch their heads to face the North wind, verily the Pleiads at their setting will bring a stormy winter. Pray that their digging be not excessive, for then is the winter exceedingly severe and a foe both to tree and tilth. May deep snow clothe the mighty fields, veiling the tender shoot, not yet separate nor tall, so that the anxious husbandman may rejoice in well-being.

May the stars above shine ever with due brightness; and may no comets, <sup>d</sup> one nor two nor more, appear! for many comets herald a season of drought.

Nor on the mainland <sup>e</sup> does the husbandman rejoice at the coming of summer to see trooping flocks of birds, when from the islands they alight upon his fields, but exceeding dread is his for the harvest, lest vexed by drought it come with empty ears and chaff. But the goat-herd rejoices even in

τὸν χειμῶνα χειμέριον σημαίνει. ἐν δὲ τῷ Πόντῳ φασὶν ὅταν Ἀρκτοῦρος ἀνατελῇ θάπτον, ἐναντίους τῷ βορρᾷ νέμεσθαι.

<sup>a</sup> Theophr. 31 οἱ κομῆται ἀστέρες ὡς τὰ πολλὰ πνεύματα σημαίνουσιν, ἐὰν δὲ πολλοί, καὶ αὐχμὸν.

<sup>b</sup> Theophr. 17 καὶ θέροις ὅταν πολλοὶ ἄθροοι φανῶσιν ὕρνιες οὐ βιοτεύουσιν ἐν νήσῳ, ὕδωρ σημαίνουσιν· ἐὰν δὲ μέτριοι, ἀγαθὸν αἰεὶ καὶ βοτοῖς, ἐὰν δὲ πολλοὶ ὑπερβολῇ, αὐχμὸν ἰσχυρόν.

# ARATUS

αὐταῖς ὀρνίθεσσιν, ἐπὴν κατὰ μέτρον ἴωσιν,  
ἐλπόμενος μετέπειτα πολυγλαγέος ἐνιαυτοῦ. 1100  
οὕτω γὰρ μογεροὶ καὶ ἀλήμονες ἄλλοθεν ἄλλοι  
ζώομεν ἄνθρωποι. τὰ δὲ πὰρ ποσὶ πάντες ἐτοῖμοι 370  
σήματ' ἐπιγνώναι καὶ ἐσαυτίκα ποιήσασθαι.

Ἄρνάσι μὲν χειμῶνας ἐτεκμήραντο νομῆες,  
ἐς νομὸν ὅπποτε μᾶλλον ἐπειγόμενοι τροχόωσιν, 1105  
ἄλλοι δ' ἐξ ἀγέλης κριοί, ἄλλοι δὲ καὶ ἄμνοι  
εἰνόδιοι παίζωσιν ἐρειδόμενοι κεράεσσιν· 375  
ἢ ὅπ' ἄλλοθεν ἄλλοι ἀναπλήσσωσι πόδεσσιν  
τέτρασιν οἱ κοῦφοι, κεραοὶ γε μὲν ἀμφοτέροισιν·  
ἢ καὶ ὅτ' ἐξ ἀγέλης ἀεκούσια κινήσωσιν 1110  
δείελον εἰσελάοντες ὅμως, τὰ δὲ πάντοθι ποιῆς  
δάκνωσιν πυκινῇσι κελευόμενα λιθάκεσσιν. 380

Ἐκ δὲ βοῶν ἐπύθοντ' ἀρόται καὶ βουκόλοι  
ἄνδρες  
κινυμένου χειμῶνος· ἐπεὶ βόες ὅπποτε χηλὰς  
γλώσση ὑπωμαίοιο ποδὸς περιλιχησώνται, 1115  
ἢ κοίτῳ πλευρὰς ἐπὶ δεξιτερὰς τανύσωνται,  
ἀμβολίην ἀρότοιο γέρων ἐπιέλπ' ἀροτρεὺς. 385  
οὐδ' ὅτε μυκηθμοῖο περίπλειοι ἀγέρωνται  
ἐρχόμεναι σταθμόνδε βόες βουλύσιον ὥρην,  
σκυθραὶ λειμῶνος πόριες καὶ βουβοσίοιο 1120  
αὐτίκα τεκμαίρονται ἀχείμεροι ἐμπλήσεσθαι.  
οὐδ' αἶγες πρίνοιο περισπεύδουσai ἀκάνθαις 390  
εὐδίοι, οὐδὲ σύες φορυτῶ ἐπιμαργαίνουσαι.

<sup>a</sup> Theophr. 15 βοὺς τὴν προσθίαν ὀπλὴν λείξας χειμῶνα ἢ ὕδωρ σημαίνει.

<sup>b</sup> Theophr. 41 βόες . . ἐπὶ τὸ δεξιὸν κατακλινόμενοι χειμέριον ; 51 βοὺς ἐπὶ τὸ ἀριστερὸν ἰσχίον κατακλινόμενος εὐδίαν σημαίνει, . . ἐπὶ δεξιὸν δὲ χειμῶνα.

<sup>c</sup> Theophr. 49 καὶ τὸ πανταχοῦ δὲ λεγόμενον σημείον δημόσιον χειμέριον ὅταν σῦες [μῦες Th. ; μῦες (sic) Wimmer, Hort] περὶ 468

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the birds, when they come in moderate flocks with promise of a season of plenteous milk. For thus do we poor, changeful mortals win in divers ways our livelihood, and all are ready to mark the warnings at their feet and adopt them for the moment.

Sheep warn the shepherd of coming storm when they rush to pasture in haste beyond their wont, but some behind the flock, now rams, now lambs, sport by the way with butting horns, when some here, some there, they bound aloft, the sillier young with four feet off the ground, the horned elders with two, or when the shepherd moves an unwilling flock, though it be evening when he drives them to their pens, while ever and anon they pluck the grass, though urged by many a stone.

From oxen too the ploughman and the neat-herd learn of the stirring of the storm. When oxen lick <sup>a</sup> with their tongue around the hooves of their fore-feet or in their stalls stretch themselves on their right side,<sup>b</sup> the old ploughman expects the sowing to be delayed. When with ceaseless lowing the kine collect as they wend at eventide to their stalls, the heifers reluctant to leave the meadow pasture-land give warning that anon they will not feed in stormless weather. Not fair weather do the goats betide when greedy for prickly holm-oak, and the sows rage furiously over their bedding.<sup>c</sup>

φορυντὸ μάχωνται καὶ φέρωσιν. Verg. *Ge.* i. 399 f. (a good weather sign is when) "non ore solutos Immundi meminere sues iacere maniplos." Plut. *Mor.* 129 A seems to attribute this sign to Democritus: ἀποπον γὰρ ἐστὶ κοράκων μὲν λαριγγισμοῖς καὶ κλωσμοῖς (κλωγμοῖς) ἀλεκτορίδων καὶ "συσὶν ἐπὶ φορυντὶ μαργαινοῦσαις," ὥς ἔφη Δημόκριτος, ἐπιμελῶς πρυσέχειν, σημεῖα ποιουμένους πνευμάτων καὶ δμβρων.

# ARATUS

Καὶ λύκος ὁππότε μακρὰ μονόλυκος ὠρύηται,  
 ἢ ὄγ' ἄροτρήων ὀλίγον πεφυλαγμένος ἀνδρῶν 1125  
 ἔργα κατέρχεται, σκέπαος χατέοντι ἐοικώς,  
 ἐγγύθεν ἀνθρώπων, ἵνα οἱ λέχος αὐτόθεν εἴη, 395  
 τρίς περιτελλομένης ἡοῦς χειμῶνα δοκεύειν.  
 οὕτω καὶ προτέροις ἐπὶ σήμασι τεκμήρηαι  
 ἐσσομένων ἀνέμων ἢ χείματος ἢ ὑετοῖο, 1130  
 αὐτὴν ἢ μετὰ τὴν ἢ καὶ τριτάτην ἔτ' ἐς ἡῶ.  
 Ἀλλὰ γὰρ οὐδὲ μῦες, τετριγότες εἴ ποτε μᾶλλον 400  
 εὐδιοὶ ἐσκήρτησαν ἐοικότες ὀρχηθμοῖσιν,  
 ἄσκεπτοι ἐγένοντο παλαιότεροις ἀνθρώποις·  
 οὐδὲ κύνες· καὶ γάρ τε κύων ὠρύξατο ποσσὶν 1135  
 ἀμφοτέροις χειμῶνος ἐπερχομένοιο δοκεύων,  
 καὶ κεῖνοι χειμῶνα μῦες τότε μαντεύονται. 405  
 καὶ μὴν ἐξ ὕδατος καὶ καρκίνος ὥχето χέρσον,  
 χειμῶνος μέλλοντος ἐπαΐσσεσθαι ὁδοῖο.  
 Καὶ μῦες ἡμέριοι ποσσὶ στιβάδα στρωφῶντες 1140  
 κοίτης ἱμείρονται, ὅτ' ὄμβρου σήματα φαίνοι.  
 Τῶν μὴδὲν κατόνοσσο· καλὸν δ' ἐπὶ σήματι  
 σήμα 410  
 σκέπτεσθαι· μᾶλλον δὲ δυοῖν εἰς ταῦτ' ἰόντων  
 ἐλπωρὴ τελέθαι, τριτάτῳ δὲ κε θαρσήσεαις.  
 αἰεὶ δ' ἂν παριόντος ἀριθμοῖς ἐνιαυτοῦ 1145  
 σήματα, συμβάλλων εἴ που καὶ ἐπ' ἀστέρι τοίῃ  
 ἡὼς ἀντέλλοντι φαίνεται ἢ κατιόντι, 415  
 ὁπποῖήν καὶ σήμα λέγοι. μάλα δ' ἄρκιον εἴη  
 φράζεσθαι φθίνοντος ἐφισταμένοιο τε μηνὸς  
 τετράδας ἀμφοτέρας· αἱ γάρ τ' ἄμυδις συνιόντων 1150  
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When a solitary wolf<sup>a</sup> howls loud, or when, as if he sought for shelter, reeking little of farmer men, he descends to the cultivated lands near to men to seek a lair there, expect a storm when the third dawn comes round. So, too, by the previous signs thou canst forecast the winds or storm or rain to come on the self-same day or on the morrow or it may be on the third morn.

Mice,<sup>b</sup> too, as sign of storm, whenever with louder squeaking than their wont they gambolled and seemed to dance in fair weather, were not unmarked by the weather-seers of old. Nor were dogs. The dog<sup>c</sup> with both his paws digs when he suspects the coming of a storm, and then too those mice turn prophets. And landward comes the crab, when the storm is about to burst.

Mice in the daytime toss straw and are fain to build a nest when Zeus shows signs of rain.

Make light of none of these warnings. Good rule it is to look for sign confirming sign. When two point the same way, forecast with hope; when three, with confidence. Thou canst always add the signs of the passing season, comparing whether at rising or at setting of a star the day dawn such as the calendar would herald. It would profit much to mark the last four days of the old and the first four of the new month.<sup>d</sup> They hold the terms of

<sup>a</sup> Theophr. 46 λύκος ὠριόμενος χειμῶνα σημαίνει διὰ τριῶν ἡμερῶν. λύκος ὅταν πρὸς τὰ ἔργα ὀρμᾷ ἢ εἰσω χειμῶνος ὥρα, χειμῶνα σημαίνει εὐθείς.

<sup>b</sup> Theophr. 41 μύες τρίζοντες καὶ ὀρχόμενοι χειμέριον.

<sup>c</sup> Theophr. 42 κύων τοῖς ποσὶν ὀρίττουσα . . . χειμέριον.

<sup>d</sup> Theophr. 5 μάλιστα δὲ κυριώτατα (sc. σημεία) ἀπὸ τοῦ ἡλίου καὶ τῆς σελήνης. ἡ γὰρ σελήνη νυκτὸς οἷον ἥλιός ἐστι· διὸ καὶ αἱ σύνοδοι τῶν μηνῶν χειμέριοι εἰσιν ὅτι ἀπολείπει τὸ φῶς τῆς σελήνης ἀπὸ τετράδος φύλοντος μέχρι τετράδος ἰσταμένου . . .

## ARATUS

μηνῶν πείρατ' ἔχουσιν, ὅτε σφαλερώτερος αἰθὴρ  
ὀκτῶ νυξὶ πέλει, χήτει χαροποῖο σελήνης. 420

Τῶν ἄμυδις πάντων ἐσκεμμένος εἰς ἑνιαυτὸν  
οὐδέποτε σχεδίῳς κεν ἐπ' αἰθέρι τεκμήραιο.

## PHAENOMENA

the meeting months, when the sky on eight nights is deceptive beyond its wont for lack of the bright-eyed Moon.

Study all the signs together throughout the year and never shall thy forecast of the weather be a random guess.



# LYCOPHRON



## INTRODUCTION

### 1. THE LIFE OF LYCOPHRON

OUR authorities for the life of Lycophron are a notice in Suidas *s.v.* Λυκόφρων, and a Life by Tzetzes prefixed to his commentary (Westermann, *Biogr.* p. 142), and some scattered references in other authors. The information which these give us is of the scantiest kind, and in the matter of dates we have to depend on various inferences.

Lycophron was a native of Chalcis in Euboea; son of Socles (possibly the Socles of Athen. xi. 473 A) and the adoptive son of the historian Lycus of Rhegium, of whom Suidas *s.v.* Λύκος says: "Also called Butheras, of Rhegium, historian, father of Lycophron the tragedian; flourished in the time of the Diadochi and was plotted against by Demetrius of Phalerum. He wrote a history of Libya, and on Sicily."

The date of Lycophron's birth may be put about 330-325 B.C. His earlier years seem to have been spent in Chalcis and Athens, possibly also in Rhegium, and his literary activity was devoted to the writing of tragedies.

In those early years he naturally came in contact with Menedemus (died soon after 278 B.C.) of Eretria, founder of the Eretrian or Neo-Megarian School of Philosophy (Life in Diog. Laert. ii. chap. 17); *cf.* Doig. Laert. ii. 132. Menedemus was fond of entertaining and held *symposia* both of poets and musicians. Ἰσπαόζερο δὲ καὶ Ἀραρον καὶ Λυκόφωνα τὸν τῆς τραγῳδίας ποιητὴν καὶ τὸν Ῥόδιον Ἀνταγόραν (epic poet: some lines of his to Eros preserved in Diog. Laert. iv. 26 f.). To this period must belong the *Menedemus* of Lycophron, which was a satyric

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drama: Diog. Laert. ii. 140 ἅπαντα φησὶν ὁ Λυκόφρων ἐν τοῖς πεποιημένοις Σατύροις αὐτῷ, οὗς Μενεδημον ἐπέγραψεν, ἐγκώμιον τοῦ φιλοσόφου ποιήσας τὸ δράμα. ὧν καὶ τινὰ ἐστὶ τοιαυτὴ·

ὡς ἐκ βραχείας δαιτὸς ἡ βαιὰ κύλιξ  
αὐτοῖς κυκλεῖται πρὸς μέτρον, τράγημα δὲ  
ὁ σωφρονιστὴς τοῖς φιληκόοις λόγος.

(fr. 3 Nauck)

(i.e. "When after a scanty meal the little cup circles among them moderately and for desert the studious guests have improving conversation").

Athen. ii. 55 D "Lycophron of Chalcis in a satyric drama which he wrote in mockery (ἐπὶ καταμωκῆσει) on Menedemus the philosopher, from whom was named the sect (αἵρεσις) of the Eretrics, making fun of the banquets of the philosophers says καὶ δημόκοινος . . . συμποτῆς" (see below). Athen. x. 419 f., after an amusing description from the *Life of Menedemus* by Antigonus of Carystus of the banquets of Menedemus, adds: "Lycophron of Chalcis, too, bears witness with regard to these, having written a satyric play *Menedemius* (γράφας σατύρους Μενέδημον), in which Silenus says to the satyrs:

παῖδες κρατίστου πατρὸς ἐξωλέστατοι,  
ἐγὼ μὲν ὑμῖν, ὡς ὁρᾶτε, στρηνιῶ·  
δεῖπνον γὰρ οὗτ' ἐν Καρίᾳ, μὰ τοῖς θεοῖς,  
οὗτ' ἐν Ῥόδῳ τοιοῦτον οὗτ' ἐν Λυδίᾳ  
κατέχω δεδειπνηκώς. "Ἀπολλον ὡς καλόν.

(fr. 1 Nauck)

(i.e. "Cursed children of most excellent father, I, as you see, wax riotous. For not in Caria, by the gods, nor in Rhodes, nor in Lydia, do I remember to have dined so well! Apollo! what a feast!"); and again:

ἀλλὰ κυλίκιον  
ὑδαρὲς ὁ παῖς περιήγε τοῦ πεντωβόλου,  
ἀτρέμα παρεξστηκός. ὃ τ' ἀλιτήριος  
καὶ δημόκοινος ἐπεχόρευε δαψιλῆς  
θέρμος πενήτων καὶ τρικλίνου συμποτῆς.

(fr. 2 Nauck)



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(i.e. "But the boy carried round a watery cup of five-ohol wine, slightly turned; and the accursed hangman lupine danced on abundantly—the boon-companion of poor men and the dining-room").

He goes on to say that discussions were carried on over their wine (ζητήσεις ἦσαν παρὰ πότον),

τράγημα γὰρ  
ὁ σωφρονιστῆς πᾶσιν ἐν μέσῳ λόγος.  
(fr. 3 Nauck)

(i.e. "For dessert improving conversation").

It is related, too, that their meetings were often so prolonged that

ὁ τὴν ἑω λαλῶν  
κατέλαβεν ὄρνις, τοῖσι δ' οὐδέπω κύρος.  
(fr. 4 Nauck)

(i.e. "Chanticleer, calling the dawn, surprised them still unsatisfied").

It was inevitable that Lycophron should be attracted by the brilliant literary society then flourishing in Alexandria. Thither accordingly he went, at what date we do not precisely know. But we have seen that Suidas, in his notice of Lycus, mentions the enmity which existed between that historian and Demetrius of Phalerum. Demetrius apparently enjoyed great influence with Ptolemy I., whom he advised to put the crown of Egypt past the son of Berenice. That son came to the throne as Ptolemy II. Philadelphus in 285 B.C. on the abdication of his father, and, after the death of the latter in 283 B.C., he put Demetrius under ward μέχρι τι δόξει περὶ αὐτοῦ. Shortly afterwards Demetrius was bitten in his sleep by an asp and died (Diog. Laert. v. 78). The removal of his adoptive father's enemy would open the way for Lycophron to go to the court of Ptolemy, and we shall probably be sufficiently near the truth if we suppose that he went to Alexandria *circa* 285–283 B.C.

Here Lycophron was entrusted with the arrangement of the Comic Poets in the royal library, and it was then doubtless that he wrote his treatise *Περὶ κωμῳδίας*: Athen.

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iv. 140 A ; vii. 278 A B Λυκόφρων ἐν τοῖς περὶ κωμῳδίας ; xi. 485 D Λυκόφρων δ' ἐν τῷ θ' περὶ κωμῳδίας ; xi. 501 D E ; xiii. 555 A Λυκόφρων ὁ Χαλκιδεὺς ἐν τοῖς περὶ κωμῳδίας.

How long Lycophron remained in Alexandria, or whether he died there, we have no knowledge. Nor do we know anything of the circumstances of his death beyond what we gather from Ovid, *Ibis* 531 f., who seems to imply that he was killed by an arrow :

Utque cothurnatum cecidisse Lycophrona narrant,  
Haereat in fibris fixa sagitta luis.

### 2. WORKS

The notice in Suidas *s.v.* Λυκόφρων after mentioning his parentage proceeds: "Grammarians and maker of tragedies. At any rate he is one of the seven who were called the Pleias. His tragedies are *Aeolus*, *Andromeda*, *Aletes* (Wanderer), *Aeolides*,<sup>a</sup> *Elephenor*, *Heracles*, *Hiketæ* (Suppliants), *Hippolytus*, *Cassandreis*, *Laios*, *Marathonii*, *Nauplius*, *Oedipus* α' β', *Orphanus* (Orphan), *Pentheus*, *Pelopidae*, *Synnuchi* (Allies), *Telegonus*, *Chrysippus*. Of these the *Nauplius* is a revised version (διασκευή). He also wrote the play called *Alexandra*, the obscure poem (τὸ σκοτεινὸν ποίημα)."

The *Πλειάς* was the name given by the later Alexandrine scholars to the seven most eminent tragic poets of the time of Ptolemy Philadelphus. The list is variously given. Schol. A Hephaest. p. 140 Consbr. gives Homer the younger (son of Andromachus and Myro), Sosithus, Lycophron, Alexander (Actolus), Philicus (Philiscus), Dionysiadès. Here some name is wanting. Choeroboscus, Hephaest. p. 236 Consbr., gives the last three as Aeantiades, Sosisphanes, Philicus, but mentions that for Aeantiades and Sosisphanes some give Dionysiadès (Strabo xiv. 675) and Euphronius.

According to Tzetzes in *Lyg.* pp. 262 and 270 (Müller) Lycophron wrote in all either 64 or 46 tragedies. The list in Suidas, apparently extracted from a more complete

<sup>a</sup> Αἰθαλίδης O. Iahu, *Philol.* xxviii. 6.

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list, is in a roughly alphabetical order. It need only be noticed further that some of the titles suggest Lycophron's tendency to use the less familiar myths, while the *Cassandreis* apparently dealt with the fortunes of the people of Cassandreia = Potidaea (Strabo vii. 330) on the isthmus of Pallene, and was thus founded on contemporary history.

Besides the fragments of the *Menedemus* quoted above we have four lines from the *Pelopidae* preserved in J. Stobaeus, *Floril.* 119. 13 *Λυκούφρονος ἐκ Πελοποννήσου*·

ἀλλ' ἤνικ' ἂν μὲν ἦ πρόσω τὸ καθαίνειν,  
 "Αἰδης ποθεῖται τοῖς δεδυστυχηκόσιν·  
 ὅταν δ' ἐφέρπῃ κύμα λοίσθιον βίου,  
 τὸ ξῆν ποθοῦμεν· οὐ γὰρ ἔστ' αὐτοῦ κύρος.  
(fr. 5 Nauck)

While death is far away  
 Sad hearts are fain to die;  
 But when the latest wave  
 Of life draws nigh,  
 We fain would live, for life  
 Knows no satiety.

The date of the *Alexandra* has been the subject of much dispute.

It is argued, on the one hand, that it belongs to the early or Chalcis-Athens period of Lycophron's life because (1) it shows no trace of Attic or Sicilian comedy, while it is full of echoes of tragic, lyric, and iambic poets; (2) it shows no special knowledge of Egyptian geography nor any trace of his special relation to the Ptolemaic court. Thus *Alexandra* 576 Triton = Nile, while in 848 Ashbastes = Nile. Wilamowitz held that Callim. fr. 13 (from the *Aitia* i.) *ap. Steph. Byz. s.v. 'Ασβυστία*· ὅη τε Τρίτωνος ἐφ' ὕδασι· 'Ασβύσταο is meant as a tacit correction of this. (But it is quite in Lycophron's manner to use either Triton or Ashbastes indifferently to mean Libyan.) On these grounds it is argued that the *Alexandra* as a whole may be dated as early as 295 B.C.

As against this it is urged (1) that Lycophron would scarcely have been included in the Pleias, if on coming to Alexandria he had ceased to write tragedy. (2) The

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enormous number of tragedies ascribed to him implies a prolonged activity in that kind.

But two passages in the *Alexandra* cause special difficulty: vv. 1226-1280 and 1446-1450.

The first of these passages raised difficulties in the mind of the schol. Marc. (Theon?) v. 1226 f. *ἐντεῦθεν περὶ Ῥωμαίων λέγει καὶ Λυκόφρωνος ἑτέρου νομιστέον εἶναι τὸ ποίημα, οὐ τοῦ γράψαντος τὴν τραγῳδίαν* "συνήθης γὰρ ὦν τῷ Φιλαδέλφῳ οὐκ ἂν περὶ Ῥωμαίων διελέγετο (cf. Tzet., *ad loc.* περὶ Ῥωμαίων ἐντεῦθεν διαλαμβάνει. τὰ δὲ λοιπὰ τοῦ σχολίου γέλοια" φασὶ γὰρ Λυκόφρωνος ἑτέρου εἶναι τὸ ποίημα . . . διελέγετο), i.e. Lycophron at the court of the Ptolemies would not have referred to the Romans as holding "the sceptre and monarchy of earth and sea" (1229).

But apart from the position of Lycophron as a court poet, a further difficulty was raised by C. J. Fox (1749-1806), in his correspondence with Gilbert Wakefield (1756-1801). Fox pointed out that a Greek poet of Lycophron's time, i.e. before the First Punic War (264-241 B.C.), could not have referred to the power of Rome in the terms of 1226 ff. and 1446 ff. which also apparently refer to Rome.

R. P. Knight to Dr. Parr, Whitehall, Jan. 22: "Fox and I have been lately reading Lycophron, and having been both startled with the distinctness of some predictions of events which happened long after the age when he is supposed to have flourished, we have had some correspondence upon the subject, but without any other effect than increasing our perplexity. The *Testimonium Veterum*, published with Potter's edition, is strong in support of the authenticity of this poem, and of its being written by one of the Pleiades, as they are called; yet in v. 1226 *et seq.* there is a distinct prediction of the universality of the Roman Empire; and in v. 446, as distinct a one of the fall of the Macedonian monarchy μεθ' ἑκτὴν γενεάν (*sic*) from Alexander, who is clearly described. Perseus, indeed, was not the sixth king of Macedonia from Alexander, but, nevertheless, he was the sixth in the line of descent of his own family from that conqueror,

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which is more in point. Cannot you prove that Lycophron was a Jew or Atheist who conversed with some inspired persons of that nation? What a triumph would it be for Revelation! for, except the prophecies of Isaiah concerning Cyrus, there are none in the sacred volume half so unequivocal; and the merely human testimony (the only one which infidels will admit) in support of the prophecies of Isaiah, is weak indeed when compared with that in support of Lycophron" (Parr's Works vii. p. 304).

Niebuhr<sup>a</sup> assumed that the *Alexandra* was the work of a later poet who wrote after the First Punic war. In general scholars have inclined to one or other theory: that the passages in question are later interpolations, or that the *Alexandra* as a whole is the work of a later poet.

The reference in 1435 ff. is exceedingly obscure. According to Wilamowitz the lines refer to Alexander the Great. The Argives who must bow themselves before him are the Persians, who are in 1442 designated by the word *θυαῖμοι* as brothers of Alexander; § 1446 is, according to Wilamowitz, Alexander. He translates *μεθ' ἑκτὴν γένναν ἀθάλαων ἐμὸς* as "mihi post sex generationes cognatus," and he reckons the six generations backwards from Cassandra thus: Cassandra—Priam—Laomedon—Illos—Tros—Dardanus—Zeus, whose son was Perseus, ancestor of the Argeads and the Persians, Hdt. vii. 150. Hence he concludes that *ἀθάλαων ἐμὸς* must be either the Persian people generally, or a definite Persian. He himself decides for Artabazos, father of Barsine, whose son (Heracles) by Alexander was put to death by Polyperchon in 309 B. C. (L. 801 ff.).

Holzinger<sup>b</sup> takes the reference in 1435 ff. to be to Pyrrhus (*αἰθών*, 1439). The wolf of Galadra is Demetrius Poliorcetes. The sons of Cassander, who as sons of Thessalonice are Argeads, were compelled to give up the

<sup>a</sup> B. G. Niebuhr, "Ueber das Zeitalter Lykophrons des Dunkeln," *Rhin. Mus.*, 1827, pp. 108 ff.

<sup>b</sup> *Lykophron's Alexandra, gr. u. deutsch*, C. von Holzinger, Leipzig, 1895.

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throne of Macedonia to Demetrius. The blood-relation of Cassandra is Fabricius, who is the *εἰς τις παλαιστής* 1447. Holzinger takes *μεθ' ἑκτην γένναν*—most improbably—to mean “after six crops,” in reference to the six years’ duration of the campaign of Pyrrhus in Italy. Holzinger puts the date of the *Alexandra* about 274 B.C.

William N. Bates in *Harvard Studies in Classical Philology* vi. (Boston, 1895) discusses “The Date of Lycophron” p. 75 f. This discussion appears to be entirely without value, but his conclusion may be quoted: Lycophron “was born between 325 and 320, wrote his *Alexandra* about 295, was appointed to arrange the comedies in the Alexandrian library in 285–284” (this is based on the assumption that the *Alexandra* was imitated in the *βωμός* of Dosiades written 285–270 (Wilamowitz), 292–290 (Susemihl)); “about 280 he was flourishing as a tragic poet, and continued as such down to the date of his death, which must have occurred before the year 250, and probably shortly before the year 265.”

The problem of the *Alexandra* is discussed by P. Corssen, “Ist die *Alexandra* dem Tragiker Lykophron abzusprechen?” *Rhein. Mus.* lxxviii., 1913, pp. 321–335.

He agrees with Sudhaus that the Lion 1439 is Alexander the Great and that the *Ἀργεῖοι* 1443 = *Πέρσαι* (*cf.* Herodot. vii. 150); but he does not agree with him in identifying *αὔθαιμων ἐμὸς* 1446 with T. Quinctius Flaminius, who defeated Philip V. of Macedon at Cynoscephalae in 197 B.C.

To that identification he objects that (1) *σκόλων ἀπαρχάς* κτλ. 1450 would in that case be meaningless, as the Romans got no immediate profit from the war with Philip; (2) the victory of Flaminius, in alliance with the Achaeans and actively supported by the Aetolians, the fruits of which fell to the Greeks, the ancient enemies of Troy, could in no sense be regarded as a revenge for the destruction of Troy.

Corssen’s own view is briefly as follows: The struggle is between Asia and Europe, which have nothing in common (1283 f.). In this struggle the two great events are the destruction of Troy by Agamemnon and the expedition

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of Xerxes against Greece. According to Herodotus it was in the destruction of Troy that the Persians found the ground of their hostility to Greece. Accordingly, to the sack of Troy by Agamemnon 1369 ff. corresponds the expedition of Xerxes 1412 ff. The long struggle between Asia and Europe is ended by Alexander the Great 1459 ff., who as successor to Agamemnon leads the hosts of Europe against Asia.

The leading idea in the poet's mind is not of "reconciliation" either between Rome and Macedon or between Rome and Greece—but of the equating justice of Fate. What Troy lost in the East is balanced by the success of Troy's descendants—the Romans—in the West, and this is expressed in 1226 ff.

Here arises the difficulty of the words *γῆς καὶ θαλάσσης σκῆπτρα καὶ μοναρχίαν*.

Now if by *μοναρχία* we understand world-dominion, then that could not be predicated of the Romans even after the battle of Cynoscephalae, in view of the fact that the power of Syria and Egypt was still unshaken. World-dominion could not be predicated before the battle of Pydna in 168 B.C.

The poet of the *Alexandra* knows nothing of the extent of the Roman dominion as at the beginning of the second century B.C. The limits of the Roman kingdom known to him must be assumed to coincide with the limits of the kingdom of Aeneas as described in 1238 ff., together with the extensions made through the struggle of the Romans with the sixth successor of Alexander the Great (1450).

From the conquest of the Persians by Alexander the poet passes to Pyrrhus and the Romans.

The Lion of 1440 is clearly a definite person and, as the ancient scholia recognized, must be Alexander the Great, who is a Thesprotian, *i.e.* an Epeirote, on his mother's side, and a Chalastræan, *i.e.* a Macedonian, (Strabo vii. 330. 20) on the father's side, and is moreover a descendant of Aeneas and Dardanus (1410) through his mother: ἡ δὲ Ὀλυμπιάς ἡ μήτηρ αὐτοῦ εἰς Πύρρον τὸν Ἀχιλλεύς

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καὶ Ἐλενον τὸν Πριάμου τὸ γένος τὸ ἀνέκαθεν ἀνέφερεν, ὡς φησι Θεόπομπος καὶ Πύρανδρος. ἀναφέρεται δὲ ὁ Πύρρος εἰς Αἰακόν, ὃ δὲ Ἐλενος εἰς Δάρδανον (schol. Lycophr.).

Now if the Lion is Alexander, the Wolf of Galadra (a Macedonian town, according to Steph. Byz.) must be distinguished from him. The explanation of the expression is no longer apparent, but the Wolf must embody the whole nation which, finally, was conquered by the Romans.

The six generations must be represented by the kings of Macedon. Including Alexander, we get Pyrrhus in the sixth place, thus : Alexander, died 323 ; Philip Arrhidaeus, died 317 ; Cassander, died 297 ; his three sons 297-295 ; Demetrius Poliorcetes 294-288 ; Pyrrhus. The fact that Pyrrhus immediately lost the throne of Macedon does not prevent the poet from seeing in him the heir of Alexander who, turning against the descendants of the Trojans, renews the old struggle. The "wrestler" (1447) is, like the Wolf of Galadra, not an individual but the whole people.

When the poet says that the Romans came into collision with Pyrrhus by sea and by land, that is not in the strict sense true. But Pyrrhus suffered from Rome's allies, the Carthaginians, a heavy defeat at sea, which benefited Rome as well, and the Romans themselves, through the Greek towns of South Italy, won importance at sea, so that the expression γῆς καὶ θαλάσσης σκῆπτρα καὶ μοναρχίαν referring to the successes won in the Tarentine War, is not entirely without justification. But the term *μοναρχία* is to be understood in the light of the historical idea which underlies the whole poem ; i.e. the Persians handed over the sceptre of their old dominion, for which Asia and Europe had fought from of old, to the Wolf of Galadra. Pyrrhus loses the sceptre to the Romans, and thus the old dominion, which was taken from Priam by Agamemnon, reverts again to the Trojans.

With Pyrrhus the Romans made neither peace nor treaty. Pyrrhus gave up the struggle and went back home. But before Tarentum fell, the astute Ptolemy, rightly recognizing the importance of the Roman victory,



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hastened to conclude an alliance with them. The Romans on their side sent an embassy in 273 B.C. to Alexandria, which was honoured by Ptolemy with valuable gifts, which, however, the ambassador handed over to the state. (Dio Cassius fr. 41, Livy, Perioch. xiv.) The personal object to be supplied with *eis διαλλαγὰς μολῶν* is, accordingly, not the defeated party. After his victory the Roman will conclude agreements and be celebrated as the most honourable friend.

On this interpretation the prophecies of Cassandra do not go beyond the poet's own time, and his glorification of the Romans does not stand in contradiction to the policy of his royal master.

Thus the statement of Suidas that the author of the *Alexandra* was Lycophron the tragic poet is confirmed. Nor is there good ground for doubting his statement that Lycophron of Chalcis, son of Socles, was adopted by Lycus of Rhegium. Beloch, holding that Suidas has confused two different Lycophrons—(1) of Chalcis, son of Socles, author of the *Alexandra*, (2) son of the historian Lycus of Rhegium, the tragic poet at the Court of Ptolemy Philadelphus—found support for this theory (1) in Suidas s.v. Λύκος where Lycus is called the father of the tragic Lycophron, (2) in the Tzetzes' Life where it is said :  
*ὁ Λυκόφρων οὗτος τῷ μὲν γένει Σαλκιδεὺς ἦν υἱὸς Σωκλέους ἢ Λύκου τοῦ ἱστοριογραφοῦντος κατὰ τινάς.*

This, Corssen says, is merely a wilful perversion of the tradition, induced by the surprise which the Scholiast expresses that a court poet of Philadelphus should have expressed himself in praise of the Romans. But just this surprise shows what the tradition was.

To the objection that, if the author of the *Alexandra* were the adoptive son of Lycus, he would not have passed over the works of his adoptive father and confined himself exclusively to Timaeus, Corssen replies by an endeavour to show that in his account of the fortunes of Diomedes and his companions (615 ff.) Lycophron does in fact follow Lycus in opposition to Timaeus.

Corssen's conclusion is that external evidence and the

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results of an analysis of the poem agree excellently, and thereby the abstruse poem of Lycophron obtains the importance of a historical document which strikingly reflects the great impression which the victory of the Roman arms over the Hellenistic king made upon his contemporaries.

### 3. MANUSCRIPTS

The critical recension of E. Scheer (Berlin, 1881) is based on the following MSS. :

Class I.—A = Marcianus 476 (Venetus lxx. 3). This, which is by far the best ms. of Lycophron, belongs to the eleventh century and bears to have been written by one Nicetas a deacon. After the Argument there is a marginal note : *κάνταύθα συνήθροισα λέξικου λέξεις | νικήτας οὐλάχιστος τῶν διακόρων*. Scheer, *Rhein. Mus.* xxxiv., identified this Nicetas with the distinguished bishop of Serrhai (Seres) in the eleventh century.

The ms. extends to sixty-five folia, sixty-two of which are written upon. Fol. 2–30<sup>v</sup> contain Aratus with the scholia; fol. 31<sup>r</sup> to the middle of fol. 62 contain Lycophron's *Alarumdra* with scholia and two paraphrases—an older (P) and a more recent (p).

V = Vaticanus 1307. This is a copy of a copy (X) of A and it is occasionally useful as A has suffered alteration by two later hands A<sup>2</sup>, A<sup>3</sup>, subsequent to the time when the copy (X) was made. V itself has suffered similar interpolation, but it is not often that A and V have suffered in the same passage.

B = Coislinianus 345 belonging to the tenth century. It is so called as belonging to the collection of Henri Charles du Cambout de Coislin (1664–1732), Bishop of Metz, now in the Bibl. Nat., Paris. This MS. contains a number of Lexica and amongst them from p. 225 to p. 253 *λέξεις ἀλεξάνδρας καὶ ὑπόθεσις*.

At the end is *τέλος σὺν θεῷ τοῦ λεξικοῦ λυκόφρονος* :

The reason of it being included among Lexica is that the lines are broken up into sections to each of which is appended the interpretation of paraphrase P. Thus v. 1  
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λέξω τὰ πάντα : φράσω τὰ πάντα : νητρεκῶς : ἀληθῶς. καὶ γὰρ ἐπιτατικῶς νοοῦμεν τὸ ἦ, ὡς τὸ νήχιτος καὶ νήδυμος : ἀρχῆς ἀπ' ἄκρας : ἃ με πυνθάνη καὶ ἐρωτᾷς : ἦν δὲ μηχανοθῆ λόγος : ἐὰν δ' ἐκταθῇ τὸ ἔπος.

"The ms.," says Scheer, "which is most elegantly written, has in fol. 225<sup>r</sup> 35 lines, of which 7 contain the Argument *μαντευομένην* . . . ἅπαντα ; the other pages have 36 lines each, except the last, which has 27 lines. The lemmata are marked off from the paraphrase by two points usually and small spaces : rarely by a colon, very rarely by a comma. Much more often the scribe has forgotten to distinguish the lemmata from the paraphrase ; at other times he has omitted the paraphrase or the lemma or both : finally he has repeatedly confused the sequence of the sections of lines. The ms. is so full of errors that I have seen no ms. of Lycophron—except Par. 2810—so corrupt."

Class II.—C=Parisinus 2723. The subscription states that the ms. was finished in June 1232. Foll. 1-76 contain the *Alexandra* of Lycophron with the commentary of Isaac Tzetzes. The colour of the ink shows that the scribe took many various readings from the ms. which he was copying and afterwards wrote between the lines and in the margin and even inserted in the text (C<sup>2</sup>) other readings from a second ms., from which also he inserted interlinear scholia, the greater part of which was not derived from the commentary of Tzetzes. There are also a few corrections by a third hand (C<sup>3</sup>).

D=Parisinus 2403, thirteenth century. The ms. consists of 308 folia, of which foll. 53-99 contain the *Alexandra* with the commentary of Tzetzes. There are many interlinear scholia mostly from the commentary of Tzetzes, also *variae lectiones* mostly inserted by the original copyist, very few added later (D<sup>2</sup>).

E=Palatinus graecus 218, fourteenth century. Foll. 9-65 contain the *Alexandra* with the commentary of Tzetzes and many *variae lectiones* copied by the scribe along with the text and occasional corrections by another hand (E<sup>2</sup>).

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### 4. THE PARAPHRASES

We have two paraphrases of the *Alexandra* :

P, the older, composed by some Byzantine grammarian and based on an ancient body of scholia, is best preserved in B, on which, accordingly, Scheer bases his recension, using as subsidiary aids A and Vaticanus 117, a fourteenth century ms. containing the *Alexandra* with the commentary of Tzetzes (fol. 30-113), both of which give P in a less perfect form.

p, a later paraphrase of uncertain date based upon P. Scheer's recension is based on A with the subsidiary aid of V.

### 5. THE SCHOLIA

The scholia of Lycophron are very excellent and are probably ultimately based on the commentary of Theon, son of Artemidorus, a grammarian of the time of Augustus and Tiberius, who wrote commentaries on Theocritus, Apollonius, Callimachus, Nicander, and Lycophron, as well as on some of the older classical poets. Cf. Steph. Byz. s.v. Κύτινα πόλις Θεσσαλίας, ὡς Θέων ἐν ὑπομνήματι Λυκόφρονος. So *id.* s.v. Αἰνεία . . . Θέων ὑπομνηματίζων τὸν Λυκόφρονα.

The ancient scholia are best represented by Marcianus 476; also Vaticanus 1307—a grandchild as we have seen of Marcianus 476—and Neopolitanus, Bibl. Nat. ii, D 4, a thirteenth-century ms. wrongly inscribed Ἰσαακίου τοῦ Τζέτζου σχόλια εἰς Λυκόφρονα, the scholia being in the main the ancient scholia, only some gaps due to injury to the original ms. having been filled up with the scholia of Tzetzes in the fifteenth century.

In addition to the ancient scholia we have further the commentary of Tzetzes (twelfth century): εἰς τὸν Λυκόφρονα σχόλια Ἰσαακίου γραμματικοῦ τοῦ Τζέτζου.

This commentary is in all mss. ascribed to Isaac Tzetzes; so also in John Tzetzes' commentary on the *Works and Days of Hesiod* (p. 10 Gaisford). But there is extant a letter in Parisinus 2565 Bibl. Reg. (No. xx.) of 490

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John Tzetzes to one Basilus, who had apparently, after Isaac's death, inquired of John whether it were true that he and not Isaac was the real author of the commentary on Lycophron. The letter runs thus: "To the First Secretary of the Patriarch (of Constantinople), Basilus of Achrida (town on lake of same name near Monastir) who had found in the title of John Tzetzes on Lycophron the name of Isaac Tzetzes. Pheidias, the famous sculptor, doing a favour by the law of friendship to Agoracritus, a painter by profession, but an unskilful one, having with great sculptural skill made the image of Zeus and Nemesis at Rhamnus, ascribed it to him, inscribing on it ΑΓΟΡΑΚΡΙΤΟΣ ΠΑΡΙΟΥ, and by means of that inscription made up to him for his lack of skill. If, then, Pheidias by the law of friendship did not hesitate in a matter of the highest moment to do a favour to a man unskilful in his art, am I to be behind him in regard to my brother, a carpenter, in Pindar's phrase, of deft hymns and incomparably dearer to me than Agoracritus was to Pheidias, inasmuch as brotherhood is a more compelling bond of affection than friendship? In this spirit both Pheidias and I ordered our inscriptions. But neither Pheidias of old suffered, nor has Tzetzes now suffered, from mental derangement or lethargy so as to reach such a pitch of madness as to forget his own name as some have suspected." So, too, in *Chil.* ix. 298 John Tzetzes refers to the commentary as his own work: ἐν δὲ τοῖς εἰς Λυκόφωνα ἐμοὶ ἐξηγηθεῖσι καὶ περὶ τούτου ἔγραψα τότε τοῦ Ζωῦλλου.

Scheer is of opinion that the commentary was in the first place composed by John Tzetzes, who handed it over for revision and publication to his brother Isaac, who for his trouble received the credit of authorship. This would account for the numerous inconsistencies and contradictions of the commentary. Collaboration is implied by the words: οὕτως ἡμῖν τοῖς Τζετζίοις [τ. Τζ. is lacking in *a* (Par. 2723)] δοκεῖ ἔχειν (*Tzetzs. ad Lycophr.* 17). Moreover, Scheer points out that in *Tzetzs. Lycophr.* 1226 occur the words Ἰωάννης δὲ ὁ φιλόπονος φησιν εἶναι †βαλου. This had been taken to mean Ἰωάννης Φιλόπονος, a proper name. But Scheer

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takes these words to refer to John Tzetzes, and he points out that these words occur only in Parisinus 2723 (a) which may be taken to represent the commentary as first published by Isaac, while they have disappeared in the mss. which represent subsequent revisions by John, of which there were several.

The chief mss. which contain the Tzetzes commentary are classified thus :

Class I. — a = Parisinus 2723, representing the commentary as originally published by Isaac Tzetzes.

Class II. — Representing revisions by John Tzetzes, and including: Parisinus 2403; Vaticanus 1306; Palatinus 18; Ambrosianus 222 (this last representing the final recension by John Tzetzes).

The commentary of Tzetzes is based on a *corpus* of scholia similar to that contained in the Marcianus, with additions from other sources (discussed by Scheer ii. pp. xiv. ff.).

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# ΛΥΚΟΦΡΟΝΟΣ

## ΑΛΕΞΑΝΔΡΑ

Λέξω τὰ πάντα νητρεκῶς, ἃ μ' ἱστορεῖς,  
ἀρχῆς ἀπ' ἄκρας· ἦν δὲ μηκυνθῇ λόγος,  
σύγγνωθι δέσποτ'· οὐ γὰρ ἥσυχος κόρη  
ἔλυσε χρησμῶν, ὥς πρίν, αἰόλον στόμα,  
ἀλλ' ἄσπετον χέασα παμμιγῇ βοὴν 5  
δαφνηφάγων φοίβαζεν ἐκ λαιμῶν ὅπα,  
Σφιγγὸς κελαυνῆς γῆρυν ἐκμιμουμένη.  
τῶν ἄσσα θυμῷ καὶ διὰ μνήμης ἔχω,  
κλύοις ἄν, ὦναξ, κἀναπεμπάζων φρενὶ  
πυκνῇ διοίχνει δυσφάτους αἰνιγμάτων 10  
οἶμας τυλίσσων, ἥπερ εὐμαθῆς τρίβος  
ὀρθῇ κελεύθῳ τὰν σκότῳ ποδηγετεῖ.  
ἐγὼ δ' ἄκραν βαλβίδα μηρίνθου σχάσας,  
ἀνείμι λοξῶν εἰς διεξόδους ἐπῶν,  
πρώτην ἀράξας νύσσαν ὥς πτηνὸς δρομεύς. 15  
Ἦὼς μὲν αἰπὺν ἄρτι Φηγίου πάγον  
κραιπνοῖς ὑπερποτᾶτο Πηγάσου πτεροῖς,  
Τιθωνὸν ἐν κοίταισι τῆς Κέρνης πέλας  
λιποῦσα, τὸν σὸν ἀμφιμήτριον κάσιν.

<sup>a</sup> Priam.

<sup>b</sup> Cassandra.

<sup>c</sup> The runner breaks the "tape" and takes off.



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## ALEXANDRA

*The speaker is a slave appointed to watch Cassandra and report her prophecies. He addresses Priam.*

ALL will I tell truly that thou askest from the utter beginning, and if the tale be prolonged, forgive me, master.<sup>a</sup> For not quietly as of old did the maiden<sup>b</sup> loose the varied voice of her oracles, but poured forth a weird confused cry, and uttered wild words from her bay-chewing mouth, imitating the speech of the dark Sphinx. Thereof what in heart and memory I hold, hear thou, O King, and, pondering with wise mind, wind and pursue the obscure paths of her riddles, whereso a clear track guides by a straight way through things wrapped in darkness. And I, cutting the utter bounding thread,<sup>c</sup> will trace her paths of devious speech, striking the starting-point like winged runner.

Dawn was just soaring over the steep crag of Phegion<sup>d</sup> on swift wings of Pegasus, leaving in his bed by Cerne<sup>e</sup> Tithonus,<sup>f</sup> brother of thine by

<sup>a</sup> Mountain in Aethiopia.

<sup>c</sup> Cerne, a fabled island in the remotest East (Plin. *N. H.* vi. 198 ff.) or West (Strabo i. 47).

<sup>f</sup> Son of Laomedon and Strymo or Rhoco, and so half-brother of Priam. .

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οἱ δ' οὔσα γρώνης εὐγάληνα χερμάδος 20  
 ναῦται λιάζον κάπὸ γῆς ἐσχάζουσιν  
 ὑσπληγγας. αἱ δὲ παρθενοκτόνον Θέτιν  
 ἰουλόπεζοι θεῖνον εὐῶπες σπάθαις  
 πελαργοχρῶτες, αἱ Φαλακραῖαι κόραι,  
 ὑπὲρ Καλυδνῶν λευκὰ φαίνουσαι πτίλα, 25  
 ἄφλαστα, καὶ φώσσωνας ὠργυιωμένους  
 ἀπαρκτίαις πρηστῆρος αἰθωνος πνοαῖς.  
 ἡ δ' ἔνθεον σχάσασα βακχεῖον στόμα,  
 Ἄτης ἀπ' ἄκρων βουπλανοκτίστων λόφων,  
 τοιῶνδ' ἀπ' ἀρχῆς ἦρχ' Ἀλεξάνδρα λόγων· 30

Αἰαί, τάλαινα θηλαμών, κεκαυμένη  
 καὶ πρόσθε μὲν πεύκαισιν οὐλαμηφόροις  
 τριεσπέρου λέοντος, ὃν ποτε γνάθοις  
 Τρίτωνος ἡμάλαψε κάρχαρος κύων·  
 ἔμπνους δὲ δαιτρὸς ἡπάτων φλοιδοῦμενος 35  
 τινθῶ λέβητος ἀφλόγοις ἐπ' ἐσχάrais  
 σμήριγγας ἐστάλαξε κωδεῖας πέδῳ,  
 ὃ τεκνοραίστης, λυμεὼν ἐμῆς πάτρας,  
 ὃ δευτέραν τεκοῦσαν ἄτρωτον βαρεῖ  
 τύψας ἀτράκτῳ στέρνον, ἔν τ' αὐλῷ μέσῳ  
 πατρός παλαιστοῦ χερσὶν ὀχμάσας δέμας 40

<sup>a</sup> Apoll. Rh. iv. 1731 ὑπεύδια πείσματ' ἔλυσαν.

<sup>b</sup> i.e. the ships of Paris built of wood from Phalacra in the Troad.

<sup>c</sup> i.e. the Sea (Hellespont in wider sense; "maiden-slaying" in reference to death of Helle).

<sup>d</sup> Two islands near Tenedos.

<sup>e</sup> Cassandra.

<sup>f</sup> Ate, thrown out of Olympus by Zeus (Il. xix. 126), fell on a hill in the Troad which was hence called the Hill of Doom (Ἄτης λόφος). Dardanus was warned by Apollo not to build a city there. But Ilus, his great-grandson, being told by an oracle to found a city where a certain cow should rest, did so; and this place chanced to be the Hill of Doom.

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another mother, and the sailors loosed in calm weather the cables<sup>a</sup> from the grooved rock and cut the landward ropes. And the centipede fair-faced stork-hued daughters of Phalacra<sup>b</sup> smote maiden-slaying Thetis<sup>c</sup> with their blades, over Calydnæ<sup>d</sup> showing their white wings, their stern-ornaments, their sails outspread by the northern blasts of flailing stormwind: then Alexandra<sup>e</sup> opened her inspired Bacchic lips on the high Hill of Doom<sup>f</sup> that was founded by the wandering cow and thus began to speak:

Alas! hapless nurse<sup>g</sup> of mine burnt even aforetime by the warlike pineships of the lion<sup>h</sup> that was begotten in three evenings, whom of old Triton's hound of jagged teeth devoured with his jaws. But he, a living carver of the monster's liver, seething in stean of cauldron on a flameless hearth, shed to ground the bristles of his head; he the slayer of his children,<sup>i</sup> the destroyer of my fatherland; who smote his second mother<sup>j</sup> invulnerable with grievous shaft upon the breast; who, too, in the midst of the race-course seized in his arms the body of his wrestler

<sup>g</sup> Ilios.

<sup>h</sup> Heracles. For his birth *cf.* Apollod. ii. 61 Ζεύς . . . τὴν μίαν τριπλάσιδσας νύκτα. When Laomedon refused to pay Poseidon and Apollo for building the walls of Troy, a sea-monster appeared to which an oracle required that Hesione, daughter of Laomedon, should be exposed. Heracles entered the belly of the monster (Triton's hound) and cut its inside to pieces. Laomedon had promised to give Heracles the horses of Troas as a reward for slaying the monster and when he broke his word, Heracles burnt Troy.

<sup>i</sup> Heracles slew his children by Megara daughter of Creon.  
<sup>j</sup> Hera: Hom. *Il.* v. 392 f.; "second mother" because Athena tricked her into suckling him.

# LYCOPHRON

Κρόνου παρ' αἰπὺν ὄχθον, ἔνθα γηγενοῦς  
 ἵππων ταρακτῆς ἔστιν Ἰσχένου τάφος,  
 ὃ τὴν θαλάσσης Αὔσονίτιδος μυχοὺς  
 στενοὺς ὀπιπεύουσιν ἀγρίαν κύναν 45  
 κτανῶν ὑπὲρ σπήλυγγος ἰχθυωμένην,  
 ταυροσφάγον λέαιναν, ἣν αὖθις πατὴρ  
 σάρκας καταΐθων λοφνίσιν δωμήσατο,  
 Λέπτυνιν οὐ τρέμουνσαν, οὐδαίαν θεόν·  
 ἐξηγάριξεν ὃν ποτ' ἀξίφω δόλῳ 50  
 νέκυς, τὸν Ἄϊδην δεξιούμενον πάλαι·  
 λεύσσω σε, τλήμον, δεύτερον πυρουμένην  
 ταῖς τ' Αἰακείοις χερσὶ τοῖς τε Ταντάλου  
 Λέτριναν οἰκουροῦσι λευβάνοις πυρὸς 55  
 παιδὸς καταβρωθέντος αἰθάλῳ δέμας,  
 τοῖς Τευταρείοις βουκόλου πτερώμασι·  
 τὰ πάντα πρὸς φῶς ἢ βαρύζηλος δάμαρ,  
 στείλασα κούρον τὸν κατήγορον χθονός,  
 ἄξει, πατρὸς μομφαῖσιν ἡγριωμένη,  
 λέκτρων θ' ἑκατι τῶν τ' ἐπεισάκτων γάμων. 60  
 αὐτὴ δὲ φαρμακουργός, οὐκ ἰάσιμον  
 ἔλκος δρακοῦσα τοῦ ξυνευνέτου λυγρὸν  
 Γιγαντοραίστοις ἄρδισιν τετρωμένου

<sup>a</sup> Zeus.

<sup>b</sup> At Olympia.

<sup>c</sup> A giant: his tomb at Olympia where as Taraxippus he causes horses to shy.

<sup>d</sup> Scylla, whom Heracles slew because she robbed him of one of the oxen of Geryon. Her father, Phorkys, restored her to life by burning her body.

<sup>e</sup> Persephone: τὴν λεπτύνουσιν τὰ σώματα τῶν ἀποθνησκόντων (schol.).

<sup>f</sup> Nessus the Centaur, when dying by the arrow of Heracles, gave of his blood a pretended love-charm to Deianeira who smeared with it a mantle for Heracles which consumed him; cf. Soph. Tr. 555 ff.

## ALEXANDRA

sire <sup>a</sup> beside the steep hill of Cronus, <sup>b</sup> where is the horse-affrighting tomb of earth-born Ischenus <sup>c</sup>; who also slew the fierce hound <sup>d</sup> that watched the narrow straits of the Ausonian sea, fishing over her cave, the bull-slaying lioness whom her father restored again to life, burning her flesh with brands: she who feared not Leptynis, <sup>e</sup> goddess of the underworld. But one day with swordless guile a dead corpse <sup>f</sup> slew him: yea, even him <sup>g</sup> who of old overcame Hades; I see thee, hapless city, fired a second time by Acaceian hands <sup>h</sup> and by such remains <sup>i</sup> as the funeral fire spared to abide in Letrina <sup>j</sup> of the son <sup>k</sup> of Tantalus when his body was devoured by the flames, with the winged shafts of the neat-herd Teutarus <sup>l</sup>; all which things the jealous spouse <sup>m</sup> shall bring to light, sending her son <sup>n</sup> to indicate the land, angered by her father's <sup>o</sup> taunts, for her bed's sake and because of the alien bride. <sup>p</sup> And herself, <sup>q</sup> the skilled in drugs, seeing the baleful wound incurable of her husband <sup>r</sup> wounded by the giant-slaying arrows of

<sup>a</sup> Heracles, who wounded Hades at Pylus, *Il.* v. 395.

<sup>b</sup> Neoptolemus.

<sup>i</sup> The bones of Pelops were brought from Letrina near Olympia to Troy, as an oracle declared that Troy could not otherwise be taken. <sup>j</sup> In Elis. <sup>k</sup> Pelops.

<sup>l</sup> Teutarus, Scythian who taught Heracles archery and bequeathed his bow and arrows to him. Heracles bequeathed them to Philoctetes, who with them slew Paris and enabled the Greeks to take Troy.

<sup>m</sup> Oenone, the first wife of Paris, sent her son to guide the Greeks. When Philoctetes slew Paris with the bow which Heracles had used in the battle of the gods against the giants, Oenone threw herself upon his corpse and died with him; *cf.* Tennyson, *Oenone*.

<sup>n</sup> Corythus, son of Oenone by Paris.

<sup>o</sup> Cebren, father of Oenone.

<sup>p</sup> Helen.

<sup>q</sup> Oenone.

<sup>r</sup> Paris.

# LYCOPHRON

πρὸς ἀνθοπλίτου, ξυνὸν ὀγχήσει μόνον,  
 πύργων ἀπ' ἄκρων πρὸς ἰεόδμητον νέκυν  
 65  
 ροιζηδὸν ἐκβράσασα κύμβαχον δέμας·  
 πόθῳ δὲ τοῦ θανόντος ἡγκιστρωμένη,  
 ψυχὴν περὶ σπαίροντι φυσῇσει νεκρῷ.

Στένω, στένω σε δισσὰ καὶ τριπλᾶ, δορὸς  
 αὖθις πρὸς ἄλκην καὶ διαρπαγὰς δόμων  
 70  
 καὶ πῦρ ἐναυγάζουσιν αἰστωτήριον.

στένω σε, πάτρα, καὶ τάφους Ἀτλαντίδος  
 δῦπτου κέλῳρος, ὅς ποτ' ἐν ῥαπτῷ κύτει,  
 ὅποια πορκὸς Ἰστριεὺς τετρασκελῆς,  
 75  
 ἀσκῷ μονήρης ἀμφελυτρώσας δέμας,

ῥεθυμνιάτης κέπφος ὡς ἐνήξατο,  
 Ζήρυνθον ἄντρον τῆς κυνοσφαγοῦς θεᾶς  
 λιπῶν ἐρυμνὸν κτίσμα Κυρβάντων Σάον,  
 80  
 ὅτ' ἡμάθυνε πᾶσαν ὀμβρήσας χθόνα

Ζηνὸς καχλάζων νασμός· οἱ δὲ πρὸς πέδῳ  
 πύργοι κατηρεῖποντο, τοὶ δὲ λοισθίαν  
 νήχοντο μοῖραν προὔμμάτων δεδορκότες.  
 85  
 φηγὸν δὲ καὶ δρύκαρπα καὶ γλυκὺν βότρυν

φάλλαι τε καὶ δελφῖνες αἶ τ' ἐπ' ἄρσένων  
 φέρβοντο φῶκαι λέκτρα θουρῶσαι βροτῶν.  
 90  
 Λεύσσω θεόντα γρυνὸν ἐπτερωμένον

τρήρωνος εἰς ἄρπαγμα Πεφναίας κυνός,  
 ἣν τόργος ὑγρόφοιτος ἐκλοχεύεται,  
 κελυφάνου στρόβιλον ὠστρακωμένην.

Καὶ δὴ σε ναύτην Ἀχερουσία τρίβος  
 90

<sup>a</sup> Philoctetes.

<sup>b</sup> Electra.

<sup>c</sup> Dardanus, buried in Troy, was son of Zeus and Electra, daughter of Atlas. During the Deluge he swam from Samothrace to the Troad.

<sup>d</sup> In North Crete.

<sup>e</sup> In Samothrace.

<sup>f</sup> Hecate.

<sup>g</sup> Samothrace.

## ALEXANDRA

his adversary,<sup>a</sup> shall endure to share his doom, from the topmost towers to the new slain corpse hurtling herself head foremost, and pierced by sorrow for the dead shall breathe forth her soul on the quivering body.

I mourn, mourn twice and three times for thee who lookest again to the battle of the spear and the harrying of thy halls and the destroying fire. I mourn for thee, my country, and for the grave of Atlas' daughter's<sup>b</sup> diver son,<sup>c</sup> who of old in a stitched vessel, like an Istrian fish-creel with four legs, sheathed his body in a leathern sack and, all alone, swam like a petrel of Rheithymnia,<sup>d</sup> leaving Zerynthos,<sup>e</sup> cave of the goddess<sup>f</sup> to whom dogs are slain, even Saos,<sup>g</sup> the strong foundation of the Cyrbantes, what time the plashing rain of Zeus laid waste with deluge all the earth.<sup>h</sup> And their towers were hurled to the ground, and the people set themselves to swim, seeing their final doom before their eyes. And on oat and acorn and the sweet grape browsed the whales and the dolphins and the seals that are fain of the beds of mortal men.<sup>i</sup>

I see the winged firebrand<sup>j</sup> rushing to seize the dove,<sup>k</sup> the hound of Pephnos,<sup>l</sup> whom the water-roaming vulture brought to birth, husked in a rounded shell.<sup>m</sup>

And thee, cuckold sailor,<sup>n</sup> the downward path of

<sup>a</sup> See H. Usener, *Die Sintflutsagen*, pp. 45 f.

<sup>b</sup> For the seal's affection for man cf. Aelian, *N.A.* iv. 56.

<sup>j</sup> Paris.

<sup>k</sup> Helen.

<sup>l</sup> In Laconia.

<sup>m</sup> Referring to Zeus and Leda, and the birth of Helen from an egg.

<sup>n</sup> Paris reaches Taenarum in Laconia where was a fabled entrance to Hades; passes Onugnathus and Las and through the "two thoroughfares" (entrance and exit between Cranae and the mainland) to Gytheion.

# LYCOPHRON

καταιβάτις πύγαργον, οὐ πατρὸς κόπρους  
 στείβοντα ῥακτῶν βουστάθμων, ξενώσεται,  
 ὥς πρόσθε, κάλλους τὸν θυωρίτην τριπλαῖς.  
 ἀλλ' ὅστρίμων μὲν ἀντὶ Γαμφηλὰς ὄνου  
 καὶ Λᾶν περάσεις, ἀντὶ δ' εὐχίλου κάπης 95  
 καὶ μηλιαυθμῶν ἡδὲ χερσαίας πλάτης  
 τράμπις σ' ὀχήσει καὶ Φερέκλειοι πόδες  
 δισσὰς σαλάμβας κἀπὶ Γυθείου πλάκας,  
 ἐν αἷσι πρὸς κύνουρα καμπύλους σχάσας  
 πεύκης ὀδόντας, ἔκτορας πλημμυρίδος, 100  
 σκαρθμῶν ἰαύσεις εἰναφώσσωνα στόλον.

Καὶ τὴν ἀνυμφον πόρτιν ἀρπάσας λύκος,  
 δυοῖν πελειαῖν ὠρφανισμένην γονῆς  
 καὶ δευτέραν εἰς ἄρκυν ὀθνεῖων βρόχων  
 ληϊτὶν ἐμπταίσασαν ἱξευτοῦ πτερῶ, 105  
 Θύσαισιν ἀρμοῖ μηλάτων ἀπάργματα  
 φλέγουσαν ἐν κρόκαισι καὶ Βύνῃ θεᾷ,  
 θρέξεις ὑπὲρ Σκάνδειαν Αἰγίλου τ' ἄκραν,  
 αἴθων ἐπακτὴρ καγχαλῶν ἀγρεύματι.

Νήσω δ' ἐνὶ δράκοντος ἐκχέας πόθον 110  
 Ἀκτῆς, διμόρφου γηγενοῦς σκηπτουχίας,  
 τὴν δευτέραν ἔωλον οὐκ ὄψει Κύπριν,  
 ψυχρὸν παραγκάλισμα κᾶξ ὄνειράτων  
 κεναῖς ἀφάσσων ὠλέναισι δέμνια.

<sup>a</sup> Onugnathus, cape in Laconia.

<sup>b</sup> In Laconia.

<sup>c</sup> Builder of the ships of Paris.

<sup>d</sup> Haven near Sparta.

<sup>e</sup> Paris sailed with nine ships (schol.).

<sup>f</sup> Paris.

<sup>g</sup> Helen, who was not wedded to Paris.

<sup>h</sup> Iphigeneia, Helen's daughter by Theseus, and Hermione, her daughter by Menelaus.

<sup>i</sup> Helen was first carried off by Theseus.



## ALEXANDRA

Acheron shall receive, walking no more the byres of thy father's rugged steadings, as once when thou wert arbiter of beauty for the three goddesses. But in place of stables thou shalt pass the Jaws of the Ass<sup>a</sup> and Las,<sup>b</sup> and instead of well-foddered crib and sheepfold and landsman's blade a ship and oars of Phereclus<sup>c</sup> shall carry thee to the two thoroughfares and the levels of Gytheion,<sup>d</sup> where, on the rocks dropping the bent teeth of the pine-ship's anchors to guard against the flood, thou shalt rest from gambols thy nine-sailed<sup>e</sup> fleet.

And when thou, the wolf,<sup>f</sup> shalt have seized the unwed heifer,<sup>g</sup> robbed of her two dove daughters<sup>h</sup> and fallen into a second<sup>i</sup> net of alien snares and caught by the decoy of the fowler, even while upon the beach she burns<sup>j</sup> the firstlings of the flocks to the Thysad nymphs and the goddess Byne, then shalt thou speed past Scandeia<sup>k</sup> and past the cape of Aegilon,<sup>l</sup> a fierce hunter exulting in thy capture.

And in the Dragon's Isle<sup>m</sup> of Acte,<sup>n</sup> dominion of the twyformed son<sup>o</sup> of earth, thou shalt put from thee thy desire; but thou<sup>p</sup> shalt see no morrow's aftermath of love, fondling in empty arms a chill embrace and a dreamland bed.<sup>q</sup> For the sullen

<sup>j</sup> Helen was carried off by Paris when she was sacrificing to the Thysades (Thyiades) and Byne=Ino Leucothea.

<sup>k</sup> Haven of Cythera (*Il.* x. 268).

<sup>l</sup> Island between Cythera and Crete.

<sup>m</sup> Cranaë (*Hom. Il.* iii. 445, *cf.* *Paus.* iii. 22. 1), where the bedding of Paris and Helen took place, is generally localized near Gytheion in Laconia. Here it is identified with the so-called Helen's Isle near Sunium. Tzetzes took it to mean Salamis.

<sup>a</sup> Attica.

<sup>b</sup> Erechtheus.

<sup>p</sup> Paris.

<sup>q</sup> Proteus replaced the real Helen by a phantom.

# LYCOPHRON

ὁ γάρ σε συλλέκτροιο Φλεγραίας πόσις 115  
 στυγνὸς Τορώνης, ᾧ γέλως ἀπέχθεται  
 καὶ δάκρυ, νῆις δ' ἔστι καὶ τητῶμενος  
 ἀμφοῖν, ὁ Θρήκης ἔκ ποτ' εἰς ἐπακτίαν  
 Τρίτωνος ἐκβολαῖσιν ἡλοκισμένην  
 χέρσον περάσας, οὐχὶ ναυβάτη στόλῳ, 120  
 ἀλλ' ἀστίβητον οἶμον, οἷά τις σιφνεὺς,  
 κευθμῶνος ἐν σήραγγι τετρήνας μυχοὺς,  
 νέρθεν θαλάσσης ἀτραποὺς διήνυσσε,  
 τέκνων ἀλύξας τὰς ξενοκτόνους πάλας  
 καὶ πατρὶ πέμψας τὰς ἐπηκόους λιτὰς 125  
 στῆσαι παλίμπουν εἰς πάτραν, ὅθεν πλάνης  
 Παλληγίαν ἐπῆλθε γηγενῶν τροφόν—  
 κείνός σε, Γουνεὺς ὥσπερ, ἐργάτης δίκης  
 τῆς θ' Ἰλίου θυγατρὸς Ἰχναίας βραβεὺς,  
 ἐπεσβολήσας λυγρὰ νοσφιεῖ γάμων, 130  
 λῖπτοντα κάσσης ἐκβαλὼν πελειάδος·  
 ὃς τοὺς Λύκου τε καὶ Χιμαιρέως τάφους  
 χρησμοῖσι κυδαίνοντας οὐκ αἰδούμενος  
 οὐδ' Ἀνθέως ἔρωτας οὐδὲ τὸν ξένοις  
 σύνδορπον Αἰγαίωνος ἀγνίτην πάγον 135  
 ἔτλης θεῶν ἀλοιτὸς ἐκβῆναι δίκην,

\* Proteus came from his home in Egypt to Pallene (= Phlegra, Herod. viii. 123 in Chalcidice), the birth-place of the giants, where he married Torone, by whom he had two sons who slew strangers by compelling them to wrestle with them and were in the end themselves slain by Heracles. Proteus, vexed by the wickedness of his sons, besought his father Poseidon for a passage under the sea back to Egypt. On his sons' death he could neither be sorry nor glad.

<sup>b</sup> Nile.

<sup>c</sup> Tmolus and Telegonus.

## ALEXANDRA

husband,<sup>a</sup> whose spouse is Torone of Phlegra, even he to whom laughter and tears are alike abhorred and who is ignorant and rest of both; who once on a time crossed from Thrace unto the coastland which is furrowed by the outflow of Triton<sup>b</sup>; crossed not by sailing ship but by an untrodden path, like some moldwarp, boring a secret passage in the cloven earth, made his ways beneath the sea, avoiding the stranger-slaying wrestling of his sons<sup>c</sup> and sending to his sire<sup>d</sup> prayers which were heard, even that he should set him with returning feet in his fatherland,<sup>e</sup> whence he had come as a wanderer to Pallenia, nurse of the earth-born—he, like Guneus,<sup>f</sup> a doer of justice and arbiter of the Sun's daughter of Ichnae,<sup>g</sup> shall assail thee with evil words and rob thee of thy bridal, casting thee forth in thy desire from thy wanton dove: thee who, regarding not the tombs of Lycus and Chineaereus<sup>h</sup>, glorious in oracles, nor thy love of Antheus<sup>i</sup> nor the pure salt of Aigacon<sup>j</sup> eaten by host and guest together, didst dare to sin against the gods and to overstep justice, kicking the

<sup>a</sup> Poseidon.

<sup>e</sup> Egypt.

<sup>f</sup> Guneus, an Arab famous for justice, whom Semiramis made arbiter between the Phoenicians and Babylonians (schol.).

<sup>g</sup> Themis Ichnaia, worshipped at Ichnae in Thessaly (Strabo 435).

<sup>h</sup> L. and C., sons of Prometheus and Celacno, were buried in the Troad. The Lacedaemonians, being visited by a plague, were bidden by an oracle to "propitiate the Cronian *daemons* in Troy," and Menelaus was sent to make offerings at their graves.

<sup>i</sup> Son of Antenor, was loved by Paris who killed him unwittingly. Menelaus, being at the time in Troy, took Paris with him to Sparta to save him from punishment. Thus Paris, as guest of Menelaus, had "eaten his salt."

<sup>j</sup> Poseidon = Sea.

# LYCOPHRON

λάξας τράπεζαν κἄνακυπώσας Θέμιν,  
ἄρκτου τιθήνης ἐκμεμαγμένους τρόπους.

Τοιγὰρ ψαλάξεις εἰς κενὸν νευρᾶς κτύπον,  
ἄσιτα κἄδῶρητα φορμίζων μέλη· 140

κλαίων δὲ πάτραν τὴν πρὶν ἡθάλωμένην  
ἕξῃ χεροῖν εἰδῶλον ἡγκαλισμένος  
τῆς πενταλέκτρου θυιάδος Πλευρωνίας.  
γυιαὶ γὰρ εὐναστήρας ἄμναμοι τριπλαῖς  
πήναις κατεκλώσαντο δηναῖᾱς Ἀλός 145  
νυμφεῖα πεντάγαμβρα δαίσασθαι γάμων.

Δοιῶ μὲν ἄρπυκτῆρας αὐγάσει λύκους,  
πτηνοὺς τριόρχας αἰετοὺς ὀφθαλμίας,  
τὸν δ' ἐκ Πλυνοῦ τε καὶ Καρικῶν ποτῶν  
βλαστόντα ῥίζης, ἡμικρῆτα βάρβαρον, 150

Ἐπειόν, οὐκ Ἀργεῖον ἀκραιφνῇ γοναῖς.  
οὐδ' ἀππὸν ἐν γαμφαῖσιν Ἐνναία ποτὲ  
Ἐρκυνν' Ἐρινὺς Θουρία Ξιφηφόρος  
ἄσارκα μιστύλασα τύμβευσεν φάρῳ,  
τὸν ὠλενίτην χόνδρον ἐνδατουμένην. 155  
ὃν δὴ δις ἡβήσαντα καὶ βαρὺν πόθον

<sup>a</sup> Paris, exposed when a child, was suckled by a she-bear.

<sup>b</sup> Helen, daughter of Leda, daughter of Thestius, son of Agenor, son of Pleuron.

<sup>c</sup> The Fates—Clotho, Lachesis, Atropos, daughters of Tethys.

<sup>d</sup> Theseus, Menelaus, Paris, Deiphobus, Achilles.

<sup>e</sup> Theseus and Paris.

<sup>f</sup> Menelaus is a descendant of Atlas (Atlas—Sterope—Oenomaus—Hippodameia—Pelops—Atreus—Menelaus) who dwells in Libya, here indicated by Plynos in Cyrenaica (Strabo 838). Carian either refers to Καρικὸν τεῖχος (Steph. B.) in Libya or to the Carians having once dwelt in Lacedaemon (schol.) or to Minos' dominion over the Carians. Menelaus is thus a "barbarian" and through his mother, Aerope, daughter of Catreus, son of Minos, he is "half-506

## ALEXANDRA

table and overturning Themis, modelled in the ways of the she-bear <sup>a</sup> that suckled thee.

Therefore in vain shalt thou twang the noisy bowstring, making melodies that bring nor food nor fee; and in sorrow shalt thou come to thy fatherland that was burnt of old, embracing in thine arms the wraith of the five-times-married frenzied descendant <sup>b</sup> of Pleuron. For the lame daughters <sup>c</sup> of the ancient Sea with triple thread have decreed that her bedfellows shall share their marriage-feast among five bridegrooms.<sup>d</sup>

Two <sup>e</sup> shall she see as ravening wolves, winged wanton eagles of sharp eyes; the third <sup>f</sup> sprung from root of Plynos and Carian waters, a half-Cretan barbarian, an Epeian, no genuine Argive by birth: whose grandfather <sup>g</sup> of old Ennaia <sup>h</sup> Hercynna Erinys Thuria, the Sword-bearer, cut fleshless with her jaws and buried in her throat, devouring the gristle of his shoulder: his who came to youth again and Cretan." As grandson of Hippodameia he is an Epeian = Elean (Pind. *O.* ix. 58, x. 35).

<sup>i</sup> Pelops was served up by his father Tantalus at a banquet to the gods, when Demeter ate part of his shoulder unwittingly. Restored to life and carried off by Poseidon (Pind. *O.* i. 40), he was sent by Zeus to Elis where he overcame Oenomaus in a chariot-race and won his daughter Hippodameia for his bride, after thirteen previous suitors had been slain by her father (Pind. *O.* i. 81 ff.). His victory was due to the treachery of Oenomaus' charioteer Myrtilus, son of Hermes, who, when he asked Pelops for the price of his treachery, was by him hurled into the sea, which was hence called Myrtoan (Paus. viii. 14. 11), cursing with his last breath the house of Pelops.

<sup>k</sup> Demeter: E. in reference to rape of Persephone in Enna; H. by-name of Demeter at Lebadeia in Boeotia; E. at Thelpusa in Arcadia (Callim. fr. incert. 91); Th. = "Passionate" with grief for her daughter (schol.); Sw., cult-name of Demeter in Boeotia (schol.).

φυγόντα Ναυμέδοντος ἄρπακτῆριον  
 ἔστειλ' Ἐρεχθεὺς εἰς Λετριναίους γύας  
 λευρὰν ἀλετρεύσοντα Μόλπιδος πέτραν,  
 τοῦ Ζηνὶ δαιτρευθέντος Ὀμβρίῳ δέμας, 160  
 γαμβροκτόνον ραΐσοντα πενθεροφθόροις  
 βουλαῖς ἀνάγνοις, ἃς ὁ Καδμήλου γόνος  
 ἤρτυσε. τὸν δὲ λοῖσθον ἐκπιῶν σκύφον  
 φερωνύμους ἔδυνε Νηρέως τάφους,  
 πανώλεθρον κηλῖδα θωύξας γένει, 165  
 ὁ τὴν πόδαργον Ψύλλαν ἡνιοστροφῶν  
 καὶ τὴν ὀπλαῖς Ἀρπινναν Ἀρπυίαις ἴσῃν.

Τὸν δ' αὖ τέταρτον αὐθόμαιμον ὄψεται  
 κίρκου καταρρακτῆρος, ὃν τε συγγόνων  
 τὰ δευτερεῖα τῆς δαῖσφάλτου πάλης 170  
 λαβόντα κηρύξουσιν. ἐν δὲ δεμνίοις  
 τὸν ἐξ ὀνείρων πέμπτον ἐστροβημένον  
 εἰδωλοπλάστῳ προσκαταξανεῖ ρέθει,  
 τὸν μελλόνυμφον εὐνέτην Κυταῖκῆς,  
 τῆς ξεινοβάκχης, ὃν ποτ' Οἰνώνης φυγὰς, 175  
 μύρμων τὸν ἐξάπεζον ἀνδρώσας στρατόν,  
 Πελασγικὸν Τυφῶνα γεννᾶται πατήρ,  
 ἀφ' ἐπὶ τὰ παίδων φειψάλῳ σποδουμένων  
 μῦνον φλέγουσαν ἐξαλύξαντα σποδόν.

Χῶ μὲν παλιμπόρευτον ἴζεται τρίβον, 180  
 σφῆκας δαφεινοὺς χηραμῶν ἀνειρύσας,  
 ὅποια κούρος δῶμα κινήσας καπνῶ·

<sup>a</sup> Poseidon.

<sup>b</sup> Zeus.

<sup>c</sup> Elis or Olympia.

<sup>d</sup> During a drought in Elis Molpis offered himself as a victim to Zeus Omphrios.

<sup>e</sup> Oenomaus, father of Hippodameia.

<sup>f</sup> Myrtilus, son of Cadmilus = Hermes; charioteer of Oenomaus.

<sup>g</sup> Myrtoan Sea.

<sup>h</sup> Psylla and Harpinna, horses of Oenomaus.

<sup>i</sup> Deiphobus.

<sup>j</sup> Paris.

## ALEXANDRA,

escaped the grievous raping desire of the Lord<sup>a</sup> of Ships and was sent by Erechtheus<sup>b</sup> to Letrina's fields to grind the smooth rock<sup>c</sup> of Molpis<sup>d</sup>—whose body was served as sacrifice to Rainy Zeus—that he might overcome the wooer-slayer<sup>e</sup> by the unholy device for slaying his father-in-law which the son<sup>f</sup> of Cadmilus devised; who drinking his last cup dived into his tomb in Nereus—the tomb<sup>g</sup> which bears his name—crying a blighting curse upon the race; even he who held the reins of swift-footed Psylla and Harpinna<sup>h</sup> hooped even as the Harpies.

The fourth<sup>i</sup> again shall she see own brother of the swooping falcon<sup>j</sup>; him whom they shall proclaim to have won the second<sup>k</sup> prize among his brothers in the wrestling of war. And the fifth<sup>l</sup> she shall cause to pine upon his bed, distracted by her phantom face in his dreams; the husband to be of the stranger-frenzied lady<sup>m</sup> of Cyta; even him whom one day the exile<sup>n</sup> from Oenone<sup>o</sup> fathered, turning into men the six-footed host of ants,<sup>p</sup>—the Pelasgian Typhon, out of seven sons<sup>q</sup> consumed in the flame alone escaping the fiery ashes.

And he<sup>r</sup> shall come upon his homeward path, raising the tawny wasps from their holes, even as a child disturbs their nest with smoke. And

<sup>k</sup> *i.e.* next to Hector.

<sup>l</sup> Achilles.

<sup>m</sup> Medeia from Cyta in Phasis, married in Elysium to Achilles, *cf.* 798.

<sup>n</sup> Pelcus, exiled for slaying his half-brother Phocus (Pind. *N.* v. 12 ff.).

<sup>o</sup> Aegina.

<sup>p</sup> Hesiod, fr. 76 (100), tells how Aegina was populated by turning ants into men.

<sup>q</sup> Thetis to test the immortality of her sons by Pelcus put them into the fire. Six sons perished in this way. The seventh, Achilles, was saved by his father.

<sup>r</sup> Paris.

# LYCOPHRON

οἱ δ' αὖ προγεννήτειραν οὐλαμωνύμου  
 βύκταισι χερνίφαντες ὤμησται πόριν,  
 τοῦ Σκυρίου δράκοντος ἔντοκον λεχῶ,  
 ἦν ὁ ξύνεννος Σαλμυδησίας ἀλὸς  
 ἐντὸς ματεύων, Ἑλλάδος κατατόμον,  
 δαρὸν φαληριῶσαν οἰκῆσει σπίλον  
 Κελτοῦ πρὸς ἐκβολαῖσι λιμναίων ποτῶν,  
 ποθῶν δάμαρτα, τήν ποτ' ἐν σφαγαῖς κεμᾶς  
 λαιμὸν προθείσα φασγάνων ἐκ ῥύσεται.  
 βαθὺς δ' ἔσω ῥηγμῖνος αὐδηθήσεται  
 ἔρημος ἐν κρόκαισι νυμφίου δρόμος,  
 στένοντος ἄτας καὶ κενὴν ναυκληρίαν  
 καὶ τὴν ἄφαντον εἶδος ἡλλοιωμένην  
 γραῖαν σφαγείων ἡδὲ χερνίβων πέλας  
 "Αἶδου τε παφλάζοντος ἐκ βυθῶν φλογὶ  
 κρατῆρος, ὃν μέλαινα ποιφύξει φθιτῶν  
 σάρκας λεβητίζουσα δαιταλουργία.  
 Χῶ μὲν πατήσῃ χωρὸν αἰάζων Σκύθην,  
 εἰς πέντε που πλειῶνας ἱμείρων λέχους.  
 οἱ δ' ἀμφὶ βωμὸν τοῦ προμάντιος Κρόνου  
 σὺν μητρὶ τέκνων νηπίων κρεανόμου  
 ὄρκων τὸ δευτεροῦχον ἄρσαντες ζυγὸν  
 στερρὰν ἐνοπλίσουσιν ὠλέναις πλάττην,  
 σωτήρα Βάκχον τῶν πάροιθε πημάτων

<sup>a</sup> Iphigeneia.

<sup>b</sup> Neoptolemus, here son of Achilles and Iphigeneia; called "the dragon of Scyrus" because he was reared by Deidamia, daughter of Lycomedes, king of Scyrus. In one version Deidamia is his mother.

<sup>c</sup> Achilles.

<sup>d</sup> Iphigeneia became priestess of Artemis Taurica in the Crimea, where she had to sacrifice Greeks who came there.

<sup>e</sup> Island of Leuce.

<sup>f</sup> Danube.

<sup>g</sup> When Iphigeneia was being sacrificed at Aulis, Artemis substituted a deer for her.



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they in their turn shall come, sacrificing cruelly to the blustering winds the heifer<sup>a</sup> that bare the war-named son,<sup>b</sup> the mother that was brought to bed of the dragon of Scyrus; for whom her husband<sup>c</sup> shall search within the Salmydesian Sea, where she cuts the throats of Greeks,<sup>d</sup> and shall dwell for a long space in the white-crested rock<sup>e</sup> by the outflowing of the marshy waters of the Celtic stream;<sup>f</sup> yearning for his wife whom at her slaying a hind shall rescue from the knife, offering her own throat instead.<sup>g</sup> And the deep waste within the wash of the waves upon the beach shall be called the Chase<sup>h</sup> of the bridegroom, mourning his ruin and his empty seafaring and her that vanished and was changed to an old witch,<sup>i</sup> beside the sacrificial vessels and the lustral water and the bowl of Hades bubbling from the depths with flame, whereon the dark lady will blow, potting the flesh of the dead as night a cook.

And he<sup>j</sup> lamenting shall pace the Scythian land for some five years yearning for his bride.<sup>k</sup> And they,<sup>l</sup> beside the altar of the primal prophet, Cronus, who devours the callow young with their mother,<sup>m</sup> binding themselves by the yoke of a second oath,<sup>n</sup> shall take in their arms the strong oar, invoking him who saved them in their former woes, even

<sup>a</sup> Achilleius Dromus, a strip of land between the Dnieper and the Crimea (Herod. iv. 55).      <sup>i</sup> Iphigeneia in Tauris.

<sup>j</sup> Achilles.      <sup>k</sup> Iphigeneia.      <sup>l</sup> The Greeks at Aulis.

<sup>m</sup> Hom. *Il.* ii. 308 ff. At the altar of Zeus in Aulis a snake devoured a sparrow with her brood of eight. Calchas interprets the omen to mean that the war against Troy will last nine years, and that the city will be taken in the tenth.

<sup>n</sup> The earlier oath was taken by the suitors of Helen, who swore to her father, Tyndareus, to support the successful suitor.

# LYCOPHRON

Σφάλτην ἀνευάζοντες, ᾧ ποτ' ἐν μυχοῖς  
 Δελφινίου παρ' ἄντρα Κερδώου θεοῦ·  
 Ταύρω κρυφαίας χέρνιβας κατάρξεται  
 ὁ χιλιάρχος τοῦ πολιρραίστου στρατοῦ. 210  
 ᾧ θυμάτων πρόσπαιον ἐκτίνων χάριν  
 δαίμων Ἐνόρχης Φιγαλεὺς Φαυστήριος  
 λέοντα θοίνης, ἵχνος ἐμπλέξας λύγοις,  
 σχήσει, τὸ μὴ πρόρριζον αἰστώσαι στάχυν  
 κείροντ' ὀδόντι καὶ λαφυστίαις γνάθοις. 215

Λεύσσω πάλαι δὴ σπεῖραν ὀλκαίων κακῶν,  
 σύρουσαν ἄλμῃ κἄπιροίζουσαν πάτρᾳ  
 δεινὰς ἀπειλὰς καὶ πυριφλέκτους βλάβας.

Ὡς μὴ σε Κάδμος ὤφελ' ἐν περιρρύτῳ  
 Ἴσση φυτεῦσαι δυσμενῶν ποδηγέτην, 220  
 τέταρτον ἐξ Ἀτλαντος ἀθλίου σπόρον,  
 τῶν αὐθομαίμων συγκατασκάπτῃ Πρύλιν,  
 τόμουρε πρὸς τὰ λῶστα νημερτέστατε·  
 μήδ' Αἰσακείων οὐμὸς ὤφελεν πατὴρ  
 χρησμῶν ἀπῶσαι νυκτίφοιτα δείματα, 225  
 μιᾷ δὲ κρύψαι τοὺς διπλοῦς ὑπὲρ πάτρας  
 μοίρᾳ, τεφρώσας γυῖα Λημναίῳ πυρί·  
 οὐκ ἂν τοσῶνδε κύμ' ἐπέκλυσεν κακῶν.

Καὶ δὴ Παλαίμων δέρκεται βρεφοκτόνος

<sup>a</sup> Agamemnon sacrifices in Apollo's temple at Delphi.

<sup>b</sup> Dionysus. For his cult at Phigaleia in Elis *cf.* Paus. viii. 39. 4.

<sup>c</sup> Telephus king of Mysia who, when fighting Achilles, was tripped up by the tendrils of a vine, Dionysus thus requiting sacrifices made to him by Agamemnon at Delphi.

<sup>d</sup> Lesbos.

<sup>e</sup> Cadmus = Cadmilus (*cf.* 162) = Hermes.

<sup>f</sup> Atlas—Maia—Hermes—Prylis, son of Issa.

## ALEXANDRA

Bacchus, the Overthrower, to whom, the bull-god, one day in the shrine beside the cavern of Delphinus the Gainful god, the lord <sup>a</sup> of a thousand ships, a city-sacking host, shall make secret sacrifice. And in unlooked-for requital of his offerings the god of Phigaleia, the lusty Torch-god,<sup>b</sup> shall stay the lion <sup>c</sup> from his banquet, entangling his foot in withes, so that he destroy not utterly the cornfield of men, nor lay it waste with tooth and devouring jaws.

Long since I see the coil of trailing woes dragging in the brine and hissing against my fatherland dread threats and fiery ruin.

Would that in sea-girt Issa <sup>d</sup> Cadmus <sup>e</sup> had never begotten thee to be the guide of the foemen, fourth <sup>f</sup> in descent from unhappy Atlas, even thee, Prylis, who didst help to overthrow thine own kindred,<sup>g</sup> prophet most sure of best fortune <sup>h</sup>! And would that my father <sup>i</sup> had not spurned the nightly terrors of the oracles of Aesacus and that for the sake of my fatherland he had made away with the two in one doom, ashing their bodies with Lemnian fire.<sup>j</sup> So had not such a flood of woes overwhelmed the land.

And now Palaemon,<sup>k</sup> to whom babes are slain,

<sup>a</sup> The Trojans, related through Electra, mother of Dardanus and daughter of Atlas.

<sup>b</sup> Prylis prophesied the taking of Troy by the Wooden Horse. That was best fortune for the Greeks. For *τύμους* cf. Hesych. s.v., Strabo 328.

<sup>c</sup> Priam, whom his son Aesacus advised to kill Hecuba and Paris, because before the birth of the latter Hecuba dreamed that she had borne a fire-brand.

<sup>d</sup> Proverbial. Lemnos through the "volcano" of Mosychlos is much associated with Hephaestus.

<sup>e</sup> Son of Ino Leucothea, worshipped in Tenedos with sacrifices of children,

# LYCOPHRON

ζέουσιν αἰθυίαισι πλεκτανοστόλοις 230  
 γραῖαν ξύνεινον Ὠγένου Τιτηνίδα.

Καὶ δὴ διπλᾷ σὺν πατρὶ ραίεται τέκνα,  
 στερρῷ τυπέντι κλείδας εὐάρχῳ μύλῳ,  
 τὰ πρόσθεν αὐλητῆρος ἐκπεφευγότα 235  
 ψυδραῖσι φήμαις λαρνακοφθόρους ρίφας,

ᾧ δὴ πιθήσας στυγνὸς ἄρταμος τέκνων,  
 αἰθυιόθρεπτος πορκέων λιναγρέτης,  
 κρηθμοῖσι καὶ ραιβοῖσι νηρίταις φίλος,  
 χηλῷ κατεδρύφαξε διπτύχους γονάς.

σὺν τοῖς δ' ὁ τλήμων, μητρὸς οὐ φράσας θεᾶς 240  
 μνήμων ἐφετμάς, ἀλλὰ ληθάργῳ σφαλεῖς,  
 πρηνῆς θανεῖται στέρνον οὐτασθεῖς ξίφει.

Καὶ δὴ στένῃ Μύρινα καὶ παράκτιοι  
 ἵππων φριμαγμὸν ἥόνες δεδεγμένοι,  
 ὅταν Πελασγὸν ἄλμα λαυσηροῦ ποδὸς 245  
 εἰς θῖν' ἐρείσας λιοσθίαν αἴθων λύκος  
 κρηναῖον ἐξ ἄμμοιο ροιβδῆσῃ γάνος,  
 πηγὰς ἀνοίξας τὰς πάλαι κεκρυμμένας.

Καὶ δὴ καταίθει γαῖαν ὀρχηστῆς Ἄρης,  
 στρόμβῳ τὸν αἵματηρὸν ἐξάρχων νόμον. 250  
 ἅπανσα δὲ χθὼν προὔμμάτων δηουμένη

<sup>a</sup> Tethys (the sea), wife of Ogenos = Oceanus.

<sup>b</sup> The Greek ships reach Tenedos.

<sup>c</sup> Tennes and Hemithea (H. Usener, *Die Sintflutsagen*, pp. 90 ff.), children of Cycnus by his first wife, Procleia. His second wife, Philonome, abetted by the flute-player, Molpos, induced Cycnus to set them adrift upon the sea in an ark. Tennes, who was really a son of Apollo, came to land in the island of Leucophrys, which, after his name, was thence called Tenedos.

<sup>d</sup> Cycnus, son of Poseidon and Calyce, slain with his children, Tennes and Hemithea, by Achilles. This was an auspicious omen for the success of the Greeks at Troy.

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beholds the hoary Titanid bride <sup>a</sup> of Ogenus seething with the corded gulls.<sup>b</sup>

And now two children <sup>c</sup> are slain together with their father <sup>d</sup> who is smitten on the collar-bone with the hard mill-stone, an omen of good beginning; those children which before escaped when cast-out to death in an ark through the lying speech of the piper,<sup>e</sup> to whom hearkened the sullen butcher of his children—he the gull-reared, captive of the nets of fishermen, friend of winkle and bandy sea-snail—and imprisoned his two children in a chest. And therewithal the wretch,<sup>f</sup> who was not mindful to tell the bidding of the goddess mother but erred in forgetfulness, shall die upon his face, his breast pierced by the sword.

And now Myrina <sup>h</sup> groans and the sea-shores awaiting the snorting of horses, when the fierce wolf <sup>i</sup> shall leap the swift leap of his Pelasgian foot upon the last beach and cause the clear spring <sup>j</sup> to gush from the sand, opening fountains that hitherto were hidden.

And now Ares, the dancer, fires the land, with his conch leading the chant of blood. And all the land lies ravaged before my eyes and, as it were

<sup>a</sup> Molpos, who supported the false accusation made against Tennes by his step-mother, after the fashion of Phaedra.

<sup>f</sup> Cynus, who was exposed on the sea-shore by his mother, and was fed by sea-birds until he was taken by some fishermen.

<sup>g</sup> Mnemon, who was sent by Thetis to warn Achilles not to slay Tennes. He failed to deliver his message, and Achilles in anger slew him.

<sup>h</sup> In the *Troad*, Hom. *Il.* ii. 811.

<sup>i</sup> Achilles.

<sup>j</sup> When Achilles leapt ashore at Troy, a spring arose under his footprint, *cf.* 279.

# LYCOPHRON

κεῖται, πέφρικαν δ' ὥστε ληίου γύαι  
 λόγχαις ἀποστίλβοντες, οἰμωγὴ δέ μοι  
 ἐν ὣσὶ πύργων ἐξ ἄκρων ἰνδάλλεται,  
 πρὸς αἰθέρος κυροῦσα νηνέμους ἔδρας, 255  
 γόῳ γυναικῶν καὶ καταρραγαῖς πέπλων,  
 ἄλλην ἐπ' ἄλλη συμφορὰν δεδεγμένων.

Ἐκεῖνό σ', ὦ τάλαινα καρδία, κακὸν  
 ἐκεῖνο δάψει πημάτων ὑπέρτατον,  
 εὖτ' ἂν λαβράζων περικνὸς αἰχμητῆς χάρων, 260  
 πτεροῖσι χέρσον αἰετὸς διαγράφω  
 ραιβῶ τυπωτὴν τόρμαν ἀγκύλη βάσει,  
 κλάζων τ' ἄμικτον στόματι ριγίστην βοήν,  
 τὸν φίλτατόν σου τῶν ἀγαστόρων τρόφιν

Πτόου τε πατρός ἀρπάσας μετάρσιον, 265  
 ὄνυξι γαμφηλαῖσί θ' αἰμάσσων δέμας,  
 ἔγχωρα τίφη καὶ πέδον χραίνει φόνω,  
 λευρὰς βοώτης γατομῶν δι' αὐλακος.  
 λαβὼν δὲ ταύρου τοῦ πεφασμένου δάνος,  
 σκεθρῶ ταλάντῳ τρυτάνης ἡρτημένον, 270  
 αὖθις τὸν ἀντίποινον ἐγχέας ἴσον

Πακτώλιον σταθμοῖσι τηλαυγῇ μύδρον,  
 κρατῆρα Βάκχου δύσεται, κεκλαυσμένος  
 νύμφαισιν αἱ φίλαντο Βηφύρου γάνος

Λειβηθρίην θ' ὑπερθε Πιμπλείας σκοπὴν, 275  
 ὁ νεκροπέρνας, ὃς προδειμαίνων πότμον

ἄ Achilles. The ref. is to the dragging of the body of  
 Hector by Achilles, Hom. *Il.* xxii. 395 ff. ὃ Hector.  
 ὁ Apollo, who, in one version, was father of Hector. He  
 had a famous temple on Mt. Ptoön in Boeotia. Herod.  
 viii. 135.

ἄ Hector. ὁ Achilles.  
 ὁ In reference to Hom. *Il.* xxii. 351, where Achilles says  
 he would not give back the body of Hector for his weight in  
 gold; hence the legend that Priam actually ransomed his

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## ALEXANDRA

fields of corn, bristle the fields of the gleaming spears. And in my ears seems a voice of lamentation from the tower tops reaching to the windless seats of air, with groaning of women and rending of robes, awaiting sorrow upon sorrow.

That woe, O my poor heart, that woe shall wound thee as a crowning sorrow, when the dusky, sworded, bright-eyed eagle<sup>a</sup> shall rage, with his wings marking out the land—the track traced by banded crooked steps—and, crying with his mouth his dissonant and chilly cry, shall carry aloft the dearest nursling<sup>b</sup> of all thy brothers, dearest to thee and to his sire the Lord of Ptoön,<sup>c</sup> and, bloodying his body with talon and beak, shall stain with gore the land, both swamp and plain, a ploughman cleaving a smooth furrow in the earth. And having slain the bull<sup>d</sup> he<sup>e</sup> takes the price thereof, weighed in the strict balance of the scales.<sup>f</sup> But one day he shall for recompense pour in the scales an equal weight of the far-shining metal of Pactolus<sup>g</sup> and shall enter the cup of Bacchus,<sup>h</sup> wept by the nymphs who love the clear waters of Bephyras<sup>i</sup> and the high seat of Leibethron<sup>j</sup> above Pimpleia<sup>k</sup>; even he, the trafficker in corpses, who, fearing beforehand his doom, shall

body for its weight in gold, an idea which seems to have been used in the lost play of Aeschylus *Φρύγες* or *Ἐκτορος λύτρα*, and which appears in certain vase-paintings. Cf. Robert, *Bild und Lied*, p. 142.

<sup>a</sup> When Achilles was slain, his body was redeemed for an equal weight of gold from Pactolus (cf. Herod. v. 101).

<sup>b</sup> When Dionysus was chased by Lycurgus he gave to Thetis a cup which in Naxos he had received from Hephaestus. In this were put the ashes of Achilles and Patroclus.

<sup>i</sup> River flowing from Olympus.

<sup>j</sup> Town on east slope of Olympus.

<sup>k</sup> Spring in Pieria, near Olympus.

# LYCOPHRON

καὶ θῆλυν ἀμφὶ σῶμα τλήσεται πέπλον  
 δύναι, παρ' ἱστοῖς κερκίδος ψαύσας κρότων,  
 καὶ λοίσθος εἰς γῆν δυσμενῶν ῥῖψαι πόδα,  
 τὸ σόν, ξύναιμε, κὰν ὕπνω πτήσσων δόρυ. 280

ᾧ δαῖμον, οἷον κίον' αἰστώσεις δόμων,  
 ἔρεισμα πάτρας δυστυχοῦς ὑποσπάσας·  
 οὐ μὴν ἀνατεί γ' οὐδ' ἄνευ μόχθων πικρῶν  
 πένθους θ' ὁ ληστής Δωριεὺς γελᾷ στρατός,  
 ἐπεγκαχάζων τοῦ δεδουπότος μόρῳ, 285

ἀλλ' ἀμφὶ πρύμναις τὴν πανυστάτην δραμῶν  
 πεύκαις βίου βαλβίδα συμφλεχθήσεται,  
 καλῶν ἐπ' εὐχαῖς πλεῖστα Φύξιον Δία  
 πορθομένοισι κῆρας ἀρκέσαι πικράς.  
 τότ' οὔτε τάφρος, οὔτε ναυλόχων σταθμῶν 290

πρόβλημα καὶ σταυροῖσι κορσωτὴ πτέρυξ,  
 οὐ γεῖσα χραισμήσουσιν, οὐδ' ἐπάλξιες·  
 ἀλλ' ὥς μέλισσαι συμπεφυρμένοι καπνῷ

καὶ λιγνύος ῥίπαῖσι καὶ γρυνῶν βολαῖς  
 ἄφλαστα καὶ κόρυμβα καὶ κληδῶν θρόνους  
 πυκνοὶ κυβιστητῆρες ἐξ ἔδωλιων  
 πηδῶντες αἰμάξουσιν ὀθνεῖαν κόνιν. 295

Πολλοὺς δ' ἀριστεῖς πρωτόλειά θ' Ἑλλάδος  
 αἰχμῇ φέροντας καὶ σποραῖς ὠγκωμένους,  
 αἱ σαὶ καταξανοῦσιν ὄβριμοι χέρες,  
 φόνῳ βλύουσαι κάπιμαιμῶσαι μάχης. 300

ἐγὼ δὲ πένθος οὐχὶ μείον οἴσομαι,  
 τὰς σὰς στένουσα καὶ δι' αἰῶνος ταφάς.  
 οἰκτρὸν γάρ, οἰκτρὸν κεῖν' ἐπόψομαι φάος  
 καὶ πημάτων ὕψιστον, ὧν κράντης χρόνος,  
 μήνης ἐλίσσων κύκλον, αὐδηθήσεται. 305

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“ When Calchas prophesied that Troy could not be taken without Achilles, Thetis, knowing that if he went to Troy  
 518



## ALEXANDRA

endure to do upon his body a female robe,<sup>a</sup> handling the noisy shuttle at the loom, and shall be the last to set his foot in the land of the foe, cowering, O brother,<sup>b</sup> even in his sleep before thy spear.

O Fate, what a pillar of our house shalt thou destroy, withdrawing her mainstay from my unhappy fatherland! But not with impunity, not without bitter toil and sorrow shall the pirate Dorian host laugh exulting in the doom of the fallen; but by the sterns running life's last lap shall they be burnt<sup>c</sup> along with the ships of pine, calling full often to Zeus the Lord of Flight to ward off bitter fate from them who perish. In that day nor trench nor defence of naval station nor stake-terraced palisade nor cornice shall avail nor battlements. But, like bees, confused with smoke and rush of flame and hurling of brands, many a diver shall leap from deck to sternpeak and prowpeak and benched seats and stain with blood the alien dust.

And many chieftains, and many that bore away the choicest of the spoils won by Hellas and gloried in their birth, shall thy mighty hands destroy, filled full with blood and eager for battle. But not the less sorrow shall I bear, bewailing, yea, all my life long, thy burial. For pitiful, pitiful shall that day be for mine eyes and crown of all my woes that Time, wheeling the moon's orb, shall be said to bring to pass.

he must perish, disguised him as a girl in female clothes and put him in the charge of Lycomedes, king of Scyros, with whose daughters he was reared (Apollod. iii. 174). The episode was the subject of a painting by Polygnotus (Paus. i. 22. 6). <sup>b</sup> Hector.

<sup>c</sup> The reference is to the burning of the Greek ships by the Trojans, *Il.* xv. 704 ff.

# LYCOPHRON

Αἰαῖ, στενάζω καὶ σὸν εὐγλαγον ὕαλος,  
ὦ σκύμνε, τερπνὸν ἀγκάλισμα συγγόνων,  
ὅς τ' ἄγριον δράκοντα πυρφόρῳ βαλὼν  
ἔνυγι τόξων, τὸν τυπέντα δ' ἐν βρόχοις 310  
μάρψας ἀφύκτοις βαιὸν ἀστεργῇ χρόνον,  
πρὸς τοῦ δαμέντος αὐτὸς οὐ τετρωμένος,  
καρατομηθεὶς τύμβον αἰμάξεις πατρός.

Οἷμοι δυσαίων, καὶ διπλᾶς ἀηδόνας  
καὶ σόν, τάλαινα, πότμον αἰάζω, σκύλαξ· 315  
ὦν τὴν μὲν αὐτόπρεμνον ἢ τοκάς κόνις  
χανοῦσα κευθμῷ χεῖσεται διασφάγος,  
λεύσσουσαν ἄτην ἀγχίπουν στεναγμάτων,  
ἔν' ἄλμα πάππου καὶ χαμευνάδος μόροι  
τῆς λαθρονύμφου πόρτιος μεμιγμένοι 320  
σκύμνω κέχυνται, πρὶν λαφύξασθαι γάνος,  
πρὶν ἐκ λοχείας γυῖα χυτλῶσαι δρόσῳ·  
σέ δ' ὦμὰ πρὸς νυμφεῖα καὶ γαμηλίους  
ἄξει θυηλὰς στυνγνὸς Ἰφίδος λέων,  
μητρὸς κελαινῆς χέρνιβας μιμούμενος, 325  
ἣν εἰς βαθεῖαν λαιμίσας ποιμανδρίαν  
στεφηφόρον βοῦν δεινὸς ἄρταμος δράκων

<sup>a</sup> Troilus, youngest son of Priam, loved by Achilles and by him slain at the altar of Apollo Thymbraeus (Stat. N. ii. 6. 32).

<sup>b</sup> Achilles.

<sup>c</sup> Apollo of Thymbra, whose son, in one version, Troilus was.

<sup>d</sup> Laodice and Polyxena, sisters of Cassandra.

<sup>e</sup> Hecuba.

## ALEXANDRA

Ay! me, for thy fair-fostered flower,<sup>a</sup> too, I groan,  
O lion whelp, sweet darling of thy kindred, who  
didst smite with fiery charm of shafts the fierce  
dragon<sup>b</sup> and seize for a little loveless while in  
unescapable noose him that was smitten, thyself  
unwounded by thy victim: thou shalt forfeit thy  
head and stain thy father's<sup>c</sup> altar-tomb with thy  
blood.

O, me unhappy! the two nightingales<sup>d</sup> and thy  
fate, poor hound,<sup>e</sup> I weep. One,<sup>f</sup> root and branch,  
the dust that gave her birth shall, yawning, swallow  
in a secret cleft, when she sees the approaching  
feet of lamentable doom, even where her ancestor's<sup>g</sup>  
grove is, and where the groundling heifer<sup>h</sup> of  
secret bridal lies in one tomb with her whelp,<sup>i</sup>  
ere ever it drew the sweet milk and ere she  
cleansed her with fresh water from the soilure of  
childbed. And thee<sup>j</sup> to cruel bridal and marriage  
sacrifice the sullen lion,<sup>k</sup> child of Iphis,<sup>l</sup> shall lead,  
imitating his dark mother's lustrations; over the  
deep pail the dread butcherly dragon shall cut thy  
throat, as it were a garlanded heifer, and slay thee

<sup>a</sup> Laodice, on the capture of Troy, was swallowed up by  
the earth near the tomb of Ilos (Apollod. epit. v. 25).

<sup>b</sup> Ilos, *Il.* xi. 166.

<sup>c</sup> Cilla was sister of Hecuba and wife of Thymoetes,  
brother of Priam. On the same day Hecuba gave birth to  
Paris and Cilla to Munippus, the father being Priam. When  
told by an oracle to destroy "her who had just given birth  
and her child" Priam killed Cilla and her child.

<sup>d</sup> Munippus.

<sup>e</sup> Polyxena, sacrificed by Neoptolemus at the grave of  
Achilles.

<sup>f</sup> Neoptolemus.

<sup>g</sup> Iphigeneia, mother, in one version, of Neoptolemus by  
Achilles.

# LYCOPHRON

- ραίσει τριπάρτῳ φασγάνῳ Κανδάονος,  
 λύκοις τὸ πρωτόσφακτον ὄρκιον σχάσας.  
 σέ δ' ἄμφι κοίλην αἰχμάλωτον ἧῶνα 330  
 πρέσβυν Δολόγκων δημόλευστον ὠλένη  
 ἐπεσβόλοις ἀραῖσιν ἡρεθισμένη  
 κρύψει κύπασσις χερμάδων ἐπομβρία,  
 Μαίρας ὅταν φαιουρόν ἀλλάξης δομήν.  
 Ὅ δ' ἄμφι τύμβῳ τὰγαμέμνονος δαμείς 335  
 κρηπίδα πήγῳ νέρθε καλλυνεῖ πλόκῳ,  
 ὃ πρὸς καλύπτρης τῆς ὀμαίμονος τάλας  
 ὠνητὸς αἰθαλωτὸν εἰς πάτραν μολών,  
 τὸ πρὶν δ' ἄμυδρὸν οὖνομ' αἰστώσας σκότῳ,  
 ὅταν χέλυδρος πυρσὸν ὠμόθριξ βαρὺν 340  
 ἀπεμπολητῆς τῆς φυταλμίας χθονὸς  
 φλέξας τὸν ὠδίνοντα μορμωτὸν λόχον  
 ἀναψαλάξῃ γαστρὸς ἐλκύσας ζυγά,  
 τῆς Σισυφείας δ' ἀγκύλης λαμπουρίδος  
 λάμψῃ κακὸν φρύκτωρον αὐτανέψιος 345  
 τοῖς εἰς στενὴν Λεύκοφρυν ἐκπεπλωκόσι  
 καὶ παιδοβρώτος Πορκέως νήσους διπλᾶς.  
 Ἐγὼ δὲ τλήμων ἢ γάμους ἀρνούμενη,  
 ἐν παρθενῶνος λαΐνου τυκίσμασιν  
 ἄνις τεράμνων εἰς ἀνώροφον στέγην 350

\* Candaon here = Hephaestus, who gave the sword to Peleus, he to Neoptolemus. This seems to refer the lines to the sacrifice of Polyxena. Otherwise it would be natural to refer ἦν to Iphigeneia. ὄρκιον σχάσας : cf. Homer's ὄρκια πιστὰ ταμόντες (*Il.* iii. 73 etc.). *Poimandria* is another name for Tanagra in Boeotia, and τανάγρα is an ἀγγεῖον χαλκοῖν ἐν ᾧ ἤρτυον τὰ κρέα (Hesych. s.v.); hence the use of ποιμανδρία = ἀγγεῖον, in Lycophron's manner.

ὁ Hecuba.

ὁ Hecuba is stoned to death.

ἃ Maira, the hound of Erigone; here hound generally; Hecuba was turned into a hound; cf. 315.

## ALEXANDRA

with the thrice-descended sword of Candaon,<sup>a</sup> shedding for the wolves the blood of the first oath-sacrifice. And thee,<sup>b</sup> again, an aged captive by the hollow strand, stoned by the public arm of the Doloncians, roused thereto by the railing curses, a robe shall cover with a rain of stones,<sup>c</sup> when thou shalt put on thee sable-tailed form of Maira.<sup>d</sup>

And he,<sup>e</sup> slain beside the altar tomb of Agamemnon,<sup>f</sup> shall deck the pedestal with his grey locks—even he who, a poor prisoner ransomed for his sister's<sup>g</sup> veil, came to his country devastated with fire, and shrouded in dim darkness his former name<sup>h</sup>—what time the fierce-crested serpent,<sup>i</sup> seller of the land that bred him, kindles the grievous torch and draws the belly-bands and lets slip the travailing terrible ambush,<sup>j</sup> and when the own cousin<sup>k</sup> of the crafty reynard, son<sup>l</sup> of Sisyphus, lights his evil beacon for them who sailed away to narrow Leucophrys<sup>m</sup> and the two islands<sup>n</sup> of child-devouring Porceus.<sup>o</sup>

And I, unhappy, who refused wedlock, within the building of my stony maiden chamber without ceiling, hiding my body in the unroofed tenement

<sup>a</sup> Priam was slain by Neoptolemus at the altar of Zeus Herceius.

<sup>f</sup> *i. e.* Zeus-Agamemnon.

<sup>g</sup> Hesione.

<sup>h</sup> Podarces, the earlier name of Priam. When captured by Heracles and Telamon, Hesione purchased (*ἐπλάρω*) his life with her veil. Hence his name Priamus.

<sup>i</sup> Antenor, said to have been a traitor to Troy.

<sup>j</sup> The wooden horse.

<sup>k</sup> Sinon.

<sup>l</sup> Odysseus.

<sup>m</sup> Tenedos.

<sup>n</sup> Calydnæ.

<sup>o</sup> Porceus and Chariboea, the snakes which came from Calydnæ and killed Laocoön and his sons. For a discussion of the story see Robert, *Bild und Lied* (Berlin 1881), Excursus I.

# LYCOPHRON

εἰρκτῆς ἀλιβδύσασα λυγαίας δέμας,  
ἢ τὸν Θωραῖον Πτῶν Ὠρίτην θεὸν  
λίπτοντ' ἀλέκτρων ἐκβαλοῦσα δεμνίων,  
ὥς δὴ κορείαν ἄφθιτον πεπαμένη  
πρὸς γῆρας ἄκρον, Παλλάδος ζηλώμασι  
τῆς μισονύμφου Λαφρίας Πυλάτιδος,  
τῆμος βιαίως φάσσα πρὸς τόργου λέχος  
γαμφαῖσιν ἄρπαις οἴνας ἔλκυσθήσομαι,  
ἢ πολλὰ δὴ Βούδειαν Αἴθυιαν Κόρην  
ἄρωγὸν αὐδάξασα τάρροθον γάμων.  
ἢ δ' εἰς τέραμνα δουρατογλύφου στέγης  
γλήνας ἄνω στρέψασα χύσεται στρατῶ,  
ἐξ οὐρανοῦ πεσοῦσα καὶ θρόνων Διός,  
ἄνακτι πάππῳ χρῆμα τιμαλφέστατον.  
ἐνὸς δὲ λώβης ἀντί, μυρίων τέκνων  
Ἑλλάς στενάξει πᾶσα τοὺς κενοὺς τάφους,  
οὐκ ὀστοθήκαις, χοιράδων δ' ἐφημένους,  
οὐδ' ὑστάτην κεύθοντας ἐκ πυρὸς τέφρην  
κρωσσοῖσι ταρχυθεῖσαν, ἢ θέμις φθιτῶν,  
ἀλλ' οὖνομ' οἰκτρὸν καὶ κενηρίων γραφὰς  
θερμοῖς τεκόντων δακρῦοις λελουμένας  
παίδων τε καὶ θρήνοισι τοῖς ὁμεννίδων.  
Ὀφέλτα καὶ μύχουρε χοιράδων Ζάραξ  
σπίλοι τε καὶ Τρυχάντα καὶ τραχὺς Νέδων  
καὶ πάντα Διρφωσσοῖο καὶ Διακρίων  
γῳλεῖα καὶ Φόρκυνος οἰκητήριον,  
ὄσων στεναγμῶν ἐκβεβρασμένων νεκρῶν  
σὺν ἡμιθραύστοις ἱκρίοις ἀκούσετε,  
ὄσων δὲ φλοίσβων ραχίας ἀνεκβάτου  
δίναῖς παλιρροίοισιν ἔλκοντος σάλου,

<sup>a</sup> Apollo.

<sup>b</sup> Aias Oiliades, the Locrian Aias.

<sup>a</sup> Athena. Sea-gull as goddess of sea-faring (Paus. i. 5. 3).

## ALEXANDRA

of my dark prison : I who spurned from my maiden bed the god Thoraios,<sup>a</sup> Lord of Ptoön, Ruler of the Seasons, as one who had taken eternal maidenhood for my portion to uttermost old age, in imitation of her who abhors marriage, even Pallas, Driver of the Spoil, the Wardress of the Gates—in that day, as a dove, to the eyrie of the vulture,<sup>b</sup> in frenzy shall be haled violently in crooked talons, I who often invoked the Maiden,<sup>c</sup> Yoker of Oxen, the Sea-gull, to help and defend me from marriage. And she unto the ceiling of her shrine carven of wood shall turn up her eyes and be angry with the host, even she that fell<sup>d</sup> from heaven and the throne of Zeus, to be a possession most precious to my great grandfather<sup>e</sup> the King. And for the sin of one man<sup>f</sup> all Hellas shall mourn the empty tombs of ten thousand children—not in receptacles of bones, but perched on rocks, nor hiding in urns the embalmed last ashes from the fire, as is the ritual of the dead, but a piteous name and legends on empty cairns, bathed with the burning tears of parents and of children and mourning of wives.

O Opheltes<sup>g</sup> and Zarax,<sup>g</sup> who keepest the secret places of the rocks, and ye cliffs, and Trychantes,<sup>g</sup> and rugged Nedon,<sup>g</sup> and all ye pits of Dirphossus<sup>g</sup> and Diacria,<sup>g</sup> and thou haunt of Phorceys<sup>h</sup>! what groaning shall ye hear of corpses cast up with decks broken in twain, and what tumult of the surge that may not be escaped, when the foaming water drags men backward in its swirling tides! And how

<sup>a</sup> *i.e.* the Palladium, heaven-fallen image of Athena.

<sup>e</sup> Ilus.

<sup>f</sup> Aias Oiliades.

<sup>g</sup> Hills in Euboea, in reference to wreck of Greeks on coast of Euboea on way home from Troy.

<sup>h</sup> Coast of Euboea; Phorceys, the old man of the sea.

# LYCOPHRON

ὄσων δὲ θύννων ἡλοκισμένων ραφὰς  
 πρὸς τηγάνοισι κρατός, ὧν καταβάτης  
 σκηπτὸς κατ' ὄρφνην γεύσεται δηουμένων,  
 ὅταν κερηβαρεῦντας ἐκ μέθης ἄγων  
 λαμπτήρα φαίνει τὸν ποδηγέτην σκότου  
 σίντης, ἀγρύπνῳ προσκαθήμενος τέχνη. 385

Τὸν δ' οἶα δύπτην κηρύλον διὰ στενοῦ  
 αὐλῶνος οἶσει κῦμα γυμνήτην φάγρον,  
 διπλῶν μεταξὺ χοιράδων σαρούμενον.

Γυραῖσι δ' ἐν πέτραισι τερσαίνων πτερὰ  
 στάζοντα πόντου, δευτέραν ἄλμην σπάσει,  
 βληθεὶς ἀπ' ὄχθων τῷ τριωνύχῳ δορί,  
 ᾧ νιν κολαστῆς δεινὸς οὐτάσας λατρεὺς  
 ἀναγκάσει φάλλαισι κοινωνεῖν δρόμου 390

κόκκυγα κομπάζοντα μαψαύρας στόβους.  
 ψυχρὸν δ' ἐπ' ἄκταις ἐκβεβρασμένον νέκυν  
 δελφίνος ἀκτὶς Σειρία καθανανεῖ.

τάριχον ἐν μνίοις δὲ καὶ βρύοις σαπρὸν  
 κρύψει κατοικτίσασα Νησαίας κάσις,  
 Δίσκου μεγίστου τάρροθος Κυναιθέως. 400

τύμβος δὲ γείτων ὄρνυγος πετρουμένης  
 τρέμων φυλάξει ῥόχθον Αἰγαίας ἁλός.  
 τὴν Καστυνίαν δὲ καὶ Μελιναίαν θεὸν  
 λυπρὸς παρ' Αἰδην δειννάσει κακορροθῶν,  
 ἣ μιν παλεύσει δυσλύτοις οἴστρου βρόχοις, 405

<sup>a</sup> Nauplius, king of Euboea, who, in revenge for the death of his son Palamedes, whom the Greeks stoned to death on a charge of treason, lured the Greeks on their way from Troy upon the rocks of Euboea.

<sup>b</sup> Aias Oiliades, the Locrian, wrecked by Poseidon on the Gyrae.

<sup>c</sup> Cliffs near Myconos and Tenos, where the Locrian Aias was saved after his shipwreck.



## ALEXANDRA

many tunnies with the sutures of their heads split upon the frying-pan! of whom the down-rushing thunderbolt in the darkness shall eat as they perish: when the destroyer " shall lead them, their heads yet aching from the debauch, and light a torch to guide their feet in the darkness, sitting at his unsleeping art.

And one,<sup>b</sup> like a diving kingfisher, the wave shall carry through the narrow strait, a naked glutton-fish swept between the double reefs. And on the Gyrae<sup>c</sup> rocks drying his feathers dripping from the sea, he shall drain a second draught of the brine, hurled from the banks by the three-taloned spear, wherewith his dread punisher,<sup>d</sup> that once was a thrall,<sup>e</sup> shall smite him and compel him to run his race among the whales, blustering, like a cuckoo, his wild words of abuse. And his chilly dolphin's dead body cast upon the shore the rays of Seirius shall wither. And, rotten mummy-fish, among moss and seaweed Nesaia's sister<sup>f</sup> shall hide him for pity, she that was the helper<sup>g</sup> of the most mighty Quoit,<sup>h</sup> the Lord of Cynaetha. And his tomb beside the Quail<sup>i</sup> that was turned to stone shall trembling watch the surge of the Aegean sea. And bitter in Hades he shall abuse with evil taunts the goddess<sup>j</sup> of Castnion and Melina, who shall entrap him in the unescapable meshes of desire, in a love that is no

<sup>a</sup> Poseidon.

<sup>c</sup> Poseidon as servant of Laomedon, in building the walls of Troy.

<sup>f</sup> Thetis.

<sup>g</sup> Hom. *Il.* i. 396 ff.

<sup>h</sup> Zeus in reference to his being swallowed by Cronus. For worship of Zeus at Cynaetha in Arcadia *cf.* Paus. v. 22. 1.

<sup>i</sup> Ortygia=Delos, where the Locrian Ajax was buried.

<sup>j</sup> Aphrodite.

# LYCOPHRON

ἔρωτας οὐκ ἔρωτας, ἀλλ' Ἑρινύων  
πικρὰν ἀποψήλασα κηρουλκὸν πάγην.

"Ἀπασα δ' ἄλγη δέξεται κωκυμάτων,

ὄσσην Ἄρατθος ἐντὸς ἡδὲ δύσβατοι

Λειβήθριαι σφίγγουσι Δωτίου πύλαι,

410

οἷς οὐμὸς ἔσται κάχερουσίαν πάρα

ρήγμῖνα δαρὸν ἐστεναγμένος γάμος.

πολλῶν γὰρ ἐν σπλάγχνοισι τυμβευθήσεται

βρωθεὶς πολυστοίχοισι καμπέων γνάθοις

νήριθμος ἐσμός· οἱ δ' ἐπὶ ξένης ξένοι,

415

παῶν ἔρημοι δεξιῶσσονται τάφους.

Τὸν μὲν γὰρ Ἡϊὼν Στρυμόνος Βισαλτία,

Ἀψυνθίων ἄγχουρος ἡδὲ Βιστόνων,

κουροτρόφον πάγουρον Ἡδωνῶν πέλας

κρύψει, πρὶν ἢ Τυμφρηστὸν αὐγάσαι λέπας,

420

τὸν πατρὶ πλεῖστον ἐστυγημένον βροτῶν,

ὄμηρον ὃς μιν θῆκε τετρήνας λύχνους,

ὅτ' εἰς νόθον τρήρωνος ἡνιάσθη λέχος.

Τρισσοὺς δὲ ταρχύσουσι Κερκάφου νάπαι

"Ἀλεντος οὐκ ἄπωθε καύηκας ποτῶν·

425

τὸν μὲν, Μολοσσοῦ Κυπέως Κοίτου κύκνον,

σὺς παραπλαγχθέντα θηλείας τόκων,

ὅτ' εἰς ὀλύνθων δῆριν ἐλκύσας σοφῆν

τὸν ἀνθάμιλλον αὐτὸς ἐκ μαντευμάτων

<sup>a</sup> Greece, especially North Hellas.

<sup>b</sup> River of Ambracia.

<sup>c</sup> Near Olympus.

<sup>d</sup> In Thessaly.

<sup>e</sup> Thesprotia.

<sup>f</sup> Phoenix, tutor of Achilles (Hom. *Il.* ix. 432 ff.). Died on his way home from Troy and was buried at Eion.

<sup>g</sup> In Thessaly.

<sup>h</sup> Amyntor who, from jealousy of Clytia and his son Phoenix, put out the latter's eyes (Apollod. iii. 13. 8).

<sup>i</sup> Clytia.

## ALEXANDRA

love but springing for him the bitter death-drawing snare of the Erinyes.

And woes of lamentation shall the whole land<sup>a</sup> hear—all that Aratthos<sup>b</sup> and the impassable Leibe-thrian gates<sup>c</sup> of Dotion<sup>d</sup> enclose: by all these, yea, even by the shore of Acheron,<sup>e</sup> my bridal shall long be mourned. For in the maws of many sea-monsters shall be entombed the countless swarm devoured by their jaws with many rows of teeth; while others, strangers in a strange land, bereft of relatives, shall receive their graves.

For one<sup>f</sup> Bisaltian Eion by the Strymon, close marching with the Apsynthians and Bistonians, nigh to the Edonians, shall hide, the old nurse of youth, wrinkled as a crab, ere ever he behold Tym-phrestus' crag<sup>g</sup>: even him who of all men was most hated by his father,<sup>h</sup> who pierced the lamps of his eyes and made him blind, when he entered the dove's<sup>i</sup> bastard bed.

And three<sup>j</sup> sea-gulls the glades of Cercaphus shall entomb, not far from the waters of Aleis: one<sup>k</sup> the swan of Molossus Cypens Coetus,<sup>l</sup> who failed to guess the number of the brood-sow's young, when, dragging his rival<sup>m</sup> into the cunning contest of the wild figs, himself, as the oracle foretold, shall err

<sup>f</sup> Calchas, Idomeneus, Sthenelus, all buried at foot of Cercaphus near Colophon.

<sup>k</sup> Calchas, the prophet, hence the swan of Apollo (here indicated by three obscure cult-names), was warned that he should die when he met a superior prophet. Meeting Mopsus, Calchas proposed the problem of telling how many figs there were on a certain fig-tree. Mopsus answered correctly, and in turn asked Calchas to foretell how many young a certain brood sow would throw. Unable to answer Calchas died of grief.

<sup>l</sup> Apollo.

<sup>m</sup> Mopsus.

σφαλείς ἰαύσει τὸν μεμορμένον πότμον· 430  
τὸν δ' αὖ τέταρτον ἐγγόνων Ἑρεχθέως,  
Αἴθωνος αὐτάδελφον ἐν πλασταῖς γραφαῖς·  
τρίτον δέ, τοῦ μόσσυνας Ἑκτήνων ποτέ  
στερρᾷ δικέλλῃ βουσκαφήσαντος γόνον,  
ὃν Γογγυλάτης εἶλε Βουλαῖος Μυλεὺς, 435  
ἀγῆλάτῳ μάστιγι συνθραύσας κára,  
ἥμος ξυναίμους πατρός αἰ Νυκτὸς κόραι  
πρὸς αὐτοφόντην στρήνον ὦπλισαν μόρου.

Δοιοὶ δὲ ρεΐθρων Πυράμου πρὸς ἐκβολαῖς  
αὐτοκτόνοις σφαγαῖσι Δηραίνου κύνες 440  
δημηθέντες αἰχμάσουσι λουισθίαν βοήν  
πύργων ὑπὸ πτέρναισι Παμφύλου κόρης.  
αἰπὺς δ' ἀλιβρῶς ὄχμος ἐν μεταιχμίῳ  
Μάγαρσος ἀγνῶν ἡρίων σταθήσεται,  
ὥς μὴ βλέπωσι, μηδὲ νερτέρων ἔδρας 445  
δύντες, φόνῳ λουσθέντας ἀλλήλων τάφους.

Οἱ πέντε δὲ Σφήκειαν εἰς Κεραστίαν  
καὶ Σάτραχον βλώξαντες Ὑλάτου τε γῆν  
Μορφῶ παροικήσουσι τὴν Ζηρυνθίαν.

<sup>a</sup> Idomeneus, son of Deucalion, son of Minos, son of Zeus, came safely home to Crete but afterwards went to Italy and finally Colophon (Serv., Verg. *A.* iii. 401). In *Od. l.c.* Odysseus pretends to be Aethon, brother of Idomeneus.

<sup>b</sup> Zeus.

<sup>c</sup> Homer, *Od.* xix. 181 ff.

<sup>d</sup> Sthenelus, son of Capaneus. The latter was one of the Epigoni against Thebes (Ectenes = Thebans, cf. Paus. ix. 5.1), who boasted that he would take the town in spite of Zeus (Aesch. *Sept.* 440), and was slain by a thunderbolt.

<sup>e</sup> Thebans.

<sup>f</sup> Zeus. For Ζεὺς Βουλαῖος cf. Paus. i. 3. 5.

<sup>g</sup> Erinyes.

<sup>h</sup> Eteocles and Polyneices, at once sons and brothers of Oedipus.

<sup>i</sup> Oedipus.

<sup>j</sup> Amphilocheus and Mopsus: as prophets they are called hounds of Apollo. When Amphilocheus wished to visit Argos, the home of his father Amphiaras, he entrusted

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and sleep the destined sleep; the next,<sup>a</sup> again, fourth in descent from Erechtheus,<sup>b</sup> own brother of Aethon<sup>c</sup> in the fictitious tale; and third,<sup>d</sup> the son of him that with stern mattock ploughed the wooden walls of the Ectenes,<sup>e</sup> whom Gongylates,<sup>f</sup> the Counsellor, the Miller, slew and brake his head in pieces with his curse-expelling lash, what time the maiden daughters of Night<sup>g</sup> armed them that were the brothers<sup>h</sup> of their own father<sup>i</sup> for the lust of doom dealt by mutual hands.

And two<sup>j</sup> by the mouth of the streams of Pyramus,<sup>k</sup> hounds of Deracnus,<sup>l</sup> shall be slain by mutual slaughter, and fight their last battle at the foot of the towers of the daughter<sup>m</sup> of Pamphylius. And a steep sea-bitten fortress, even Magarsus, shall stand between their holy cairns, so that even when they have gone down to the habitations of the dead, they may not behold each other's tombs, bathed in blood.

And five<sup>n</sup> shall come to the Horned Isle<sup>o</sup> of Wasps and Satrachus<sup>p</sup> and the land of Hylates,<sup>q</sup> and dwell beside Morpho<sup>r</sup> the Lady of Zerynthus.

the town of Mallos in Cilicia, which they had jointly founded, to Mopsus for one year. As on his return Mopsus refused him his share in the town, they fought a duel in which both fell. They were buried on opposite sides of Magarsus, a hill near Mallos. <sup>k</sup> In Cilicia.

<sup>i</sup> Apollo: cult name from Deraenus near Abdera.

<sup>m</sup> Magarsus, foundress of Magarsus in Cilicia.

<sup>n</sup> Tencer, Agapenor, Acamas, Praxandrus, Cepheus.

<sup>o</sup> Cyprus.

<sup>p</sup> River in Cyprus.

<sup>q</sup> Apollo. For Apollo Hylates *cf.* inscription from Egypt (probably Kufi) of third century B.C. Dittenb. *Orient. Græc. Inscrip. Select.* No. 53 'Ἀπόλλωνι ἑτάτῃ Ἀρτέμιδι Φωσφόρῳ Ἀρτέμιδι Ἐνοβίαι Ἀητοῖ Εὐτέκνῳ Ἡρακλεῖ Καλλιπύκῳ Ἀπολλώνιος διοικητής. This specially Cyprian by-name was found also near Magnesia on the Maeander (Paus. x. 32. 6).

<sup>r</sup> Aphrodite: *cf.* Paus. iii. 15. 10.

# LYCOPHRON

Ὁ μὲν πατρὸς μομφαῖσιν ἡλαστριμένος 450  
 Κυχρεῖος ἄντρων Βωκάρου τε ναμάτων,  
 οὐμός ξύναιμος, ὡς ὀπατρίου φονεὺς  
 πῶλον, νόθον φῖτυμα, συγγενῶν βλάβη,  
 τοῦ λύσσαν ἐν ποίμναισιν αἰχμητηρίαν  
 χέαντος, ὃν χάρωνος ὠμηστοῦ δορὰ 455  
 χαλκῷ τορητὸν οὐκ ἔτευξεν ἐν μάχῃ,  
 μίαν πρὸς Ἀιδην καὶ φθιτοὺς πεπαμένον  
 κέλευθον, ἣν γωρυτὸς ἔκρυψε Σκύθης,  
 ἦμος καταίθων θύσθλα Κωμύρῳ λέων  
 σφῷ πατρὶ λάσκει τὰς ἐπηκόους λιτάς, 460  
 σκύννον παρ' ἀγκάλαισιν αἵτα βράσας.  
 οὐ γάρ τι πείσει φῖτυν, ὡς ὁ Λήμνιος  
 πρηστήρ Ἐννοῦς, οὔ ποτ' εἰς φύζαν τραπείδ  
 ταῦρος βαρύφρων, δυσμενεστάτου ξένων  
 ἔτυψε δώρῳ σπλάγχχον, ἀρνεύσας λυγρὸν 465  
 πήδημα πρὸς κνώδοντος αὐτουργοὺς σφαγὰς.  
 ἐλὰ δὲ πάτρας τῇλε Τραμβήλου κάσιν,  
 ὃν ἡ ξύναιμος πατρὸς ἐκλοχεύεται,  
 δοθεῖσα πρωταίχμεια τῷ πυργοσκάφῳ.  
 ἦν δὴ ποτ', ἐν ῥήτραισι δημοτῶν σταθείς, 470  
 γλαυκῷ κελαινὸν δόρπον ὥτρυνεν κυνὶ  
 στεῖλαι τριπλᾶς θύγατρας ὁ σπείρας βάβαξ,

<sup>a</sup> Teucer, son of Telamon and Hesione, daughter of Laomedon, was banished from Salamis by his father when he returned from Troy without Aias.

<sup>b</sup> Telamon.

<sup>c</sup> Prehistoric king of Salamis.

<sup>d</sup> River in Salamis.

<sup>e</sup> Hesione was sister of Priam.

<sup>f</sup> Aias.

<sup>g</sup> Heracles' lion-skin (Pind. *I.* 5 (6)).

<sup>h</sup> Aias was vulnerable in one part only (Plato, *Symp.* 219 E), viz. his side. The story followed here is that when Aias was an infant Heracles wrapped him in his lion's skin,

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One <sup>a</sup> shall be he that shall be banished by his father's <sup>b</sup> taunts from the cave of Cychreus <sup>c</sup> and the waters of Bocarus <sup>d</sup>; even he my cousin, <sup>e</sup> as a bastard breed, the ruin of his kin, the murderer of the colt <sup>f</sup> begotten by the same father; of him who spent his sworded frenzy on the herds; whom the hide of the lion <sup>g</sup> made invulnerable by the bronze in battle and who possessed but one <sup>h</sup> path to Hades and the dead—that which the Scythian quiver covered, what time the lion, <sup>i</sup> burning sacrifice to Comyrus, <sup>j</sup> uttered to his sire his prayer that was heard, while he dandled in his arms his comrade's cub. For he <sup>k</sup> shall not persuade his father <sup>l</sup> that the Lemnian thunderbolt <sup>m</sup> of Enyo—he the sullen bull that never turned to flee—smote his own bowels with the gift of his bitterest foe, <sup>n</sup> diving in a sorrowful leap on the sword's edge in self-wrought slaughter. Far from his fatherland his sire shall drive Trambelus' <sup>o</sup> brother, whom my father's <sup>p</sup> sister <sup>q</sup> bare, when she was given to him <sup>r</sup> who razed the towers as first-fruits of the spear. She it was that the babbler, <sup>s</sup> the father of three daughters, standing up in the council of his townsmen, urged should be offered as

and prayed to Zeus that the child might be invulnerable where the lion's skin touched him. The quiver of Heracles prevented the skin from touching him at one place, where he was therefore vulnerable. For another version *cf.* Pind. *Isth.* v. (vi.).

<sup>i</sup> Heracles.

<sup>j</sup> Zeus.

<sup>k</sup> Teucer.

<sup>l</sup> Telamon.

<sup>m</sup> Aias, son of Telamon.

<sup>n</sup> Hector's sword (*Soph. Aj.* 815 ff.).

<sup>o</sup> Son of Telamon and Hesione, and so brother of Teucer.

<sup>p</sup> Priam.

<sup>q</sup> Hesione.

<sup>r</sup> Telamon.

<sup>s</sup> Phoenodamas, whom Laomedon asked to expose his three daughters to the sea-monster.

# LYCOPHRON

τῷ πᾶσαν ἄλμῃ πηλοποιοῦντι χθόνα,  
 ὅταν κλύδωνας ἐξερεύγεται γνάθων,  
 λάβρῳ σαλεύων πᾶν τρικυμία πέδον. 475  
 ὁ δ' ἀντὶ πιποῦς σκορπίον λαιμῷ σπάσας  
 Φόρκῳ κακῆς ὠδίνος ἔκλαυσεν βάρος,  
 χρήζων πνθέσθαι πημάτων ξυμβουλίαν.  
 Ὁ δεῦτερος δὲ νῆσον ἀγρότης μολών,  
 χερσαῖος αὐτόδαιτος ἐγγόνων δρυὸς 480  
 λυκαινομόρφων Νυκτίμου κρεανόμων,  
 τῶν πρόσθε μῆνης φηγίνων πύρνων ὀχὴν  
 σπληδῷ κατ' ἄκρον χεῖμα θαλψάντων πυρός,  
 χαλκωρυχήσει καὶ τὸν ἐκ βόθρου σπάσει  
 βῶλον, δικέλλη πᾶν μεταλλεύων γνύθος. 485  
 οὐ φῖτυν ἠνάριξεν Οἰταῖος στόνυξ,  
 βουβῶνος ἐν τόρμαισι θρυλίξας δέμας.  
 ἔγνω δ' ὁ τλήμων σὺν κακῷ μαθὼν ἔπος,  
 ὡς πολλὰ χεῖλες καὶ δεπαστραίων ποτῶν  
 μέσῳ κυλίνδει μοῖρα παμμήστῳρ βροτῶν. 490  
 ὁ δ' αὐτὸς ἀργῷ πᾶς φαληριῶν λύθρῳ  
 στόρθυγξ δεδουπῶς τὸν κτανόντ' ἡμύνατο,  
 πλήξας ἀφύκτως ἄκρον ὀρχηστοῦ σφυρόν.

<sup>a</sup> Sea-monster sent by Poseidon when Laomedon refused to pay him for building the walls of Troy.

<sup>b</sup> Hesione: "woodpecker" merely contrasts the feebleness of Hesione with the scorpion, Heracles.

<sup>c</sup> Heracles; cf. 34n.

<sup>d</sup> A sea-god, son of Pontus and Gaia.

<sup>e</sup> Agapenor from Arcadia.

<sup>f</sup> Arcadians.

<sup>g</sup> Son of Lycaon, king of Arcadia, who was slain and served as food by his father to Zeus, who was Lycaon's guest. Zeus turned Lycaon and his sons into wolves.



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dark banquet for the grey hound,<sup>a</sup> which with briny water was turning all the land to mud, spewing waves from his jaws and with fierce surge flooding all the ground. But, in place of the woodpecker,<sup>b</sup> he swallowed in his throat a scorpion<sup>c</sup> and bewailed to Phorcus<sup>d</sup> the burden of his evil travail, seeking to find counsel in his pain.

The second<sup>e</sup> who comes to the island is a country-man and a landsman, feeding on simple food, one of the sons<sup>f</sup> of the oak, the wolf-shaped devourers of the flesh of Nyctimus,<sup>g</sup> a people that were before the moon,<sup>h</sup> and who in the height of winter heated in the ashes of the fire their staple of oaken bread; he shall dig for copper<sup>i</sup> and from the trench drag the soil, mining with mattock every pit. His father<sup>j</sup> the tusk<sup>k</sup> of Oeta slew, crushing his body in the regions of the belly. In sorrow, wretched man, he learnt the truth of the saying that the all-devising fate of men rolls many a thing betwixt the life and the draught of the cup.<sup>l</sup> That same tusk, all flecked with glistening foam, when he had fallen took vengeance on his slayer, smiting with unescapable blow the dancer's ankle-bone.

<sup>a</sup> *i.e.* of primeval antiquity (Apoll. Rh. iv. 264).

<sup>i</sup> Copper mines in Cyprus.

<sup>j</sup> Ancaeus.

<sup>k</sup> The Calydonian Boar.

<sup>l</sup> Two Ancaeai are known to mythology—Ancaeus of Arcadia and Ancaeus of Samos. Of the latter—who is often confused with the other—it is told that when planting a vine it was prophesied that he would never taste its fruit. Just when he was about to drink the wine of its grapes, there came the news of the Calydonian Boar. He went to the hunt and was killed. Hence proverb: πολλὰ μετὰ ξὺ πέλαι κίλικος καὶ χεῖλεος ἀκρου. He is the "dancer" (493) either as a warrior or in reference to Ilom. II. xvi. 745 (I folzinger).

# LYCOPHRON

Τρίτος δὲ τοῦ μάρψαντος ἐκ κοίλης πέτρας  
 κέλωρ γίγαντος ὄπλα, τοῦ ποτ' εἰς λέχος 495  
 λαθραῖον αὐτόκλητος Ἰδαία πόρις  
 ἢ ζῶσ' ἐς Ἀιδην ἴζεται καταιβάτις,  
 θρήνοισιν ἐκτακεῖσα, Μουνίτου τοκάς·  
 ὃν δὴ ποτ' ἀγρώσσοντα Κρηστώνης ἔχισ  
 κτενεῖ, πατάξας πτέρναν ἀγρίῳ βέλει, 500  
 ὅταν τεκόντος αἰχμάλωτος εἰς χέρας  
 ἢ πατρομήτωρ τὸν δνόφῳ τεθραμμένον  
 βάλλῃ νεογνὸν σκύμνον. ἦ μόνη ζυγὸν  
 δούλειον ἀμφήρεισαν Ἀκταίων λύκοι  
 τῆς ἀρπαγείσης ἀντίποινα θυιάδος, 505  
 ὧν ὀστράκου στρόβιλος ἐντετμημένος  
 κόρσῃν σκεπάζει ῥῦμα φοινίου δορός.  
 τὰ δ' ἄλλα θριπὸβρωτος ἄψαυστος δόμων  
 σφραγὶς δοκεύει, θάμβος ἐγχώροις μέγα.  
 ἃ δὴ πρὸς ἄστρον κλίμακα στήσῃ δρόμον 510  
 τοῖς ἡμινῆτοισ διπτύχοις Λαπερσίοις·  
 οὓς μήποτ', ὦ Ζεῦ σῶτερ, εἰς πάτρην ἐμὴν  
 στείλαις ἀρωγούς τῇ δισαρπάγῳ κρεκί,  
 μηδὲ πτερωτὰς ὀπλίσαντες ὀλκάδας

\* Acamas, son of Theseus. Theseus was son of Aegeus (really of Poseidon) and Aethra, daughter of Pittheus of Troezen. Aegeus hid his sword and shoes under a rock to serve as tokens by which their son might make himself known to his father when he grew up. Before the Trojan war Acamas went to Troy with Diomedes to demand back Helen. Here, by Laodice, daughter of Priam, he had a son Munitus who was reared by his grandmother Aethra, who was then in Troy in attendance on Helen. When Troy was taken, Aethra gave up Munitus to Acamas, while Laodice was swallowed by the earth near the tomb of Ilus. Munitus afterwards died by the bite of a snake in Thrace.

° Theseus.

° Aegeus.

° Acamas.

## ALEXANDRA

And the third <sup>a</sup> is the son of him <sup>b</sup> who took from the hollow of the rock the arms of the giant <sup>c</sup>; even he <sup>d</sup> into whose secret bed shall come self-invited that heifer <sup>e</sup> of Ida who shall go down to Hades alive, <sup>f</sup> worn out with lamentation, the mother of Munitus, whom one day, as he hunts, a viper of Crestone <sup>g</sup> shall kill, striking his heel with fierce sting; what time into his father's <sup>h</sup> hands that father's father's <sup>i</sup> mother, <sup>j</sup> taken captive, shall lay the young cub <sup>k</sup> reared in the dark: she on whom alone the wolves <sup>l</sup> which harried the people of Acte <sup>m</sup> set the yoke of slavery in vengeance for the raped Bacchant, <sup>n</sup> those wolves whose head a cloven egg-shell <sup>o</sup> covers, to guard them from the bloody spear; all else the worm-eaten untouched seal <sup>p</sup> watches in the halls, a great marvel to the people of the country. Which things shall rear a ladder to the trace of the stars for the twin half-mortal Lapersii. <sup>q</sup> Whom, O Saviour Zeus, never mayst thou send against my fatherland to succour the twice-raped corncrake, <sup>r</sup> nor may they equip their winged ships and from the

<sup>a</sup> Laodice.

<sup>f</sup> See v. 314 n.

<sup>g</sup> In Thrace.

<sup>h</sup> Acamas.

<sup>i</sup> Theseus.

<sup>j</sup> Aethra, mother of Theseus; Munitus, son of Acamas.

<sup>k</sup> Munitus.

<sup>l</sup> The Dioscuri.

<sup>m</sup> Attica.

<sup>n</sup> Helen.

<sup>o</sup> The Dioscuri wear a conical cap resembling half an egg-shell, half the Leda-egg from which they were born.

<sup>p</sup> Worm-eaten wood was used in early times as a seal.

<sup>q</sup> The Dioscuri, *i.e.* Castor and Pollux, who shared their immortality day and day about, Hom. *Od.* xi. 298 ff., Pind. *P.* xi. 63 ff. They received divine honours in Athens because when they invaded Attica they carried off Aethra but touched nothing else. They are called Lapersii because they sacked Las in Laconia.

<sup>r</sup> Helen as a child was carried off by Theseus, later by Paris.

# LYCOPHRON

πρύμνης ἀπ' ἄκρας γυμνὸν αἰψήρὸν πόδα 515  
 εἰς Βεβρύκων ῥίψειαν ἐκβατηρίαν,  
 μηδ' οἱ λεόντων τῶνδε καρτερώτεροι,  
 ἀλκὴν ἄμικτοι, τοὺς Ἄρης ἐφίλατο,  
 καὶ δι' Ἐννώ, καὶ τριγέννητος θεὰ 520  
 Βοαρμία Λογγᾶτις Ὀμολωὶς Βία.  
 οὐκ ἄν, τὰ χειρώννακτες ἐργάται διπλοῖ,  
 Δρύμας τε καὶ Πρόφαντος, ὁ Κρώμνης ἀναξ,  
 ἐλατύπησαν κοιράνῳ ψευδωμότῃ,  
 ἐν ἡμαρ ἀρκέσειε πορθηταῖς λύκοις 525  
 στέξαι βαρεῖαν ἐμβολὴν ραιστηρίαν,  
 καίπερ πρὸ πύργων τὸν Καναστραῖον μέγαν  
 ἐγχώριον γίγαντα δυσμενῶν μοχλὸν  
 ἔχοντα, καὶ τὸν πρῶτον εὐστόχῳ βολῇ  
 μαιμῶντα τύψαι ποιμνίων ἀλάστορα.  
 οὐδ' ἄν ποτ' αἴθων πρῶτα καινίσει δόρυ 530  
 κίρκος θρασὺς πῆδημα λαιψήρὸν δικῶν,  
 Γραικῶν ἄριστος, ᾧ πάλαι τεύχει τάφους  
 ἀκτὴ Δολόγκων εὐτρεπῆς κεκμηκότι,  
 Μαζουσία προὔχουσα χερσαίου κέρως.  
 Ἄλλ' ἔστι γάρ τις, ἔστι καὶ παρ' ἐλπίδα 535  
 ἡμῶν ἀρωγὸς πρευμενῆς ὁ Δρύμνιος  
 δαίμων Προμανθεὺς Αἰθίοψ Γυράσιος,  
 ὅς, τὸν πλανήτην Ὀρθάνην ὅταν δόμοις  
 σίνιν καταρρακτῆρα δέξωνται πικρὸν  
 οἱ δεινὰ καπόθεστα πείσεσθαι ποτε 540

<sup>a</sup> i.e. Troy.

<sup>b</sup> Idas and Lynceus, sons of Apharsus.

<sup>c</sup> Athena Tritogeneia, a much-disputed title. Boarnia, etc., are said to be Boeotian cult-names of Athena.

<sup>d</sup> Apollo in Miletus.

<sup>e</sup> Poseidon in Thurii.

<sup>f</sup> In Paphlagonia.

<sup>g</sup> Laomedon.

<sup>h</sup> Hector: called Canastræan because he is a "giant," and the home of the Giants is Pallene with its town Canastræum.

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stern end set their naked swift foot in the landing-place <sup>a</sup> of the Bebryces! Neither may those others <sup>b</sup> who are mightier than these lions, the unapproachable in valour, whom Ares loves and divine Enyo and the goddess that was born on the third day, <sup>c</sup> Boarmia Longatis Homolois Bia. The walls which the two working craftsmen, Drymas <sup>d</sup> and Prophantus, <sup>e</sup> Lord of Cromna, <sup>f</sup> built for the king <sup>g</sup> that brake his oath, would not avail for one day against the ravaging wolves, to keep out their grievous ruinous assault, even though they have before the towers the mighty Canastræan, <sup>h</sup> the native giant, as a bar against the foemen, eager to smite with well-aimed shaft the first harrier of the flocks. His spear shall a bold falcon <sup>i</sup> first handsel, swooping a swift leap, best of the Greeks, for whom, when he is dead, the ready shore of the Doloncians <sup>j</sup> builds of old a tomb, even Mazusia jutting from the horn of the dry land.

But we have one, <sup>k</sup> yea one beyond our hope, for gracious champion, even the god Drymnus Promantheus Acthiops Gyrapsius, who, when they <sup>l</sup> who are destined to suffer things dread and undesirable shall receive in their halls their fatal guest, <sup>m</sup> the swooping robber, the wandering Orthanes, <sup>n</sup> and

<sup>a</sup> Protesilaus of Thessaly was first to leap ashore at Troy and was slain by Hector.

<sup>b</sup> Thracian Chersonese, where Protesilaus was buried near Mazusia, opposite Sigæum (Strabo vii. 331 fr. 52, cf. xiii. 595).

<sup>c</sup> Zeus: the cult-names Drym. and Pr. are Zeus in Pamphylia and Thurii respectively; A. and G. in Chios.

<sup>d</sup> The Laconians.

<sup>m</sup> Paris.

<sup>n</sup> A licentious deity, cf. Strabo 588 οὐδὲ γὰρ Ἡσιόδος οἶδε Πρίαπον, ἀλλ' εἰσικε τοῖς Ἀπτικοῖς Ὀρθάνῃ καὶ Κονισάλῳ καὶ Τύχωνι καὶ τοῖς τοιοῦτοις. So Athen. 441 f. couples Orthanes and Conisalus.

# LYCOPHRON

μέλλοντες, ἔν τε δαιτὶ καὶ θαλυσίοις  
 λοιβαῖσι μειλίσσωσιν ἄστεργῇ Κράγον,  
 θήσει βαρὺν κολῶν ἐν λέσχαις μέσον.  
 καὶ πρῶτα μὲν μύθοισιν ἀλλήλους οὐδ' ἄξ  
 βρύξουσιν κηκασμοῖσιν ὠκριωμένοι, 545  
 αὖθις δ' ἐναιχμάσουσιν αὐτανέψιοι,  
 ἀνεψιαῖς ὄρνισι χραισμῆσαι γάμους  
 βιαιοκλῶπας ἄρπαγὰς τε συγγόνων  
 χρήζοντες, ἀλφῆς τῆς ἀεδνώτου δίκην.  
 ἦ πολλὰ δὴ βέλεμνα Κνηκιῶν πόρος 550  
 ριφέντα τόλμαις αἰετῶν ἐπόψεται,  
 ἄπιστα καὶ θαμβητὰ Φηραίοις κλύειν.  
 ὁ μὲν κραναία κοῖλον οὐτάσας στύπος  
 φηγοῦ κελαινῆς διπτύχων ἔνα φθερεῖ,  
 λέοντα ταύρῳ συμβαλόντα φύλοπιν. 555  
 ὁ δ' αὖ σιγῇ πλεύρ' ἀναρρήξας βοὸς  
 κλινεῖ πρὸς οὐδας. τῷ δὲ δευτέραν ἐπὶ  
 πληγὴν ἀθαμβῆς κριὸς ἐγκορύψεται,  
 ἄγαλμα πῆλας τῶν Ἀμυκλαίων τάφων.  
 ὁμοῦ δὲ χαλκὸς καὶ κεραῦνιοι βολαὶ 560  
 ταύρους καταξανοῦσιν, ὧν ἀλκὴν ἐνὸς  
 οὐδ' ὁ Σκιαστῆς Ὀρχιεύς Τιλφούσιος  
 ἐμέμψατ', ἐν χάρμαισι ραιβώσας κέρας.  
 καὶ τοὺς μὲν Ἄιδης, τοὺς δ' Ὀλύμπιοι πλάκες  
 παρ' ἡμᾶρ αἰεὶ δεξιῶσονται ξένους, 565  
 φιλαυθομαίμους, ἀφθίτους τε καὶ φθιτούς.

<sup>a</sup> Zeus, to prevent the Dioscuri going against Troy, involves them in a quarrel with the sons of Aphareus.

<sup>b</sup> Idas and Lynceus fight with Castor and Polydeuces, Pind. *N.* x.

<sup>c</sup> Phoebe and Hilaeira, daughters of Leucippus.

<sup>d</sup> River near Sparta.

## ALEXANDRA

when at banquet and festival they shall seek to propitiate the inexorable Lord <sup>a</sup> of Cragos, shall put in the midst of their talk grievous wrangling. And first in words they shall tear each other with their teeth, exasperate with jeers; but anon the own cousins <sup>b</sup> shall ply the spear, eager to prevent the violent rape of their cousin birds, <sup>c</sup> and the carrying off of their kin, in vengeance for the traffic without gifts of wooing. Surely many a shaft shall the stream of Cnacion <sup>d</sup> behold hurled by the daring of the eagles, incredible and marvellous for the Pheracans <sup>e</sup> to hear. One <sup>f</sup> with his spear of cornelwood shall smite the hollow trunk of the black oak and shall slay one <sup>g</sup> of the pair—a lion joining battle with a bull. The other <sup>h</sup> in turn with his lance shall pierce the side of the ox <sup>i</sup> and bring him to the ground. But against him <sup>j</sup> the undaunted ram <sup>k</sup> shall butt a second blow, hurling the headstone of the Amyclaeon tomb. And bronze spear and thunderbolts together shall crush the bulls <sup>l</sup>—whereof one <sup>m</sup> had such valour as even Sciastes Orchieus, <sup>n</sup> Lord of Tilphossa, did not scorn, when he bent his bow in battle. And the one pair <sup>o</sup> Hades shall receive: the others <sup>p</sup> the meadows of Olympus shall welcome as guests on every alternate day, brothers of mutual love, undying and dead.

<sup>a</sup> In Messenia; Hom. *Il.* ix. 151.

<sup>b</sup> Idas.

<sup>g</sup> Castor.

<sup>h</sup> Polydeuces.

<sup>i</sup> Lynceus.

<sup>j</sup> Polydeuces.

<sup>k</sup> Idas hurls the tombstone of his father, Aphareus, at Polydeuces, Pind. *N.* x. 66.

<sup>l</sup> I. and L.

<sup>m</sup> Idas who fought with Apollo for Marpessa, daughter of Evenus.

<sup>n</sup> Apollo.

<sup>o</sup> Idas and Lynceus, Castor and Polydeuces.

<sup>p</sup> Hom. *Od.* xi. 303; Pind. *N.* x. 55 ff.; Apollod. iii. 137.

# LYCOPHRON

Καὶ τῶν μὲν ἡμῖν εὐνάσει δαίμων δόρυ,  
 βαίον τι μῆχαρ ἐν κακοῖς δωρούμενος.  
 ἄλλων δ' ἄπλατον χειρὶ κινήσει νέφος,  
 ὧν οὐδ' ὁ Ῥοιοῦς ἴνις εὐνάζων μένος 570  
 σχήσει, τὸν ἐννέωρον ἐν νήσῳ χρόνον  
 μίμνειν ἀνώγων, θεσφάτοις πεπεισμένους,  
 τροφήν δ' ἀμεμφῇ πᾶσι τριπτύχους κόρας  
 ἴσκων παρέξειν, Κυνθίαν ὅσοι σκοπὴν  
 μίμνοντες ἡλάσκουσιν Ἴνωποῦ πέλας, 575  
 Αἰγύπτιον Τρίτωνος ἔλκοντες ποτόν.  
 ἃς δὴ Πρόβλαστος ἐξεπαίδευσε θρασὺς  
 μυληφάτου χιλοῖο δαιδαλευτρίας  
 ἔρπιν τε ρέζειν ἡδ' ἀλοιφαῖον λίπος,  
 οἶνοτρόπους Ζάρηκος ἐκγόνους φάβας. 580  
 αἱ καὶ στρατοῦ βούπειναν ὀθνεῖων κυνῶν  
 τρύχουσαν ἀλθανοῦσιν, ἐλθοῦσαί ποτε  
 Σιθῶνος εἰς θυγατρὸς εὐναστήριον.  
 Καὶ ταῦτα μὲν μίτοισι χαλκέων πάλαι  
 στρόμβων ἐπιρροίζουσι γηραιαὶ κόραι· 585  
 Κηφεὺς δὲ καὶ Πράξανδρος, οὐ ναυκληρίας  
 λαῶν ἀνακτες, ἀλλ' ἀνώνυμοι σποραί,  
 πέμπτοι τέταρτοι γαῖαν ἵξονται θεᾶς  
 Γόλγων ἀνάσσης· ὧν ὁ μὲν Λάκων ὄχλον  
 ἄγων Θεράπνης, θάτερος δ' ἀπ' Ὠλένου 590  
 Δύμης τε Βουραίοισιν ἡγεμῶν στρατοῦ.

<sup>a</sup> The Greek expedition against Troy under Agamemnon.

<sup>b</sup> Anius, son of Apollo and Rhoeo, king of Delos and priest of Apollo, asked the Greeks to stay for nine years in Delos.

<sup>c</sup> Delos.

<sup>d</sup> Which said that Troy would not be taken till the tenth year.



## ALEXANDRA

So their spear shall god lull to rest for us, granting us a brief remedy in our woe. But a cloud of others <sup>a</sup> unapproachable in their might shall he rouse—whose rage not even the son <sup>b</sup> of Rhoeo shall lull nor stay, though he bid them abide for the space of nine years in his island, <sup>c</sup> persuaded by his oracles, <sup>d</sup> and though he promise that his three daughters <sup>e</sup> shall give blameless sustenance to all who stay and roam the Cynthian hill beside Inopus, <sup>f</sup> drinking the Egyptian waters of Triton. These daughters lusty Problastus <sup>g</sup> taught to be skilled in contriving milled food and to make wine and fatty oil—even the dove grand-daughters of Zarax, <sup>h</sup> skilled to turn things into wine. These shall heal the great and wasting hunger of the host of alien hounds, <sup>i</sup> coming one day to the grave of Sithon's daughter. <sup>j</sup>

These things the Ancient Maidens <sup>k</sup> whirl on with rushing thread of brazen spindles. But Cepheus <sup>l</sup> and Praxandrus, <sup>m</sup> not princes of a naval host but a nameless brood, fifth and fourth shall come to the land <sup>n</sup> of the goddess <sup>o</sup> queen of Golgi; whereof the one shall lead a Laconian troop from Therapna; the other from Olenos and Dyme shall lead his host of the men of Bura.

<sup>a</sup> Oeno, Spermo, Elais, who had the gift of producing wine, corn, and oil at will. Collectively called Oenotropi.

<sup>f</sup> River in Delos fabled to have a connexion with the Nile.

<sup>g</sup> Dionysus.

<sup>h</sup> First husband of Rhoeo and so step-father of Anius.

<sup>i</sup> The Greeks at Troy, suffering from hunger, sent Palamedes to fetch the Oenotropi buried at Rhoeteum in the Troad.

<sup>j</sup> Rhoeteia, daughter of Sithon, King of Thrace.

<sup>k</sup> The Moirai or Fates.

<sup>l</sup> From Achaia.

<sup>m</sup> From Therapnae in Laconia.

<sup>n</sup> Cyprus.

<sup>o</sup> Aphrodite.

# LYCOPHRON

'Ο δ' Ἀργύριππα Δαυνίων παγκληρίαν  
 παρ' Αὔσονίτην Φυλαμὸν δωμήσεται, 595  
 πικρὰν ἑταίρων ἐπτερωμένην ἰδὼν  
 οἰωνόμικτον μοῖραν, οἷ θαλασσίαν  
 δίαιταν αἰνέσουσι, πορκέων δίκην,  
 κύκνοισιν ἰνδαλθέντες εὐγλήνοισι δομήν.  
 ῥάμφεσσι δ' ἀγρώσσοντες ἑλλόπων θοροῦς 600  
 φερώνυμον νησίδα νάσσονται πρόμου,  
 θεατρομόρφῳ πρὸς κλίτει γεωλόφῳ  
 ἀγνιοπλαστήσαντες ἐμπέδοις τομαῖς  
 πυκνὰς καλιάς, Ζῆθον ἐκμιμούμενοι.  
 ὁμοῦ δ' ἐς ἄγραν κἀπὶ κοιταίαν νάπην 605  
 νύκτωρ στελοῦνται, πάντα φεύγοντες βροτῶν  
 κάρβανον ὄχλον, ἐν δὲ γραικίταις πέπλοις  
 κόλπων ἰαυθμοὺς ἡθάδας διζήμενοι,  
 καὶ κρῖμνα χειρῶν κἀπιδόρπιον τρύφος  
 μάξης σπάσσονται, προσφιλὲς κνυζούμενοι, 610  
 τῆς πρὶν διαίτης τλήμονες μεμνημένοι.  
 Τροίζηνιάς δὲ τραῦμα φοιτάδος πλάνης  
 ἔσται κακῶν τε πημάτων παραίτιον,  
 ὅταν θρασεῖα θουρὰς οἰστρήσῃ κύων  
 πρὸς λέκτρα. τύμβος δ' αὐτὸν ἐκσώσει μόρου 615  
 Ὀπλοσμίας, σφαγαῖσιν ἡντρεπισμένον.  
 κολοσσοβάμων δ' ἐν πτυχαῖσιν Αὔσόνων

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" Diomedes, son of Tydeus of Aetolia. Returning to Argos he found his wife in adultery with Cometes. He escaped their machinations by taking refuge at the altar of Hera. He then left Argos and came to Daunia in Italy. Daunus, the king of the country being engaged in war, Diomedes helped him. Winning the war, Daunus proposed to give him either the booty or the land. Alacnus, being made arbiter, awarded the land to Daunus, the booty to Diomedes, who in anger cursed the land that it should never

## ALEXANDRA

Another<sup>a</sup> shall found Argyrippa,<sup>b</sup> a Daunian estate beside Ausonian Phylamus,<sup>c</sup> seeing the bitter fate of his comrades turned to winged birds, who<sup>d</sup> shall accept a sea life, after the manner of fishermen, like in form to bright-eyed swans. Seizing in their bills the spawn of fishes they shall dwell in an island<sup>e</sup> which bears their leader's name, on a theatre-shaped rising ground, building in rows their close-set nests with firm bits of wood, after the manner of Zethus.<sup>f</sup> And together they shall betake them to the chase and by night to rest in the dell, avoiding all the alien crowd of men, but in folds of Grecian robes seeking their accustomed resting - place they shall eat crumbs from the hand and fragments of cake from the table, murmuring pleasantly, remembering, hapless ones, their former way of life.<sup>g</sup> His wounding of the Lady<sup>h</sup> of Troezen shall be part cause of his wild wandering and of his evil sufferings when a wild lustful bitch<sup>i</sup> shall be frenzied for adulterous bed. But the altar-tomb of Hoplosmia<sup>j</sup> shall save him from doom, when already prepared for slaughter. And in the glen of Ausonia<sup>k</sup> he shall

be fruitful save for one of Aetolian blood. He erected pillars throughout Daunia to signify that the land belonged to him. After his death Daunus caused them to be thrown into the sea but they miraculously returned to their place.

<sup>b</sup> Arpi (Strabo 283).

<sup>c</sup> Unknown river in Italy.

<sup>d</sup> For the story cf. Ovid, *M.* xiv. 498 ff.; Verg. *A.* xi. 271 ff.; Strabo 284.

<sup>e</sup> Insulae Diomedea.

<sup>f</sup> With his brother Amphion he built the walls of Thebes.

<sup>g</sup> Antonin. Lib. 37; Aelian, *H.A.* i. 1; Plin. *N.H.* x. 127; Aristot. *M.* 80.

<sup>h</sup> Aphrodite, Hom. *Il.* v. 335 ff.

<sup>i</sup> Aegialeia, daughter of Adrastus, wife of Diomedes.

<sup>j</sup> Hera.

<sup>k</sup> Italy.

# LYCOPHRON

σταθεῖς ἐρείσει κῶλα χερμάδων ἔπι  
 τοῦ τειχοποιοῦ γαπέδων Ἀμοιβέως,  
 τὸν ἐρματίτην νηὸς ἐκβαλὼν πέτρον.  
 κρίσει δ' Ἀλαίνου τοῦ κασιγνήτου σφαλεῖς  
 εὐχὰς ἀρούραις ἀμφ' ἐτητύμους βαλεῖ, 620  
 Διοῦς ἀνεῖναι μήποτ' ὄμπνιον στάχυν,  
 γύας τιθαιβώσσοντος ἀρδηθμῷ Διός,  
 ἦν μή τις αὐτοῦ ρίζαν Αἰτωλῶν σπάσας  
 χέρσον λαχῆνῃ, βουσὶν αὐλακας τεμῶν.  
 στήλαις δ' ἀκινήτοισιν ὀχμάσει πέδον, 625  
 ᾧ οὐτις ἀνδρῶν ἐκ βίας καυχήσεται  
 μετοχλίσας ὀλίζον. ἧ γὰρ ἀπτέρως  
 αὐταὶ παλιμπόρευτον ἴξονται βάσιν  
 ἄνδρ' ἀπέζοις ἔχουσιν दातούμεναι.  
 θεὸς δὲ πολλοῖς αἰπὺς αὐδηθήσεται, 630  
 ὅσοι παρ' Ἰοῦς γρῶνον οἰκοῦνται πέδον,  
 δράκοντα τὸν φθείραντα Φαίακας κτανῶν.  
 Οἱ δ' ἀμφικλύστους χοιράδας Γυμνησίας  
 σισυρνοδῦται καρκίνοι πεπλωκότες  
 ἄχλαινον ἀμπρεύσουσι νήλιποι βίον, 635  
 τριπλαῖς δικῶλοις σφενδόναῖς ὠπλισμένοι.  
 ὧν αἱ τεκοῦσαι τὴν ἐκηβόλον τέχνην  
 ἄδορπα παιδεύσουσι νηπίους γονάς.  
 οὐ γάρ τις αὐτῶν ψίσεται πύρνον γνάθῳ,  
 πρὶν ἂν κρατήσῃ ναστὸν εὐστόχῳ λίθῳ 640  
 ὑπὲρ τράφηκος σῆμα κείμενον σκοποῦ.

<sup>a</sup> Stones from walls of Troy used by Diomedes as ballast for his ships.

<sup>b</sup> Poseidon, who built the walls of Troy.

<sup>c</sup> Alaeus, half-brother of Diomedes.

<sup>d</sup> Demeter.

<sup>e</sup> Reference to the Dasii, according to Holzinger, *cf.* Sil. Ital. *Pun.* xiii. 32, etc.

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stand like a colossus resting his feet on the boulders,<sup>a</sup> the foundations of Amoebeus,<sup>b</sup> the builder of the walls, when he has cast out of his ship the ballast stones. And, disappointed by the judgement of his brother Alaenus,<sup>c</sup> he shall cast an effectual curse upon the fields, that they may never send up the opulent corn-ear of Deo,<sup>d</sup> when Zeus with his rain nurtures the soil, save only if one<sup>e</sup> who draws his blood from his own Aetolian stock shall till the land, cleaving the furrows with team of oxen. And with pillars not to be moved he shall hold fast the land: pillars which no man shall boast to have moved even a little by his might. For as on wings they shall come back again, traversing with trackless steps the terraces. And a high god shall he be called by many, even by those who dwell by the cavernous plain<sup>f</sup> of Io, when he shall have slain the dragon that harried the Phaeacians.<sup>g</sup>

And others<sup>h</sup> shall sail to the sea-washed Gymnesian<sup>i</sup> rocks—crab-like, clad in skins—where cloakless and unshod they shall drag out their lives, armed with three two-membered slings.<sup>j</sup> Their mothers shall teach the far-shooting art to their young offspring by supperless discipline. For none of them shall chew bread with his jaws, until with well-aimed stone he shall have won the cake set as

<sup>f</sup> The Ionian sea.

<sup>g</sup> Cercyraeans. The dragon is the Colchian dragon which followed Jason to Cercyra to recover the Golden Fleece. It was slain by Diomedes.

<sup>h</sup> Bocotians.

<sup>i</sup> The Balcaric Isles.

<sup>j</sup> Diodor. v. 18; Strabo 168. The dwellers in the Balearic Isles (or Gymnesiae) were famous slingers (hence popular derivation from βάλλω—Βαλιαρείς). They carried three slings, one on head, one round neck, the third round waist.

# LYCOPHRON

καὶ τοὶ μὲν ἀκτὰς ἐμβατήσονται λεπρὰς  
 Ἰβηροβοσκούς ἄγχι Ταρτησοῦ πύλης,  
 Ἄρνης παλαιᾶς γέννα, Τεμνίκων πρόμοι,  
 Γραΐαν ποθοῦντες καὶ Λεοντάρνης πάγους 645  
 Σκῶλόν τε καὶ Τέγυραν Ὀγχηστοῦ θ' ἔδος  
 καὶ χεῦμα Θερμῶδοντος Ὑψάρνου θ' ὕδωρ.

Τοὺς δ' ἀμφὶ Σύρτιν καὶ Λιβυστικὰς πλάκας  
 στενὴν τε πορθμοῦ συνδρομὴν Τυρσηνικοῦ  
 καὶ μιξόθηρος ναυτιλοφθόρους σκοπὰς 650  
 τῆς πρὶν θανούσης ἐκ χερῶν Μηκιστέως  
 τοῦ στερφοπέπλου Σκαπανέως Βοαγίδα  
 ἀρπυιογούνων κλώμακάς τ' ἀηδόνων  
 πλαγχθέντας, ὠμόσιτα δαιταλωμένους,  
 πρόπαντας Ἄιδης πανδοκεὺς ἀγρεύσεται, 655  
 λώβαισι παντοίαισιν ἐσπαραγμένους,  
 ἓνα φθαρέντων ἄγγελον λιπῶν φίλων  
 δελφινόσημον κλῶπα Φοινίκης θεᾶς.  
 ὃς ὄψεται μὲν τοῦ μονογλήνου στέγας  
 χάρωνος, οἷνης τῷ κρεωφάγῳ σκύφον 660  
 χερσὶ προτείνων, τοῦπιδόρπιον ποτόν.  
 ἐπόψεται δὲ λείψανον τοξευμάτων  
 τοῦ Κηραμύντου Πευκέως Παλαίμονος,  
 οἳ πάντα θρανύξαντες εὐτορνα σκάφη  
 σχοίνῳ κακὴν τρήσουσι κεστρέων ἄγρην. 665  
 ἄλλος δ' ἐπ' ἄλλῳ μόχθος ἄθλιος μενεῖ,  
 τοῦ πρόσθεν αἰεὶ πλεῖον ἐξωλέστερος.

<sup>a</sup> Odysseus and his comrades.

<sup>b</sup> Straits of Messina.

<sup>c</sup> Scylla.

<sup>d</sup> Heracles at Macistus in Elis (Strabo 318). Spademan in ref. to cleaning the Augean stables; cattle-driver in ref. to the cattle of Geryon.

<sup>e</sup> Sirens.

<sup>f</sup> Odysseus, who had a dolphin for device upon his shield.

<sup>g</sup> Athena, the Palladium.

<sup>h</sup> Polyphemus.

## ALEXANDRA

a mark above the board. These shall set foot on the rough shores that feed the Iberians near the gate of Tartessus—a race sprung from ancient Arne, chieftains of the Teimmiccs, yearning for Graea and the cliffs of Leontarne and Scolus and Tegyra and Onchestus' seat and the flood of Thermodon and the waters of Hypsarnus.

Others<sup>a</sup> shall wander beside Syrtis and the Libyan plains and the narrow meet of the Tyrrhenian Strait<sup>b</sup> and the watching-place fatal to mariners of the hybrid monster<sup>c</sup> that formerly died by the hand of Mecisteus,<sup>d</sup> the hide-clad Spademan, the Cattle-driver, and the rocks of the harpy-limbed nightingales.<sup>e</sup> There, devoured raw, Hades, mine host, shall seize them all, torn with all manner of evil entreatment; and he shall leave but one<sup>f</sup> to tell of his slaughtered friends, even the man of the dolphin device, who stole the Phoenician goddess.<sup>g</sup> He shall see the dwelling of the one-eyed lion,<sup>h</sup> offering in his hands to that flesh-eater the cup of the vine as an after-supper draught.<sup>i</sup> And he shall see the remnant<sup>j</sup> that was spared by the arrows of Ceramynthes Peuceus Palaemon.<sup>k</sup> That remnant shall break in pieces all the well-turned hulls and shall with rushes pierce their evil spoil, as it were of fishes.<sup>l</sup> Unhappy labour after labour shall await him, each more baleful than that which went before.

<sup>a</sup> Hom. *Od.* ix. 345 ff.

<sup>b</sup> Laestrygoncs.

<sup>c</sup> Heracles, who, when the Laestrygoncs attempted to rob him of the cattle of Geryon, slew them all but a remnant. Ceramynthes = Alexicacos, Heracles as averter of evil; Peuceus, cult-name of Heracles in Iberia (schol.) or Abdera (*E. M.*); Palaemon i.e. Wrestler (παλαίειν = to wrestle).

<sup>d</sup> The Laestrygoncs attacked the ships and the crews of Odysseus, *ἰχθύς δ' ὡς πείροντες ἀτεπρέα δαίρυ φέροντο* (Hom. *Od.* x. 124).

# LYCOPHRON

ποία Χάρυβδις οὐχὶ δαίσεται νεκρῶν;  
 ποία δ' Ἐρινὺς μίξοπάρθενος κύων;  
 τίς οὐκ ἀηδὼν στεῖρα Κενταυροκτόνος 670  
 Αἰτωλὶς ἢ Κουρήτις αἰόλῳ μέλει  
 πείσει τακῆναι σάρκας ἀκμήνους βορᾶς;  
 ποίαν δὲ θηρόπλαστον οὐκ ἐσόψεται  
 δράκαιναν, ἐγκυκῶσαν ἀλφίτῳ θρόνα,  
 καὶ κῆρα κνωπόμορφον; οἱ δὲ δύσμοροι 675  
 στένοντες ἄτας ἐν συφοῖσι φορβάδες  
 γίγαρτα χιλῶ συμμεμιγμένα τρυγὸς  
 καὶ στέμφυλα βρύξουσιν. ἀλλὰ νιν βλάβης  
 μῶλυσ σαώσει ρίζα καὶ Κτάρως φανεῖς  
 Νωνακριάτης Τρικέφαλος Φαιδρὸς θεός. 680  
 Ἦξει δ' ἑρεμνὸν εἰς ἀλήπεδον φθιτῶν  
 καὶ νεκρόμαντιν πέμπελον διζήσεται  
 ἀνδρῶν γυναικῶν εἰδότα ξυνουσίας,  
 ψυχαῖσι θερμὸν αἷμα προσράνας βόθρῳ,  
 καὶ φασγάνου πρόβλημα, νερτέροις φόβον, 685  
 πήλας ἀκούσει κεῖθι πεμφίγων ὅπα  
 λεπτήν ἀμαυρᾶς μάστακος προσφθέγμασιν.  
 Ὅθεν Γιγάντων νῆσος ἢ μετάφρενον  
 θλάσασα καὶ Τυφῶνος ἀγρίου δέμας  
 φλογμῷ ζέουσα δέξεται μονόστολον, 690  
 ἐν ἣ πιθήκων πάλμυς ἀφθίτων γένος  
 δύσμορφον εἰς κηκασμὸν ᾤκισεν τόσων,  
 οἱ μῶλον ὠρόθυναν ἐκγόνοις Κρόνου.

<sup>a</sup> *Od.* xii. 430 ff.

<sup>b</sup> Scylla.

<sup>c</sup> Siren.

<sup>a</sup> The Centaurs who escaped from Heracles were so charmed by the song of the Sirens that they forgot to eat and so perished.

<sup>a</sup> The Sirens were daughters of Achelotis, a river which divides Aetolia from Arcarnania; Curetid = Acarnanian (*Strabo* 462 f.).



## ALEXANDRA

What Charybdis<sup>a</sup> shall not eat of his dead? What half-maiden Fury-hound<sup>b</sup>? What barren nightingale,<sup>c</sup> slayer of the Centaurs,<sup>d</sup> Aetolian or Curetid,<sup>e</sup> shall not with her varied melody tempt them to waste away through fasting from food? What beast-moulding dragoness<sup>f</sup> shall he not behold, mixing drugs with meal, and beast-shaped doom? And they, hapless ones, bewailing their fate shall feed in pigstyes, crunching grapestones mixed with grass and oilcake. But him the drowsy root shall save from harm and the coming of Ctarus,<sup>g</sup> the Bright Three-headed<sup>h</sup> god of Nouacris.<sup>i</sup>

And he shall come to the dark plain of the departed and shall seek the ancient seer<sup>j</sup> of the dead, who knows the mating of men and women.<sup>k</sup> He shall pour in a trench<sup>l</sup> warm blood for the souls, and, brandishing before him his sword to terrify the dead, he shall there hear the thin voice of the ghosts, uttered from shadowy lips.

Thereafter the island<sup>m</sup> that crushed the back of the Giants and the fierce form of Typhon, shall receive him journeying alone: an island boiling with flame, wherein the king of the immortals established an ugly race of apes, in mockery of all who raised war against the sons of Cronus. And passing the

<sup>f</sup> Circe turned the comrades of Odysseus into swine, but Odysseus was saved by the magical plant *μῶλον* given him by Hermes (*Od.* x. 302 ff.).  
<sup>g</sup> Hermes.

<sup>h</sup> Suid. *s.v.* *τρικέφαλος*, where it is explained as *ὡς περ διδάσκων τὰς ὁδοὺς*, i.e. Hermes as Guide, facing three ways at the cross roads.  
<sup>j</sup> Teiresias.

<sup>k</sup> Apollod. iii. 71 f.; cf. Ovid, *M.* iii. 324 "Venus huic erant ntraque nota."  
<sup>l</sup> Hom. *Od.* xi. 23 ff.

<sup>m</sup> Pithecussa = Aenaria, under which the giant Typhoeus lies buried and where the Cercopes were turned into apes by Zeus to mock the giants (Ovid, *M.* xiv. 90).

# LYCOPHRON

Βαίου δ' ἀμείψας τοῦ κυβερνήτου τάφον  
 καὶ Κιμμέρων ἔπαυλα κἀχερουσίαν 695  
 ῥόχθοισι κυμαίνουσιν οἴδατος χύσιν  
 "Ὅσσαν τε καὶ λέοντος ἀτραποὺς βοῶν  
 χωστὰς Ὀβριμοῦς τ' ἄλσος οὐδαίας Κόρης,  
 Πυριφλεγές τε ρεῖθρον, ἔνθα δύσβατος  
 τείνει πρὸς αἶθραν κρᾶτα Πολυδέγμων λόφος, 700  
 ἐξ οὗ τὰ πάντα χύτλα καὶ πᾶσαι μυχῶν  
 πηγαὶ κατ' Αὔσονίτιν ἔλκονται χθόνα,  
 λιπὼν δε Ληθαιῶνος ὑψηλὸν κλέτας  
 λίμνην τ' "Αορνον ἀμφιτορνωτὴν βρόχῳ  
 καὶ χεῦμα Κωκυτοῖο λαβρωθὲν σκότῳ, 705  
 Στυγὸς κελαινῆς νασμόν, ἔνθα Τερμιεύς  
 ὄρκωμότους ἔτευξεν ἀφθίτοις ἔδρας,  
 λοιβὰς ἀφύσσων χρυσέαις πέλλαις γάνος,  
 μέλλων Γίγαντας κἀπὶ Τιτῆνας περᾶν.  
 θήσει Δαείρα καὶ ξυνευνέτῃ δάνος, 710  
 πῆλῃκα κόρσῃ κίονος προσάρμοσας.  
 κτενεῖ δὲ κούρας Τηθύος παῖδός τριπλᾶς,  
 οἶμας μελωδοῦ μητρὸς ἐκμεμαγμένας,  
 αὐτοκτόνοις ῥιφαῖσιν ἐξ ἄκρας σκοπῆς  
 Τυρσηνικὸν πρὸς κῦμα δυπτούσας πτεροῖς, 715

<sup>a</sup> Baiae was named from the steersman of Odysseus who perished during the Italian wanderings of Odysseus (Strabo 245, Steph. Byz. s.v.; Sil. Ital. viii. 539).

<sup>b</sup> *Od.* xi. 14 ff.; located near Cumae (Strabo 244).

<sup>c</sup> The *palus Acherusia* near Cumae (Strabo 244).

<sup>d</sup> Hill in Italy (schol.).

<sup>e</sup> Heracles, who built a dam between the Lucrine Lake and the sea (Strabo 245; Diodor. iv. 22).

<sup>f</sup> Persephone, her grove near Avernus (Strabo 245, cf. Hom. *Od.* x. 509).

<sup>g</sup> Pyriphlegethon (Strabo 244).

## ALEXANDRA

tomb of Baius,<sup>a</sup> his steersman, and the dwellings of the Cimmerians<sup>b</sup> and the Acherusian<sup>c</sup> waters swelling with heaving surge and Ossa<sup>d</sup> and the cattle-path built by the lion<sup>e</sup> and the grove of Obrimo,<sup>f</sup> the Maiden who dwells beneath the earth, and the Fiery Stream,<sup>g</sup> where the difficult Polydegmon<sup>h</sup> hill stretches its head to the sky; from which hill's depths draw all streams and all springs throughout the Ausonian land; and leaving the high slope of Lethaeon<sup>i</sup> and the lake Aornus<sup>j</sup> rounded with a noose and the waters of Cocytus<sup>k</sup> wild and dark, stream of black Styx, where Termius<sup>l</sup> made the seat of oath-swearing<sup>m</sup> for the immortals, drawing the water in golden basins for libation, when he was about to go against the Giants and Titans—he shall offer up a gift to Daeira and her consort,<sup>n</sup> fastening his helmet to the head of a pillar. And he shall slay the triple daughters<sup>o</sup> of Tethys' son, who imitated the strains of their melodious mother<sup>p</sup>: self-hurled<sup>q</sup> from the cliff's top they dive with their wings into the Tyrrhenian sea, where the

<sup>a</sup> A lofty mountain in Italy, from which they say flow all the rivers in Italy (schol.) (Apennines?).

<sup>b</sup> Hill in Italy (schol.).

<sup>c</sup> Lacus Avernus near Cumae; for its circular shape cf. Strabo 244, Aristot. *M.* 102.

<sup>d</sup> Branch of the Styx, *Od.* x. 514.

<sup>e</sup> Zeus.

<sup>f</sup> Hom. *Il.* xv. 37, etc. The gods swear by the Styx.

<sup>g</sup> Persephone and Pluto, to whom Odysseus dedicated his helmet upon a pillar.

<sup>h</sup> Sirens, daughter of Acheloeüs, son of Tethys. Here three, while Hom. *Od.* xii. 52 and 167 uses the dual.

<sup>i</sup> Melpomene.

<sup>j</sup> The Sirens were doomed to die when anyone passed their shores safely (Hygin. *Fab.* 125 and 141). When Odysseus did so, they threw themselves from the Sirenes rocks (Strabo 247) into the sea.

# LYCOPHRON

ὅπου λινεργῆς κλῶσις ἐλκύσει πικρά.  
 τὴν μὲν Φαλήρου τύρσις ἐκβεβρασμένην  
 Γλάνις τε ρείθροις δέξεται τέγγων χθόνα·  
 οὐ σῆμα δωμήσαντες ἔγχωροι κόρης  
 λοιβαῖσι καὶ θύσθλοισι Παρθενόπην βοῶν 720  
 ἔτεια κυδανοῦσιν οἰωνὸν θεάν.  
 ἀκτὴν δὲ τὴν προῦχουσαν εἰς Ἐνιπέως  
 Λευκωσία ριφείσα τὴν ἐπώνυμον  
 πέτραις ὀχθήσει δαρὸν, ἔνθα λάβρος Ἴς  
 γείτων θ' ὁ Λᾶρις ἐξερεύγονται ποτά. 725  
 Λίγεια δ' εἰς Τέρειναν ἐκναυσθλώσεται,  
 κλύδωνα χελλύσσουσα. τὴν δὲ ναυβάται  
 κρόκαισι ταρχύσουσιν ἐν παρακτίαις,  
 Ὠκινάρου δίναισιν ἀγχιτέρμονα.  
 λούσει δὲ σῆμα βούκερως νασμοῖς Ἄρης 730  
 ὀρνιθόπαιδος ἵσμα φοιβάζων ποτοῖς.  
 πρώτη δὲ καὶ ποτ' αὖθι συγγόνων θεᾷ  
 κραίνων ἀπάσης Μόψοπος ναυαρχίας  
 πλωτῆρσι λαμπαδοῦχον ἐντυνεῖ δρόμον,  
 χρησμοῖς πιθήσας. ὃν ποτ' αὖξήσει λεῶς 735  
 Νεαπολιτῶν, οἳ παρ' ἄκλυστον σκέπας  
 ὄρμων Μισσηνοῦ στύφλα νάσσονται κλίτῃ.  
 Βύκτας δ' ἐν ἄσκῳ συγκατακλείσας βοῶς

" Parthenope, washed ashore and buried at Naples, previously called Phalerum from its founder Phalerus (Steph. Byz. s.v.).  
 " Clanius, river near Naples.

" An athletic contest was annually held in her honour (Strabo 246).

" Another of the Sirens, cast ashore at Poseidonia = Paestum.

" Poseidon.

" Leucosia, small island near Paestum (Strabo 123, etc.).

" Rivers of Italy (schol.).

" Ligeia, the third Siren, is cast ashore at Tereina in Bruttium (Steph. Byz. s.v. Τέρεινα).

## ALEXANDRA

bitter thread spun by the Fates shall draw them. One <sup>a</sup> of them washed ashore the tower of Phalerus shall receive, and Glanis <sup>b</sup> wetting the earth with its streams. There the inhabitants shall build a tomb for the maiden and with libations and sacrifice of oxen shall yearly honour <sup>c</sup> the bird goddess Parthenope. And Leucosia <sup>d</sup> shall be cast on the jutting strand of Enipeus <sup>e</sup> and shall long haunt the rock <sup>f</sup> that bears her name, where rapid Is and neighbouring Laris <sup>g</sup> pour forth their waters. And Ligeia <sup>h</sup> shall come ashore at Tereina spitting out the wave. And her shall sailormen bury on the stony beach nigh to the eddies of Ocinarus; and an ox-horned Ares <sup>i</sup> shall lave her tomb with his streams, cleansing with his waters the foundation of her whose children were turned into birds. And there one day in honour of the first goddess of the sisterhood shall the ruler <sup>j</sup> of all the navy of Mopsops array for his mariners a torch-race, <sup>k</sup> in obedience to an oracle, which one day the people of the Neapolitans shall celebrate, even they who shall dwell on bluff crags beside Misenum's <sup>l</sup> sheltered haven untroubled by the waves.

And he shall shut up the blustering winds <sup>m</sup> in

<sup>i</sup> Unknown.

<sup>j</sup> Diotimus, an Athenian admiral, who came to Naples and there in accordance with an oracle sacrificed to Parthenope and established a torch-race in her honour (Timaeus *ap.* schol.). Thuc. i. 45 mentions an Athenian admiral Diotimus who is presumably the person meant. Mopsops, an old king of Attica.

<sup>k</sup> In honour of Parthenope in Naples.

<sup>l</sup> Cape near Cumae, called after Misenus, a companion of Odysseus (Strabo xxvi.).

<sup>m</sup> Odysseus receives from Aeolus the winds tied up in an ox-skin, *Od.* x. 19 ff.

# LYCOPHRON

παλινστροβήτοις πημοναῖς ἀλώμενος  
 κεραυνίῃ μᾶστιγι συμφλεχθήσεται 740  
 καύηξ, ἐρινοῦ προσκαθήμενος κλάδω,  
 ὥς μὴ καταβρόξῃ νιν ἐν ῥόχθοις κλύδων,  
 Χάρυβδιν ἐκφυσῶσαν ἐλκύσας βυθῶ.  
 βαιὸν δὲ τερφθεῖς τοῖς Ἀτλαντίδος γάμοις,  
 ἀναυλόχητον αὐτοκάβδαλον σκάφος 745  
 βῆναι ταλάσσει καὶ κυβερνήσαι τάλας  
 αὐτουργότευκτον βᾶριν εἰς μέσσην τρόπιν  
 εἰκαῖα γόμοις προστεταργανωμένην.  
 ἦς οἶα τυτθὸν Ἀμφίβαιος ἐκβράσας  
 τῆς κηρύλου δάμαρτος ἀπτῆνα σπόρον 750  
 αὐταῖς μεσόδμαις καὶ σὺν ἱκρίοις βαλεῖ  
 πρὸς κύμα δύπτην ἐμπεπλεγμένον κάλσις.  
 πόντου δ' αὖπνος ἐνσαρούμενος μυχοῖς,  
 ἀστῶ σύνοικος Θρηκίας Ἀνθηδόνας  
 ἔσται. παρ' ἄλλου δ' ἄλλος, ὥς πεύκης κλάδον, 755  
 βύκτης στροβήσει φελλὸν ἐνθρώσκων πνοαῖς.  
 μόλις δὲ Βύνης ἐκ παλιρροίας κακῆς  
 ἄμπυξ σαώσει στέρνα δεδρυφαγμένον  
 καὶ χεῖρας ἄκρας, αἷς κρεαγρεῦτους πέτρας  
 μάρπτων ἀλιβρώτοισιν αἵμαχθήσεται 760  
 στόρθυξι. νῆσον δ' εἰς Κρόνῳ στυγουμένην  
 Ἄρπην περάσας, μεζέων κρεανόμον,  
 ἄχλαινος ἱκτῆς, πημάτων λυγρῶν κόπις,  
 τὸν μυθοπλάστην ἐξυλακτήσει γόον,  
 ἀρὰς τετικῶς τοῦ τυφλωθέντος δάκους. 765

<sup>a</sup> Hom. *Od.* xii. 432 ff.

<sup>b</sup> Calypso, Hom. *Od.* vii. 245 ff.

<sup>c</sup> Raft of Odysseus, Hom. *Od.* v. 234 ff.

<sup>d</sup> Poseidon.

<sup>e</sup> Glaucus, son of Poseidon, was a fisherman from Antheion in Boeotia who became a god of the sea. Once a year he visited all coasts and islands (schol. Plato, *Rep.* x. 611).

## ALEXANDRA

the hide of an ox, and wandering in woes that ebb and flow, he, the sea-gull, shall be burnt with the lash of the thunderbolt, clinging to the branch of a wild fig-tree<sup>a</sup> so that the wave which draws spouting Charybdis to the deep may not swallow him in the surge. And, after brief pleasure in wedlock with the daughter<sup>b</sup> of Atlas, he dares to set foot in his offhand vessel<sup>c</sup> that never knew a dockyard and to steer, poor wretch, the bark which his own hands made, vainly fastened with dowels to the midst of the keel. Wherefrom Amphibæus<sup>d</sup> shall toss him forth, as it were the tiny unfledged brood of the halcyon's bride, and cast him, with mid-beams and deck together, headlong as a diver into the waves, entangled in the ropes, and sleepless, swept in the secret places of the sea, he shall dwell with the citizen<sup>e</sup> of Thracian Anthedon. And like a branch of pine, blast after blast shall toss him as a cork, leaping on him with their gusts. And hardly shall the frontlet of Byne<sup>f</sup> save him from the evil tide with torn breast and fingers wherewith he shall clutch the flesh-hooking rocks and be stained with blood by the sea-bitten spikes. And crossing to the island<sup>g</sup> abhorred by Cronus—the isle of the Sickles that severed his privy parts—he a cloakless suppliant, babbling of awful sufferings, shall yelp out his fictitious tale of woe, paying the curse of the monster<sup>h</sup> whom he blinded. Ah! not yet, not

<sup>f</sup> Ino Leucothea, by whose veil Odysseus was saved (*Od.* v. 334 ff.).

<sup>g</sup> Corcyra, under which was buried the sickle (*δρεπάνη, ἄρπη*), with which Zeus mutilated Cronus, or Cronus mutilated Uranus (Hesiod, *Th.* 162, 179; Apoll. Rh. iv. 985 f.). Hence its old name Drepane.

<sup>h</sup> The Cyclops Polyphemus, who cursed Odysseus (*Od.* ix. 534).

# LYCOPHRON

οὐπω μάλ', οὐπω· μὴ τοσόσδ' ὕπνος λάβοι  
 λήθης Μέλανθον ἐγκλιθένθ' Ἴππηγέτην.  
 ἦξει γάρ, ἦξει ναύλοχον Ῥείθρου σκέπας  
 καὶ Νηρίτου πρηῶνας. ὄψεται δὲ πᾶν  
 μέλαθρον ἄρδην ἐκ βάθρων ἀνάστατον 770  
 μύκλοις γυναικόκλωψιν. ἢ δὲ βασσάρα  
 σεμνῶς κασωρεύουσα κοιτανεῖ δόμους,  
 θοίναισιν ὄλβον ἐκχέασα τλήμονος.  
 αὐτὸς δὲ πλείω τῶν ἐπὶ Σκαιαῖς πόνους 775  
 ἰδὼν μολοβρός, τλήσεται μὲν οἰκετῶν  
 στυνγὰς ἀπειλὰς εὐλόφῳ νώτῳ φέρειν  
 δέννοις κολασθεῖς, τλήσεται δὲ καὶ χερῶν  
 πληγαῖς ὑπείκειν καὶ βολαῖσιν ὀστράκων.  
 οὐ γὰρ ξέναι μᾶστιγες, ἀλλὰ δαψιλῆς 780  
 σφραγὶς μενεῖ Θόαντος ἐν πλευραῖς· ἔτι,  
 λύγοισι τετρανθεῖσα, τὰς ὃ λυμεῶν  
 ἐπεγκολάπτειν ἀστένακτος αἰνέσει,  
 ἐκουσίαν σμῶδιγγα προσμάσσων δομῇ,  
 ὅπως παλεύσῃ δυσμενεῖς, κατασκόποις 785  
 λώβαισι καὶ κλαυθμοῖσι φηλώσας πρόμον.  
 ὃν Βομβυλείας κλιτὺς ἢ Τεμμικία  
 ὕψιστον ἡμῖν πῆμ' ἐτέκνωσέν ποτε,  
 μόνος πρὸς οἴκους ναυτίλων σωθεῖς τάλας.  
 λοῖσθον δὲ καύηξ' ὥστε κυμάτων δρομεύς,  
 ὥς κόγχος ἄλμῃ πάντοθεν περιτριβεῖς, 790  
 κτησίῃ τε θοίναις Πρωνίων λαφυστίαν

<sup>a</sup> Poseidon.

<sup>b</sup> In Ithaca.

<sup>c</sup> Penelope's suitors. μύκλος = ὄνος, the ass being the type of lust (Pind. *P.* x. 36).

<sup>d</sup> Penelope.

<sup>e</sup> *Od.* xvii. 219, xviii. 26.

<sup>f</sup> *Od.* xix. 66 ff. etc.

<sup>g</sup> In order to enter Troy as a spy Odysseus got himself



## ALEXANDRA

yet! Let not such sleep of forgetfulness find Melanthus,<sup>a</sup> the Lord of Horses, bending. For he shall come, he shall come to Rheithron's<sup>b</sup> sheltering haven and the cliffs of Neriton.<sup>b</sup> And he shall behold all his house utterly overthrown from its foundations by lewd wife-stealers.<sup>c</sup> And the vixen,<sup>d</sup> primly coquetting, will make empty his halls, pouring forth the poor wight's wealth in banqueting. And he himself, poor parasite,<sup>e</sup> shall see trouble beyond what he endured at the Scaean gates; he shall endure to bear with submissive back sullen threats from his own slaves<sup>f</sup> and to be punished with jeers; shall endure, too, to submit to buffeting of fists and hurling of potsherds. For not alien stripes but the liberal seal of Thoas<sup>g</sup> shall remain upon his sides, engraved with rods: stripes which he, our destroyer, shall consent without a murmur to have engraved upon him, putting the voluntary weal upon his frame, that he may ensnare the foemen, with spying wounds and with tears deceiving our king.<sup>h</sup> He whom of old the Temmician<sup>i</sup> hill of Bombyleia<sup>j</sup> bore to be our chiefest bane—he alone of all his mariners, wretched one, shall win safely home. And lastly, like a sea-gull that roams the waves, worn all about by the salt water even as a shell and finding his possessions swallowed up in banqueting of the Pronians<sup>k</sup> by the beaten and wounded by Thoas by way of disguise (*Il. Parr.* Kinkel, p. 42). Cf. Homer, *Odyssey*, iv. 244 ff.

<sup>a</sup> Priam.

<sup>b</sup> Boeotian: according to one legend Odysseus was born in Boeotia (Müller, *F.H.G.* i. 126).

<sup>c</sup> Athena, inventor of flute (Pind. *P.* xii.), worshipped under this name in Boeotia.

<sup>d</sup> The wooers of Penelope; Pronians = Cephallenians; cf. *Ἰππονναῖοι*, Thuc. ii. 30.

# LYCOPHRON

πρὸς τῆς Λακαίνης αἰνοβακχεύτου κιχών,  
 σῦفار θανεῖται πόντιον φυγῶν σκέπας  
 κόραξ σὺν ὄπλοις Νηρίτων δρυμῶν πέλας.  
 κτενεῖ δὲ τύψας πλευρὰ λοίγιος στόνουξ 795  
 κέντρῳ δυσαλθῆς ἔλλοπος Σαρδωνικῆς.  
 κέλωρ δὲ πατρός ἄρταμος κληθήσεται,  
 Ἀχιλλέως δάμαρτος αὐτανέψιος.  
 μάντιν δὲ νεκρὸν Εὐρυτὰν στέψει λεῶς  
 ὃ τ' αἰπὺ ναίων Τραμπύας ἐδέθλιον, 800  
 ἐν ᾗ ποτ' αὖθις Ἡρακλῇ φθίσει δράκων  
 Τυμφαῖος ἐν θοίναισιν Αἰθίικων πρόμος,  
 τὸν Αἰακοῦ τε καὶ Περσέως σποράς  
 καὶ Τημενείων οὐκ ἄπωθεν αἱμάτων.

Πέργη δέ μιν θανόντα, Τυρσηνῶν ὄρος, 805  
 ἐν Γορτυναίᾳ δέξεται πεφλεγμένον,  
 ὅταν στενάζων κῆρας ἐκπνεύσῃ βίον  
 παιδός τε καὶ δάμαρτος, ἣν κτείνας πόσις  
 αὐτὸς πρὸς Ἀιδην δευτέραν ὁδὸν περᾶ,  
 σφαγαῖς ἀδελφῆς ἡλοκισμένος δέρην, 810  
 Γλαύκωνος Ἀψύρτοιο τ' αὐτανεψίας.

Χὼ μὲν τοσοῦτων θίνα πημάτων ἰδὼν  
 ἄστρεπτον Ἀιδην δύσεται τὸ δεύτερον,  
 γαληνὸν ἡμαρ οὐ ποτ' ἐν ζωῇ δρακῶν.  
 ὦ σχέτλι', ὥς σοι κρεῖσσον ἦν μῖμνειν πάτρα 815  
 βοηλατοῦντα καὶ τὸν ἐργάτην μύκλον

<sup>a</sup> Penelope, as daughter of Icarus, brother of Tyndareus.

<sup>b</sup> Spear of Telegonus tipped with spine of thornback.

<sup>c</sup> Telegonus, son of Odysseus and Circe.

<sup>d</sup> Achilles in Elysium (Simonid. fr. 213, Ibyc. fr. 37) has to wife Medeia, daughter of Aeetes, brother of Circe.

<sup>e</sup> Polyperchon, king of the Epeirotes, murdered in 309 B.C. Heracles, son of Alexander the Great and Barsine (Paus. ix. 7. 2).

<sup>f</sup> Odysseus.

<sup>g</sup> Unknown hill in Etruria.

## ALEXANDRA

Laconian lady " of fatal frenzy, ancient as a crow he shall flee with his weapons the shelter of the sea and in wrinkled age die beside the woods of Neriton. The deadly spike,<sup>b</sup> hard to heal, of the Sardinian fish shall wound his sides with its sting and kill him; and his son<sup>c</sup> shall be called the butcher of his father, that son who shall be the own cousin of the bride<sup>d</sup> of Achilles. And in death he shall be garlanded as a seer by the Eurytanean folk and by the dweller in the steep abode of Trampya, wherein one day hereafter the Tymphaean dragon,<sup>e</sup> even the king of the Aethices, shall at a feast destroy Heracles sprung from the seed of Aeacus and Perseus and no stranger to the blood of Temenus.

When he<sup>f</sup> is dead, Perge,<sup>g</sup> hill of the Tyrrhenians, shall receive his ashes in the land of Gortyn<sup>h</sup>; when, as he breathes out his life, he shall bewail the fate of his son<sup>i</sup> and his wife,<sup>j</sup> whom her husband<sup>k</sup> shall slay and himself next pass to Hades, his throat cut by the hands of his sister, the own cousin of Glaucon and Apsyrtus.<sup>l</sup>

And having seen such a heap of woes he shall go down a second<sup>m</sup> time to unturning Hades, having never beheld a day of calm in all his life. O wretched one! how much better had it been for thee to remain in thy homeland driving oxen, and

<sup>n</sup> Cortona in Etruria, where Odysseus was said to be buried.

<sup>i</sup> Telemachus.

<sup>j</sup> Circe.

<sup>k</sup> Telemachus, who married Circe and killed her, and was himself killed by Cassiphone, daughter of Odysseus and Circe, and thus half-sister of Telemachus.

<sup>l</sup> Acetes, Pasiphaë, Circe, are children of Helios, and thus Apsyrtus, son of Aeetes, Glaucon (Glaucus), son of Pasiphaë, Cassiphone, daughter of Circe, are cousins.

<sup>m</sup> He had gone to Hades before as a living man.

# LYCOPHRON

κάνθων' ὑπὸ ζεύγλαισι μεσσαβοῦν ἔτι  
πλασταῖσι λύσσης μηχαναῖς οἰστρημένον  
ἢ τηλικῶνδε πείραν ὀτλήσαι κακῶν.

‘Ο δ’ αἰνόλεκτρον ἀρπαγεῖσαν εὐνέτης 820

πλάτιν ματεύων, κληδόνων πεπυσμένος,  
ποθῶν δὲ φάσμα πτηνὸν εἰς αἶθραν φυγόν,  
ποίους θαλάσσης οὐκ ἐρευνήσει μυχοῦς;

ποῖαν δὲ χέρσον οὐκ ἀνιχνεύσει μολῶν; 825

ἐπόψεται μὲν πρῶτα Τυφῶνος σκοπὰς,  
καὶ πέμπελον γραῦν μαρμαρουμένην δέμας,  
καὶ τὰς Ἑρεμβῶν ναυβάταις ἡχθημένας  
προβλήτας ἀκτῆς. ὄψεται δὲ τλήμονος  
Μύρρας ἐρυμνὸν ἄστν, τῆς μογοστόκου  
ὠδίνης ἐξέλυσε δενδρώδης κλάδος, 830

καὶ τὸν θεῇ κλαυσθέντα Γαύαντος τάφον  
Σχοινῆδι μουσόφθαρτον Ἀρέντα Ξένη,  
κραντῆρι λευκῷ τὸν ποτ’ ἔκτανε πτέλας.  
ἐπόψεται δὲ τύρσιας Κηφηίδας

καὶ Λαφρίου λακτίσμαθ’ Ἑρμαίου ποδὸς 835

δισσὰς τε πέτρας, κέπφος αἷς προσήλατο  
δαιτὸς χατίζων. ἀντὶ θηλείας δ’ ἔβη  
τὸν χρυσόπατρον μόρφνον ἀρπάσας γνάθοις,

<sup>a</sup> Odysseus, feigning madness to avoid going to Troy (*Od.* ii. 170, xxiv. 115), yoked to his plough an ox and an ass (schol.) or a horse and an ox (*Hygin. Fab.* 95).

<sup>b</sup> Menelaus; for his wanderings in search of Helen *cf.* *Od.* iv. 81 ff.

<sup>c</sup> Helen.

<sup>d</sup> *Cf.* 112 ff., 131.

<sup>e</sup> Cilicia.

<sup>f</sup> Cyprus. When Aphrodite hid from the gods on Mount Casion in Cyprus, her hiding-place was revealed by an old woman, whom for her treachery Aphrodite turned into stone.

<sup>g</sup> Aethiopians or Arabians.

<sup>h</sup> Byblus in Phoenicia. Myrrha, before the birth of Adonis, was turned into a tree (myrrh) by Aphrodite (*Apollod.* iii. 184, *Anton. Lib.* 34).

## ALEXANDRA

to harness still the working stallion ass to the yoke, frenzied with feigned pretence of madness,<sup>a</sup> than to suffer the experience of such woes!

And he<sup>b</sup> again—the husband seeking for his fatal bride<sup>c</sup> snatched from him, having heard rumours, and yearning for the winged phantom<sup>d</sup> that fled to the sky,—what secret places of the sea shall he not explore? What dry land shall he not come and search? First he shall visit the watching-place of Typhon,<sup>e</sup> and the old hag turned to stone,<sup>f</sup> and the jutting shores of the Erembi,<sup>g</sup> abhorred by mariners. And he shall see the strong city of unhappy Myrrha,<sup>h</sup> who was delivered of the pangs of child-birth by a branching tree; and the tomb of Gauas<sup>i</sup> whose death the Muses wrought—wept by the goddess<sup>j</sup> of the Rushes,<sup>k</sup> Arenta, the Stranger<sup>l</sup>: Gauas whom the wild boar slew with white tusk. And he shall visit the towers<sup>m</sup> of Cepheus and the place<sup>n</sup> that was kicked by the foot of Hermes Laphrios, and the two rocks on which the petrel leapt in quest of food, but carried off in his jaws, instead of a woman,<sup>o</sup> the eagle son<sup>p</sup> of the golden Sire—a male

<sup>i</sup> Adonis, son of Myrrha, killed by a boar (Apollod. iii. 183), to hunt which he had been incited by the Muses' praise of hunting (schol.). <sup>j</sup> Aphrodite.

<sup>k</sup> Name of Aphrodite in Samos.

<sup>l</sup> Aphrodite in Memphis (Herod. ii. 112).

<sup>m</sup> Aethiopia, *cf.* Arat. 183.

<sup>n</sup> In Aethiopia was a place 'Ερμού πτέρνη where the foot of Hermes, who was here watching Io, caused a spring to burst forth.

<sup>o</sup> Andromeda, exposed to the sea-monster Cetus (petrel here, in Lycophron's manner).

<sup>p</sup> Perseus, son of Zeus and Danaë, whom Zeus visited in a golden shower, rescued Andromeda. He allowed himself to be swallowed by the beast, whose inwards he then cut to pieces with a sickle.

τὸν ἥπατουργὸν ἄρσεν' ἀρβυλόπτερον.  
 πεφῆσται δὲ τοῦ θεριστήρος ξυρῶ 840  
 φάλαινα δυσμίσητος ἐξινωμένη,  
 ἵπποβρότους ὠδῖνας οἷξαντος τόκων  
 τῆς δειρόπαιδος μαρμαρώπιδος γαλῆς·  
 ὃς ζωοπλαστῶν ἄνδρας ἐξ ἄκρου ποδὸς  
 ἀγαλματώσας ἀμφελυτρώσει πέτρῳ, 845  
 λαμπτηροκλέπτῃς τριπλανοῦς ποδηγίας.  
 Ἐπόψεται δὲ τοὺς θερειπότους γύας  
 καὶ ρεῖθρον Ἀσβύσταο καὶ χαμευνάδας  
 εὐνάς, δυσόδοις θηρσὶ συγκοιμώμενος.  
 καὶ πάντα τλήσῃ οὐνεκ' Αἰγύας κυνὸς 850  
 τῆς θηλύπαιδος καὶ τριάνορος κόρης.  
 ἥξει δ' ἀλήτης εἰς Ἰαπύγων στρατόν,  
 καὶ δῶρ' ἀνάψει παρθένῳ Σκυλητρία  
 Ταμάσσιον κρατῆρα καὶ βοάγριον  
 καὶ τὰς δάμαρτος ἀσκέρας εὐμάριδας.  
 ἥξει δὲ Σίριν καὶ Λακινίου μυχοὺς,  
 ἐν οἷσι πόρτις ὄρχατον τεύξει θεᾷ  
 Ὀπλοσμία φυτοῖσιν ἐξησκημένον.  
 γυναιξὶ δ' ἔσται τεθμὸς ἐγχώροις ἀεὶ  
 πενθεῖν τὸν εἰνάπηχυν Αἰακοῦ τρίτον 860

<sup>a</sup> Perseus cuts off the head of Medusa; from the blood spring the horse Pegasus and the man Chrysaor.

<sup>b</sup> Medusa, called a weasel because weasels were supposed to give birth through the neck (Ant. Lib. xxix.; Ovid, *M.* ix. 323).

<sup>c</sup> Perseus with the Gorgon's head turned Polydectes, king of Seriphos, and his people to stone (Pind. *P.* x. 48. xii. 14).

<sup>d</sup> The daughters of Phorcys, the Graecae, had but one eye in common (Aesch. *P. V.* 795), which Perseus stole but restored when they consented to guide him to the Nymphs, who gave him winged shoes, a wallet, and the cap of invisibility.

<sup>e</sup> Egypt.

<sup>f</sup> The Nile.

<sup>g</sup> i.e. seals; Homer, *Odyssey* iv. 351 ff.

<sup>h</sup> Helen. Aegyian = Laconian, cf. Steph. Byz. s.v. Αἴγυς.

## ALEXANDRA

with winged sandals who destroyed his liver. By the harvester's blade shall be slain the hateful whale dismembered: the harvester<sup>a</sup> who delivered of her pains in birth of horse and man the stony-eyed weasel<sup>b</sup> whose children sprang from her neck. Fashioning men as statues from top to toe he shall envelop them in stone<sup>c</sup>—he that stole the lamp of his three wandering guides.<sup>d</sup>

And he shall visit the fields<sup>e</sup> which drink in summer and the stream of Asbystes<sup>f</sup> and the couch on the ground where he shall sleep among evil-smelling beasts.<sup>g</sup> And all shall he endure for the sake of the Aegyian bitch,<sup>h</sup> her of the three husbands,<sup>i</sup> who bare only female children.<sup>j</sup> And he shall come as a wanderer to the folk of the lapyges<sup>k</sup> and offer gifts to the Maiden of the Spoils,<sup>l</sup> even the mixing-bowl from Tamassus<sup>m</sup> and the shield of oxbhide and the fur-lined shoes of his wife. And he shall come to Siris<sup>n</sup> and the recesses of Lacinium,<sup>o</sup> wherein a heifer<sup>p</sup> shall fashion an orchard for the goddess Hoplosinia,<sup>q</sup> furnished with trees. And it shall be for all time an ordinance for the women of the land to mourn<sup>r</sup> the nine-cubit hero,<sup>s</sup> third in descent

<sup>i</sup> Menelaus, Paris, Deiphobus.

<sup>j</sup> Iphigeneia and Hermione.

<sup>k</sup> In S.E. Italy.

<sup>l</sup> Athena Ἀγέλη (Hom.). The reference is to *Castrum Minervae*, south of Hydruntum; cf. Strabo 281.

<sup>m</sup> In Cyprus, famous for metal-work (Strabo 255 and 684).

<sup>n</sup> On the Gulf of Tarentum (Strabo 264).

<sup>o</sup> Cape near Croton with temple of Hera Lacinia (Steph. Byz. s.v. Λακίνιον, Livy xxiv. 3).

<sup>p</sup> Thetis, who dedicated Lacinium to Hera (Serv. on *Aen.* iii. 552).

<sup>q</sup> Hera in Elis (schol.).

<sup>r</sup> The women of Croton mourn for Achilles and wear no gay dress.

<sup>s</sup> Achilles, son of Peleus, son of Aeacus and of Thetis, daughter of Doris; "nine-cubit" i.e. of heroic stature.

# LYCOPHRON

καὶ Δωρίδος, πρηστήρα δαΐτου μάχης,  
καὶ μήτε χρυσῶ φαιδρὰ καλλύνειν ῥέθη,  
μήθ' ἀβροπήνους ἀμφιβάλλεσθαι πέπλους  
κάλλῃ φορυκτούς, οὐνεκεν θεᾶ θεὸς  
χέρσου μέγαν στόρθυγα δωρεῖται κτίσαι. 865  
ἦξει δὲ ταύρου γυμνάδας κακοξένους  
πάλης κονίστρας, ὃν τε Κωλῶτις τεκνοῖ,  
Ἀλεντία κρείουσα Λογγούρου μυχῶν,  
Ἄρπης Κρόνου πῆδημα Κογχείας θ' ὕδωρ  
κάμψας, Γονοῦσάν τ' ἠδὲ Σικανῶν πλάκας, 870  
καὶ θηροχλαίνου σηκὸν ὦμηστοῦ λύκου,  
ὃν Κρηθέως ἄμναμος ὀρμίσας σκάφος  
ἔδειμε πεντήκοντα σὺν ναυηγέταις.  
κρόκαι δὲ Μινυῶν εὐλιπῇ στελγίσματα  
τηροῦσιν, ἄλμης οὐδὲ φοιβάζει κλύδων 875  
οὐδ' ὀμβρία σμήχουσα δηναιὸν νιφάς.  
Ἄλλους δὲ θῖνες οἷ τε Ταυχείρων πέλας  
μύρμηκες αἰάζουσιν ἐκβεβρασμένους  
ἔρημον εἰς Ἀτλαντος οἰκητήριον  
θρυλιγμάτων δέρτροισι προσσεσηρότας· 880  
Μόψον Τιταιρώνειον ἔνθα ναυβάται  
θανόντα ταρχύσαντο, τυμβεῖαν δ' ὑπὲρ  
κρηπὶδ' ἀνεστήλωσαν Ἀργῶου δορὸς  
κλασθὲν πέτευρον, νερτέρων κειμήλιον,  
Αὔσιγδα Κινύφειος ἧ τέγγων ῥόος 885

<sup>a</sup> Thetis to Hera.

<sup>b</sup> Lacinium.

<sup>c</sup> Eryx, son of Butes and Aphrodite, who compelled strangers to wrestle with him till he was slain by Heracles. At Mount Eryx in Sicily was a temple of Aphrodite Erycinia.

<sup>d</sup> Aphrodite in Cyprus (schol.).

<sup>e</sup> Aphrodite in Colophon (schol.).

<sup>f</sup> Unknown.

<sup>g</sup> Drepanum in Sicily.



## ALEXANDRA

from Aeacus and Doris, the hurricane of battle strife, and not to deck their radiant limbs with gold, nor array them in fine-spun robes stained with purple—because a goddess<sup>a</sup> to a goddess<sup>a</sup> presents that great spur<sup>b</sup> of land to be her dwelling-place. And he shall come to the inhospitable wrestling-arena of the bull<sup>c</sup> whom Colotis<sup>d</sup> bare, even Alentia,<sup>e</sup> Queen of the recesses of Longuros,<sup>f</sup> rounding the Cronos' Sickle's leap<sup>g</sup> and the water of Concheia,<sup>f</sup> and Gonusa<sup>f</sup> and the plains of the Sicanians, and the shrine of the ravenous wolf<sup>h</sup> clad in the skin of a wild beast, which the descendant of Cretheus, when he had brought his vessel to anchor, built with his fifty mariners. And the beach still preserves the oily scrapings of the bodies of the Minyans, nor does the wave of the brine cleanse them, nor the long rubbing of the rainy shower.

And others<sup>i</sup> the shores and reefs near Taucheira<sup>j</sup> mourn, cast upon the desolate dwelling-place<sup>k</sup> of Atlas, grinning on the points of their wreckage: where Mopsus<sup>l</sup> of Titaeron died and was buried by the mariners, who set over his tomb's pedestal a broken blade from the ship Argo, for a possession of the dead,—where the Cinypheian stream<sup>m</sup> fattens

<sup>a</sup> Heracles, with the lion's skin, to whom Jason, son of Aeson, son of Cretheus, built a temple in Aethalia (Elba), where curiously coloured pebbles were supposed to get their colour from the flesh-scrapings (*ἀποστέγγισματα*) of the Argonauts (Minyae) (Diodor. iv. 56, Strabo 224, Apoll. Rh. iv. 654, Arist. *Mirab.* 105).

<sup>i</sup> Guneus, Prothous, and Eurypylus wander to Libya.

<sup>j</sup> Near Cyrene (Herod. iv. 171). <sup>k</sup> Libya.

<sup>l</sup> Mopsus from Titaron in Thessaly was the seer of the Argonauts. He was killed by snake-bite in Libya (Apoll. Rh. iv. 1502).

<sup>m</sup> Cinyps (Herod. iv. 175).

# LYCOPHRON

νασμοῖς λιπαίνει, τῷ δὲ Νηρέως γόνῳ  
 Τρίτωνι Κολχίς ὥπασεν δάνος γυνή  
 χρυσῷ πλατύν κρατῆρα κεκροτημένον,  
 δείξαντι πλωτὴν οἶμον, ἥ διὰ στενῶν  
 μύρμων ἐνήσει Τίφους ἄθραυστον σκάφος. 890  
 Γραικοὺς δὲ χώρας τουτάκις λαβεῖν κράτη  
 θαλασσόπαις δίμορφος αὐδάζει θεός,  
 ὅταν παλίμπουν δῶρον ἄγραυλος λεῶς  
 "Ἑλλην' ὀρέξῃ νοσφίσας πάτρας Λίβυς.  
 εὐχὰς δὲ δειμαίνοντες Ἀσβύσται κτέαρ 895  
 κρύψουσ' ἄφαντον ἐν χθονὸς νειροῖς μυχοῖς,  
 ἐν ἧ Κυφαίων δύσμορον στρατηλάτην  
 ναύταις συνεκβράσουσι Βορραῖαι πνοαί,  
 τόν τ' ἐκ Παλαύθρων ἔκγονον Τενθρηδύνος,  
 Ἀμφρυσίῳ σκηπτουῶν Εὐρυαμπίων, 900  
 καὶ τὸν δυνάστην τοῦ πετρωθέντος λύκου  
 ἀποينوδόρπου καὶ πάγων Τυμφρηστίων.  
 ὧν οἱ μὲν Αἰγώνειαν ἄθλιοι πάτραν  
 ποθοῦντες, οἱ δ' Ἐχῖνον, οἱ δὲ Τίταρον  
 Ἴρόν τε καὶ Τρηχίνα καὶ Περραιβικὴν 905  
 Γόννον Φάλαννάν τ' ἠδ' Ὀλοσσόνων γύας  
 καὶ Κασταναίαν, ἀκτέριστον ἐν πέτραις  
 αἰῶνα κωκύσουσιν ἠλοκισμένοι.

<sup>a</sup> Between Taucheira and Cyrene.

<sup>b</sup> Son of Poseidon and Amphitrite, daughter of Nereus.

<sup>c</sup> Medeia.

<sup>d</sup> Triton guided the Argonauts out of Lake Tritonis, receiving from Jason a bronze tripod (here a mixing-bowl), which he placed in his temple, declaring that when a descendant of the Argonauts should recover the tripod, a hundred Greek cities would be founded near Lake Tritonis. When the neighbouring tribes heard this, they hid the tripod (Herod. iv. 179; Apoll. Rh. iv. 529 ff., 1547 ff.; Diodor. iv. 56). <sup>e</sup> Steersman of the Argo (Apoll. Rh. i. 105).

<sup>f</sup> Triton, half-man, half-fish.

## ALEXANDRA

Ausigda<sup>a</sup> with its waters, and where to Triton,<sup>b</sup> descendant of Nereus, the Colchian woman<sup>c</sup> gave as a gift the broad mixing-bowl<sup>d</sup> wrought of gold, for that he showed them the navigable path whereby Tiphys<sup>e</sup> should guide through the narrow reefs his ship undamaged. And the twy-formed god,<sup>f</sup> son of the sea, declares that the Greeks shall obtain the sovereignty of the land<sup>g</sup> when the pastoral people of Libya shall take from their fatherland and give to a Hellene the home-returning gift. And the Asbystians, fearing his vows, shall hide the treasure from sight in low depths of the earth, whereon the blasts of Boreas shall cast with his mariners the hapless leader<sup>h</sup> of the men of Cyphos and the son<sup>i</sup> of Tenthredon from Palauthra,<sup>j</sup> king of the Amphrysians of Euryampus,<sup>k</sup> and the lord<sup>l</sup> of the Wolf<sup>m</sup> that devoured the atonement and was turned to stone and of the crags of Tymphrestus.<sup>n</sup> Of whom some, unhappy, yearning for their fatherland of Aegoneia,<sup>o</sup> others for Echinos,<sup>o</sup> others for Titaros<sup>n</sup> and for Iros<sup>n</sup> and for Trachis<sup>p</sup> and Perrhaebic Gonnos<sup>n</sup> and Phalanna,<sup>n</sup> and the fields of the Olossonian,<sup>n</sup> and Castanaia,<sup>q</sup> torn on the rocks shall bewail their fate that lacks the rites of funeral.

<sup>a</sup> Founding of Cyrene (Pind. *P.* iv.)

<sup>b</sup> Guneus from Cyphos in Perrhaebia (*Il.* ii. 748).

<sup>c</sup> Prothous, *Il.* ii. 756.

<sup>d</sup> In (Thessalian) Magnesia.

<sup>e</sup> On the Amphrysus in Thessaly.

<sup>f</sup> Eurypylus from Ormenion in Thessaly (*Il.* ii. 734).

<sup>g</sup> When Peleus had collected a herd of cattle as an atonement for the murder of Actor, son of Acastus (schol.) or Eurytion (Ant. Lib. 38) or Phocus (Ovid, *M.* xi. 381), the herd was devoured by a wolf which Thetis turned into stone. This stone is variously located in Thessaly or Phocis.

<sup>h</sup> In Thessaly.

<sup>i</sup> In Malis.

<sup>j</sup> Near Mount Oeta.

<sup>k</sup> In Magnesia.

# LYCOPHRON

"Ἄλλην δ' ἐπ' ἄλλη κῆρα κινήσει θεός,  
 λυγρὴν πρὸ νόστου συμφορὰν δωρούμενος. 910  
 Τὸν δ' Αἰσάρου τε ρεῖθρα καὶ βραχύπτολις  
 Οἰνωτρίας γῆς κεγχρίνη βεβρωμένον  
 Κρίμισα φιτροῦ δέξεται μαιφόνον·  
 αὐτὴ γὰρ ἄκραν ἄρδιν εὐθυνεῖ χεροῖν  
 Σάλπιγξ ἀποψάλλουσα Μαιώτην πλόκον· 915  
 Δύρα παρ' ὄχθαις ὅς ποτε φλέξας θρασὺν  
 λέοντα ραιβῶ χεῖρας ὥπλισε Σκύθη  
 δράκοντ' ἀφύκτων γομφίων λυροκτύπῳ.  
 Κρᾶθις δὲ τύμβους ὄψεται δεδουπότος,  
 εὐράξ' Ἀλαίου Παταρέως ἀνακτόρων, 920  
 Ναύαιθος ἔνθα πρὸς κλύδων' ἐρεύγεται.  
 κτενοῦσι δ' αὐτὸν Αὔσονες Πελλήνιοι  
 βοηδρομοῦντα Λινδίων στρατηλάταις,  
 οὓς τῇλε Θερμύδρου τε Καρπάθου τ' ὀρῶν  
 πλάνητας αἰθων Θρασκίας πέμψει κύων, 925  
 ξένην ἐποικήσοντας ὀθνεῖαν χθόνα.  
 ἐν δ' αὖ Μακάλλοις σηκὸν ἔγχωροι μέγαν  
 ὑπὲρ τάφων δείμαντες, αἰαντῇ θεὸν  
 λοιβαῖσι κυδανοῦσι καὶ θύσθλοισι βοῶν.

<sup>a</sup> Philoctetes, son of Poeas from Magnesia, returns from Troy to his home, but owing to a sedition went to S. Italy, where he founded Chone, Petelia, and Crimisa (Strabo 251).

<sup>b</sup> Near Croton (Strabo 262).

<sup>c</sup> Philoctetes having been bitten by a viper was left by the Greeks in Lemnos, but as Troy could not be taken without the bow and arrows of Heracles which he had, they afterwards brought him to Troy, where he killed Paris.

<sup>d</sup> Paris, in reference to Hecuba's dream.

<sup>e</sup> Athena in Argos (Paus. ii. 21. 3), where was a temple of Athena Salpinx, said to have been founded by Hegeleos, son of Tyrsenus, the reputed inventor of the trumpet.

<sup>f</sup> i.e. Scythian.

## ALEXANDRA

One evil fate after another shall god arouse, presenting them with grievous calamity in place of return to their homes.

Another<sup>a</sup> shall the streams of Aesarus<sup>b</sup> and the little city of Crimisa in the Oenotrian land receive: even the snake-bitten<sup>c</sup> slayer of the fire-brand<sup>d</sup>; for the Trumpet<sup>e</sup> herself shall with her hand guide his arrow point, releasing the twanging Maeotian<sup>f</sup> bow-string. On the banks of Dyras<sup>g</sup> he burnt of old the bold lion,<sup>h</sup> and armed his hands with the crooked Scythian dragon<sup>i</sup> that harped with unescapable teeth. And Crathis<sup>j</sup> shall see his tomb when he is dead, sideways from the shrine of Alaeus<sup>k</sup> of Patara, where Nauaethus<sup>l</sup> belches seaward. The Ausonian Pellenians<sup>m</sup> shall slay him when he aids the leaders of the Lindians,<sup>n</sup> whom far from Thermydron<sup>o</sup> and the mountains of Carpathus<sup>p</sup> the fierce hound Thrascias<sup>q</sup> shall send wandering to dwell in a strange and alien soil. But in Macalla,<sup>r</sup> again, the people of the place shall build a great shrine above his grave and glorify him as an everlasting god with libations and sacrifice of oxen.

<sup>a</sup> River near Oeta where Heracles was cremated by Philoctetes who inherited his bow and arrows.

<sup>b</sup> Heracles.

<sup>i</sup> Heracles' bow.

<sup>f</sup> River near Sybaris.

<sup>h</sup> At Crimisa Philoctetes built a temple to Apollo Alaeus (*i.e.* "of wandering"). Patara in Lycia had a famous temple of Apollo (Strabo 666).

<sup>g</sup> River near Croton where Trojan captive women burnt the Greek ships (Strabo 262).

<sup>m</sup> Philoctetes died fighting for Rhodian settlers in Italy, who had been carried thither by the N.N.W. wind, against settlers from Pellene in Achaea.

<sup>n</sup> Lindos in Rhodes.

<sup>o</sup> Harbour of Lindos.

<sup>p</sup> Island between Rhodes and Crete.

<sup>q</sup> N.N.W. wind.

<sup>r</sup> Town in Chonia.

# LYCOPHRON

'Ο δ' ἵπποτέκτων Λαγαρίας ἐν ἀγκάλαις, 930  
 ἔγχος πεφρικῶς καὶ φάλαγγα θουρίαν,  
 πατρῶον ὄρκον ἐκτίνων ψευδῶμοτον,  
 ὃν ἀμφὶ μῆλων τῶν δορικτήτων τάλας  
 πύργων Κομαιθοῦς συμπεφυρμένων στρατῷ  
 στεργοξυνεύων οὔνεκεν νυμφευμάτων 935  
 Ἀλοῦτιν ἔτλη τὴν Κυδωνίαν Θρασὺ  
 ὀρκωμοτῆσαι τόν τε Κρηστώνης θεὸν  
 Κανδάον' ἢ Μάμερτον ὀπλίτην λύκον,  
 ὁ μητρὸς ἐντὸς δελφύος στυγνὴν μάχην  
 στήσας ἀραγμοῖς πρὸς κασίγνητον χεροῖν, 940  
 οὔπω τὸ Τιτοῦς λαμπρὸν αὐγάζων φάος  
 οὐδ' ἐκφυγὼν ὠδῖνας ἀλγεινάς τόκων.  
 τοιγὰρ πόποι φύξην ἠνδρῶσαν σπόρον,  
 πύκτην μὲν ἐσθλόν, πτώκα δ' ἐν κλόνῳ δορός,  
 καὶ πλεῖστα τέχναις ὠφελήσαντα στρατόν· 945  
 ὃς ἀμφὶ Κίριν καὶ Κυλιστάνου<sup>1</sup> γάνος  
 ἔπηλυσ οἴκους τῇλε νάσσεται πάτρας,  
 τὰ δ' ἐργαλεῖα, τοῖσι τέτρηνας βρέτας  
 τεύξει ποτ' ἐγχώροισι μέρμερον βλάβην,  
 καθιερῶσει Μινυδίας ἀνακτόροις. 950  
 "Ἄλλοι δ' ἐνοικήσουσι Σικανῶν χθόνα,  
 πλαγκτοὶ μολόντες, ἔνθα Λαυμέδων τριπλᾶς

<sup>1</sup> Κυλιστάνου Schcer from *E.M.* 544. 30 Κυλιστά(ν)ου.

<sup>a</sup> Near Thurii in S. Italy, founded by Epeius (Strabo 263). <sup>b</sup> Epeius.

<sup>c</sup> In later epic Epeius is typical coward (Q. Smyrn. iv. 323; xii. 28, etc.). <sup>d</sup> Panopeus.

<sup>e</sup> Panopeus went with Amphitryon against the Taphians and Teleboans. Pterelaus, king of the former, had a lock of golden hair which made him invincible. Comaetho, his daughter, fell in love with Amphitryon and cut off the lock. Amphitryon captured the city of Pterelaus and put to death Comaetho. Panopeus seized some of the spoils

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In the sheltering arms of Lagaria<sup>a</sup> shall dwell the builder<sup>b</sup> of the horse. Afraid<sup>c</sup> of the spear and the impetuous phalanx, he pays for the false oath of his father<sup>d</sup> regarding the spear-won herds, which wretched man, when the towers of Comaetho<sup>e</sup> were confounded by the army in the cause of loving marriage, he dared to swear by Aloetis Cydonia Thraso,<sup>f</sup> and by the god<sup>g</sup> of Crestone,<sup>h</sup> Candaon or Mamertus, warrior wolf. He<sup>i</sup> even within his mother's womb arrayed hateful battle against his brother with blows of his hands, while he looked not yet on the bright light of Tito, nor had yet escaped the grievous pains of birth. And for his false oath the gods made his son grow to be a coward man, a good boxer but a skulker in the mellay of the spear. By his arts he most greatly helped the host; and by Ciris<sup>j</sup> and the bright waters of Cylistanus he shall dwell as an alien, far from his fatherland; and the tools wherewith he shall bore the image and fashion sad ruin for the people of my country, he shall consecrate in the shrine of Myndia.<sup>k</sup>

And others shall dwell in the land<sup>l</sup> of the Sicanians, wandering to the spot where Laomedon,<sup>m</sup> unjustly, but denied it on oath, swearing falsely by Athena and Ares.

<sup>a</sup> Athena Aloetis, as avenger of sin; Cydonia, cult-name of Athena in Elis where she had a temple founded by Clymenus from Cydonia in Crete; Thraso ("Bold"), as warlike goddess.

<sup>b</sup> Ares. Here Candaon must be a title of Ares, but in 328 Hephaestus.

<sup>h</sup> In Thrace.

<sup>i</sup> P. fought with his brother Crisus in his mother's womb.

<sup>j</sup> = Aciris, river near Siris (Strabo 264), in Lucania.

<sup>k</sup> Athena, from her cult at Myndus in Caria. <sup>l</sup> In Sicily.

<sup>m</sup> When Phoenodamas refused to expose his daughters to the sea-beast, Laomedon had to expose his own daughter Hesione. In revenge he gave the daughters of Phoenodamas to some merchants to expose in the far West.

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ναύταις ἔδωκε Φοινοδάμαντος κόρας,  
ταῖς κητοδόρποις συμφοραῖς δεδηγμένους,  
τηλοῦ προθεῖναι θηρσὶν ὠμησταῖς βορὰν 955  
μολόντας εἰς γῆν ἔσπερον Λαιστρυγόνων,  
ὅπου συνοικεῖ δαψιλῆς ἐρημία.

αἱ δ' αὖ παλαιστοῦ μητέρος Ζηρυνθίας  
σηκὸν μέγαν δείμαντο, δωτίνην θεᾶ,  
μόρον φυγοῦσαι καὶ μονοικήτους ἔδρας, 960  
ὧν δὴ μίαν Κριμισός, Ἰνδαλθεὶς κυνί,  
ἔξευξε λέκτροις ποταμός· ἡ δὲ δαίμονι

τῷ θηρομίκτῳ σκύλακα γενναῖον τεκνοῖ,  
τρισσῶν συνοικιστῆρα καὶ κτίστην τόπων.  
ὅς δὴ ποδηγῶν πτόρθον Ἀγχίσου νόθον 965

ἄξει τρίδειρον νῆσον εἰς ληκτηρίαν,  
τῶν Δαρδανείων ἐκ τόπων ναυσθλούμενον.  
Αἰγέστα τλήμον, σοὶ δὲ δαιμόνων φραδαῖς  
πένθος μέγιστον καὶ δι' αἰῶνος πάτρας 970  
ἔσται πυρὸς ῥίπαῖσιν ἡθαλωμένης.

μόνη δὲ πύργων δυστυχεῖς κατασκαφὰς  
νήπαυστον αἰάζουσα καὶ γοωμένη  
δαρὸν στενάξεις. πᾶς δὲ λυγαίαν λεῶς  
ἔσθῃτα προστρόπαιον ἐγχλαινόμενος  
αὐχμῷ πινώδης λυπρὸν ἀμπρεύσει βίον. 975  
κρατὸς δ' ἄκουρος νῶτα καλλυνεῖ φόβῃ,  
μνήμην παλαιῶν τημελοῦσ' ὀδυρμάτων.

Πολλοὶ δὲ Σῆριν ἀμφὶ καὶ Λευταρνίαν

<sup>a</sup> Aphrodite, as in 449 ; but in 1178 Hecate.

<sup>b</sup> Eryx ; see 866 f.

<sup>c</sup> Aegesta. A dog, representing Crimissus, appears on coins of (S)egesta (Sestri) (Head, *Inst. Num.* p. 164 f.).



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stung by the ravages of the gluttonous sea-monster, gave to mariners to expose the three daughters of Phoenodamas that they should be devoured by ravenous wild beasts, there far off where they came to the land of the Laestrygonians in the West, where dwells always abundant desolation. And those daughters in their turn built a great shrine for the Zerynthian <sup>a</sup> mother of the wrestler,<sup>b</sup> as a gift to the goddess, for as much as they had escaped from doom and lonely dwelling. Of these one <sup>c</sup> the river Crimisis, in the likeness of a dog, took to be his bride: and she to the half-beast god bears a noble whelp,<sup>d</sup> settler and founder of three places.<sup>e</sup> That whelp shall guide the bastard <sup>f</sup> scion of Anchises and bring him to the farthest bounds of the three-necked island,<sup>g</sup> voyaging from Dardanian places. Hapless Aegesta! to thee by devising of the gods there shall be most great and age-long sorrow for my country when it is consumed by the breath of fire. And thou alone shalt groan for long, bewailing and lamenting unceasingly the unhappy overthrow of her towers. And all thy people, clad in the sable garb of the suppliant, squalid and unkempt, shall drag out a sorrowful life, and the unshorn hair of their heads shall deck their backs, keeping the memory of ancient woes.<sup>h</sup>

And many shall dwell by Siris <sup>i</sup> and Leutarnia's <sup>j</sup>

<sup>a</sup> Aegestes.

<sup>c</sup> Aegesta, Eryx, Entella.

<sup>f</sup> Elymus, eponym of the Elymi.

<sup>g</sup> Sicily.

<sup>h</sup> The native garb of the people of Segesta is interpreted as mourning for Troy; *cf.* 863, 1137.

<sup>i</sup> In Lucania.

<sup>j</sup> Coast of Calabria.

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ἄρουραν οἰκήσουσιν, ἔνθα δύσμορος  
 Κάλχας ὀλύνθων Σισυφεὺς ἀνηρίθμων 980  
 κεῖται, κάρα μᾶστιγι γογγύλῃ τυπεῖς,  
 ρείθροισιν ὠκὺς ἔνθα μύρεται Σίνις,  
 ἄρδων βαθεῖαν Χωνίας παγκληρίαν.  
 πόλιν δ' ὁμοίαν Ἰλῖω δυσδαίμονες 985  
 δείμαντες, ἀλγυνοῦσι Λαφρίαν κόρην  
 Σάλπιγγα, δηώσαντες ἐν ναῶ θεᾶς  
 τοὺς πρόσθ' ἔδεθλον Ξουθίδας ὠκηκότας.  
 γλήναις δ' ἄγαλμα ταῖς ἀναιμάτοις μύσει,  
 στυγνὴν Ἀχαιῶν εἰς Ἰάονας βλάβην 990  
 λεῦσσον φόνον τ' ἔμφυλον ἀγραύλων λύκων,  
 ὅταν θανὼν λήταρχος ἱρείας σκύλαξ  
 πρῶτος κελαινῷ βωμὸν αἰμάξῃ βρότῳ.  
 Ἄλλοι δὲ πρῶνας δυσβάτους Τυλησίους  
 Λίνου θ' ἀλισμήκτοιο δειραῖαν ἄκραν  
 Ἀμαζόνος σύγκληρον ἄρσσονται πέδον, 995  
 δούλης γυναικὸς ζευγλαν ἐνδεδεγμένοι,  
 ἦν χαλκομίτρου θῆσαν ὀτρηρῆς κόρης  
 πλανῆτιν ἄξει κῦμα πρὸς ξένην χθόνα.  
 ἧς ἐκπνεούσης λοῖσθον ὀφθαλμὸς τυπεῖς  
 πιθηκομόρφῳ πότμον Αἰτωλῷ φθόρῳ 1000  
 τεύξει τράφηκι φοινίῳ τετμημένῳ.

\* In connexion with Heracles and his carrying off of the oxen of Geryon, legend told that Heracles, seeing a seer (here called Calchas) sitting under a fig-tree, asked him how many figs were on the tree. "Ten bushels and one fig," said the seer. When Heracles vainly tried to put the odd fig into the tenth bushel, the seer mocked him and Heracles killed him with his fist.

<sup>b</sup> Sisyphus is the type of cleverness.

<sup>c</sup> The fist of Heracles.

<sup>d</sup> i.e. Siris.

\* Achaeans come from Troy and settle near Siris on the site of the later Heracleia. They kill the Ionians, the

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fields, where lies the unhappy Calchas <sup>a</sup> who Sisyphus-like <sup>b</sup> counted the unnumbered figs, and who was smitten on the head by the rounded scourge"—where Sinis' <sup>d</sup> swift stream flows, watering the rich estate of Chonia. There the unhappy men shall build a city like Ilios, <sup>e</sup> and shall vex the Maiden.<sup>f</sup> Laphria Salpinx by slaying in the temple of the goddess the descendants <sup>g</sup> of Xuthus who formerly occupied the town. And her image shall shut its bloodless eyes, beholding the hateful destruction of Ionians by Achaeans and the kindred slaughter of the wild wolves, when the minister son of the priestess dies and stains first the altar with his dark blood.

And others shall take to them the steep 'Tylesian' <sup>a</sup> hills and sea-washed Linos' <sup>b</sup> hilly promontory, the territory of the Amazon, <sup>c</sup> taking on them the yoke of a slave woman, whom, as servant of the brazen-mailed impetuous maiden, <sup>d</sup> the wave shall carry wandering to an alien land: slave of that maiden whose eye, smitten as she breathes her last, shall bring doom to the ape-formed Aetolian pest, <sup>e</sup> wounded by the previous settlers, in the temple of Ilian Athena; *cf.* Aristot. *Mirab.* 106, Athen. xii. 523, Strabo 264 (who says it was the Ionians who murdered the earlier Trojan settlers).

<sup>f</sup> Athena, *cf.* 356, 915.

<sup>g</sup> Ionians, Ion being son of Xuthus.

<sup>b</sup> Unknown, but apparently in Bruttium.

<sup>c</sup> Clete, nurse of Penthesileia.

<sup>d</sup> When Clete heard that Penthesileia had fallen at Troy, she set out in search of her but was carried by stress of weather to Italy where she found a town which bore her name in Bruttium.

<sup>e</sup> Thersites (for his deformity *cf.* *Il.* ii. 216 ff.) from Aetolia. When Achilles slew Penthesileia, Thersites insulted the corpse by thrusting his spear in her eye, whereupon Achilles killed him (*Q. Smyrn.* i. 660 ff.).

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Κροτωνιάται δ' ἄστυ πέρσουσιν ποτε  
 Ἀμαζόνος, φθέρσαντες ἄτρομον κόρην  
 Κλήτην, ἀνασσαν τῆς ἐπωνύμιου πάτρας.  
 πολλοὶ δὲ πρόσθεν γαίαν ἐκ κείνης ὁδὰξ 1005  
 δάψουσι πρηνιχθέντες, οὐδ' ἄτερ πόνων  
 πύργους διαρραίσουσι Λαυρήτης γόνοι.

Οἱ δ' αὖ Τέρειναν, ἔνθα μυδαίνει ποτοῖς  
 Ὠκίναρος γῆν, φοῖβον ἐκβράσσων ὕδωρ,  
 ἄλλῃ κατοικήσουσι κάμνοντες πικρᾷ. 1010

Τὸν δ' αὖ τὰ δευτερεῖα καλλιστευμάτων  
 λαβόντα, καὶ τὸν ἐκ Λυκορμαίων ποτῶν  
 στρατηλάτην σὺν, καρτερὸν Γόργης τόκον,  
 τῇ μὲν Λίβυσσαν ψάμμον ἄξουσι πνοαὶ  
 Ὀρήσσει ποδωτοῖς ἐμφορούμεναι λίνοις, 1015

τῇ δ' ἐκ Λιβύσσης αὖθις ἐμπίπτων νότος  
 εἰς Ἀργυρίνους καὶ Κεραυνίων νάπας  
 ἄξει βαρεῖ πρηστῆρι ποιμαίνων ἄλα.  
 ἔνθα πλανήτην λυπρὸν ὕψονται βίον  
 Λακμωνίου πίνοντες Αἴαντος ρόας. 1020

Κράθις δὲ γείτων ἡδὲ Μυλάκων ὄροις  
 χώρος<sup>1</sup> συνοίκους δέξεται Κόλχων Πόλαις,  
 μαστῆρας οὓς θυγατρὸς ἔστειλεν βαρὺς  
 Αἴας Κορίνθου τ' ἀρχός, Εἰδυίας πόσις,  
 τὴν νυμφαγωγὸν ἐκκυνηγετῶν τρόπῳ, 1025  
 οἱ πρὸς βαθεῖ νάσσαντο Διζηροῦ πόρῳ.

<sup>1</sup> ὄρος (cod. B) χώρας Scheer.

<sup>a</sup> *Il. M. s. v.* Κλέτη says that not only the city but also the queens who succeeded the first Cleite (Clete) bore the same name. As Clete was mother of Caulon, founder of Caulonia, the reference seems to be to the taking of Caulonia by Croton.

<sup>b</sup> Daughter of Lacinius and wife of Croton (schol.).

<sup>c</sup> In Bruttium. <sup>d</sup> Nireus (Hom. *Il.* ii. 671 ff.).

<sup>e</sup> Thoas. <sup>f</sup> = Evenus in Aetolia (Strabo 461).

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bloody shaft. And the men of Croton shall sack the city of the Amazon, destroying the dauntless maiden Clete,<sup>a</sup> queen of the land that bears her name. But, ere that, many shall be laid low by her hand and bite the dust with their teeth, and not without labour shall the sons of Laureta<sup>b</sup> sack the towers.

Others, again, in Tereina,<sup>c</sup> where Ocinarus moistens the earth with his streams, bubbling with bright water, shall dwell, weary with bitter wandering.

And him,<sup>d</sup> again, who won the second prize for beauty, and the boar leader<sup>e</sup> from the streams of Lycormas,<sup>f</sup> the mighty son of Gorge,<sup>g</sup> on the one hand the Thracian blasts, falling on taut sails, shall carry to the sands of Libya; on the other hand from Libya again the blast of the South wind shall carry them to the Argyrini<sup>h</sup> and the glades of Ceraunia,<sup>i</sup> shepherding the sea with grievous hurricane. And there they shall see a sorry wandering life, drinking the waters of Aias<sup>j</sup> which springs from Lacmon.<sup>k</sup> And neighbouring Crathis<sup>l</sup> and the land of the Mylaces<sup>m</sup> shall receive them in their bounds to dwell at Polae,<sup>n</sup> the town of the Colchians whom the angry ruler<sup>o</sup> of Aea and of Corinth, the husband of Eidoia,<sup>p</sup> sent to seek his daughter,<sup>q</sup> tracking the keel<sup>r</sup> that carried off the bride; they settled by the deep stream of Dizerus.<sup>s</sup>

<sup>a</sup> Daughter of Oeneus.

<sup>b</sup> In Epirus (Steph. B.).

<sup>c</sup> Mountain in Epirus.

<sup>d</sup> *i.e.* the Aua or Aouis (Strabo 271, 316).

<sup>e</sup> = Lacmus; *cf.* Herod. ix. 23.

<sup>f</sup> Unknown river in Illyria.

<sup>g</sup> Illyrians (*ἰλλός* = *μυλλός*, *i.e.* "squinting").

<sup>h</sup> *Uf.* Callim. fr. incert. 2 n.

<sup>i</sup> Acetes.

<sup>j</sup> Hes. *Th.* 958, where Acetes, son of Helios, is husband of Idyia, daughter of Oceanus.

<sup>k</sup> Medea.

<sup>l</sup> Argo.

<sup>m</sup> In Illyria (Steph. B.).

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"Ἄλλοι δὲ Μελίτην νῆσον Ὀθρωνοῦ πέλας  
πλαγκτοὶ κατοικήσουσιν, ἣν πέριξ κλύδων  
ἔμπλην Παχύνου Σικανὸς προσμάσσεται,  
τοῦ Σισυφείου παιδὸς ὀχθηρὰν ἄκραν 1030  
ἐπώνυμόν ποθ' ὑτέρῳ χρόνῳ γράφων  
κλεινὸν θ' ἵδρυμα παρθένου Λογγάτιδος,  
"Ἐλωρος ἔνθα ψυχρὸν ἐκβάλλει ποτόν.

Παπποκτόνος δ' Ὀθρωνὸν οἰκῆσει λύκος,  
τηλοῦ πατρῶα ρεῖθρα Κοσκύνθου ποθῶν. 1035  
ὅς ἐν θαλάσῃ χοιράδων βεβῶς ἔπι

ρήτρας πολίταις τὰς στρατοπλώτους ἐρεῖ.  
χέρσου πατρώας οὐ γὰρ ἂν φονῇ ποσὶ  
ψαῦσαι, μέγαν πλειῶνα μὴ πεφευγότα,  
Δίκης ἑάσει τάρροθος Τελφουσία 1040  
Λάδωνος ἀμφὶ ρεῖθρα ναίουσα σκύλαξ.

ὄθεν, πεφευγὼς ἐρπετῶν δεινὴν μάχην  
δρακοντομόρφων, εἰς Ἀμαντίαν πόλιν  
πλώσει. πέλας δὲ γῆς Ἀτιντάνων μολῶν,  
Πράκτιν παρ' αὐτὴν αἰπὺ νάσσεται λέπας, 1045  
τοῦ Χαονίτου νᾶμα Πολυάνθους δρέπων.

Ὁ δ' Αὐσονείων ἄγχι Κάλχαντος τάφων,

<sup>a</sup> Malta.

<sup>b</sup> Hesych, *s.v.* Ὀθρωνός says "island off Corcyra"; so Pliny, *N.H.* iv. 52. Hence Scherer supposed that Lycophron confused Melita=Malta with the Illyrian Melita=Melida. But Steph. Byz. *s.v.* Ὀθρ. says "according to some an island to the south of Sicily."

<sup>c</sup> Cape in south-east Sicily, of which the western point was called Ὀδυσσεΐα ἄκρα (Ptolem. iii. 4. 7).

<sup>d</sup> Odysseus, according to one legend son of Anticleia and Sisyphus.

<sup>e</sup> River near Pachynus.

<sup>f</sup> Athena; *c.f.* 520.

<sup>g</sup> Island near Corcyra.

<sup>h</sup> Elephenor of Euboea (*Il.* ii. 540) having unwittingly slain his grandfather Abas had to go into exile for a year. Meanwhile the Trojan war breaks out, in which as a suitor

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Other wanderers shall dwell in the isle of Melita,<sup>a</sup> near Othronus,<sup>b</sup> round which the Sicilian wave laps beside Pachynus,<sup>c</sup> grazing the steep promontory that in after time shall bear the name of the son<sup>d</sup> of Sisyphus and the famous shrine of the maiden Longatis,<sup>e</sup> where Helorus<sup>f</sup> empties his chilly stream.

And in Othronus<sup>g</sup> shall dwell the wolf<sup>h</sup> that slew his own grandfather, yearning afar for his ancestral stream of Coscynthus.<sup>i</sup> Standing in the sea upon the rocks he shall declare to his countrymen the compact of the sailing army. For never will the ally of Justice, the 'Telphusian hound'<sup>j</sup> that dwells by the streams of Ladon, allow the murderer to touch with his feet his fatherland, if he has not spent a great year in exile. Thence, fleeing from the terrible warfare of the serpent-shaped vermin,<sup>k</sup> he shall sail to the city of Amantia,<sup>l</sup> and coming nigh to the laud of the Atintanians,<sup>m</sup> right beside Practis<sup>n</sup> shall he dwell upon a steep hill, drinking the waters of Chaonian Polyanthos.

And near the Ausonian false-tomb of Calchas<sup>o</sup>

of Helen (Apollod. iii. 130) he has to take part. When he comes to summon the Abantes to the war he may not land, but must speak from a rock in the sea; *cf.* Arist. 'Aθ. Ηολ. 57.

<sup>j</sup> In Euboea (schol.).

<sup>2</sup> Demeter-Erinyes, cult at Telphusa or Thelpusa in Arcadia.

<sup>k</sup> Reference unknown.

<sup>l</sup> = 'Αβαντία in Illyricum.

<sup>m</sup> In Epeirus (Strabo 326).

<sup>n</sup> Unknown.

<sup>o</sup> Calchas was buried near Colophon (*cf.* 424 f.), but "there are shown in Daunia on a hill called Orion two *heroa* (hero-shrines), one of Calchas on the top of the hill, where those who consult him sacrifice to him a black ram and sleep upon the skin; the other of Podaleirius at the foot of the hill. . . . From it flows a small stream which is a sovereign remedy (*πάραιες*) for the diseases of cattle" (Strabo 284).

# LYCOPHRON

δυοῖν ἀδελφοῖν ἄτερος, ψευδηρίων  
 ξένην ἐπ' ὀστέοισιν ὀγχήσει κόνιν.  
 δοραῖς δὲ μήλων τύμβον ἐγκοιμωμένοις 1050  
 χρήσει καθ' ὕπνον πᾶσι νημερτῇ φάτιν,  
 νόσων δ' ἀκεστής Δαυνίοις κληθήσεται,  
 ὅταν κατικμαίνοντες Ἀλθαίνου ῥοαῖς  
 ἄρωγόν αὐδήσωσιν Ἡπίου γόνον  
 ἀστοῖσι καὶ ποιμναισι πρευμανῇ μολεῖν. 1055  
 ἔσται ποτὲ πρεσβεῦσιν Αἰτωλῶν φάος  
 ἐκεῖ γοηρὸν καὶ πανέχθιστον φανέν,  
 ὅταν Σαλάγγων γαῖαν Ἀγγαίσων θ' ἔδη  
 μολόντες αἰτίζωσι κοιράνου γύας,  
 ἐσθλῆς ἀρούρης πῖαρ ἔγκληρον χθονός. 1060  
 τοὺς δ' εἰς ἐρεμνὸν ζῶντας ὠμησταὶ τάφον  
 κρύψουσι κοίλης ἐν μυχοῖς διασφάγος.  
 τοῖς δ' ἀκτέριστον σῆμα Δαυνῖται νεκρῶν  
 στήσουσι χωστῶ τροχμάλῳ κατηρεφές,  
 χώραν διδόντες, ἣν περ ἔχρηζον λαβεῖν, 1065  
 τοῦ κρατοβρῶτος παιδὸς ἄτρεστου κάπρου.  
 Τῶν Ναυβολείων δ' εἰς Τέμεσσαν ἐγγόνων  
 ναῦται καταβλώξουσιν, ἔνθα Λαμπέτης  
 Ἴππωνίου πρηῶνος εἰς Τηθὺν κέρας

<sup>a</sup> Podaleirius.

<sup>b</sup> Podaleirius and Machaon, sons of Asclepius, from Thessaly (*Il.* ii. 730 f.).

<sup>c</sup> Stream flowing from Mount Drion. <sup>d</sup> Asclepius.

<sup>e</sup> Justin xii. 2 says Brundisium was founded by the Actolians under Diomedes. When the Actolians were expelled by the Apulians they consulted the oracles and got the answer "locum quem repetissent perpetuo possessuros." Accordingly they sent ambassadors to demand restitution of the city. The Apulians, having learnt of the oracle, killed the ambassadors and buried them in the city, "perpetuam ibi sedem habituros."

<sup>f</sup> Unknown.

<sup>g</sup> Diomedes.



## ALEXANDRA

one <sup>a</sup> of two brothers <sup>b</sup> shall have an alien soil over his bones and to men sleeping in sheepskins on his tomb he shall declare in dreams his unerring message for all. And healer of diseases shall he be called by the Daunians, when they wash the sick with the waters of Althaenus <sup>c</sup> and invoke the son of Epiaus <sup>d</sup> to their aid, that he may come gracious unto men and flocks. There some time for the ambassadors <sup>e</sup> of the Aetolians shall dawn a sad and hateful day, when, coming to the land of the Salangi <sup>f</sup> and the seats of the Angæsi, <sup>f</sup> they shall ask the fields of their lord, <sup>g</sup> the rich inheritance of goodly soil. Alive in a dark tomb within the recesses of a hollow cleft shall the savages hide them; and for them the Daunites shall set up a memorial of the dead without funeral rites, roofed with piled stones, giving them the land which they desired to get,—the land of the son <sup>g</sup> of the dauntless boar <sup>h</sup> who devoured the brains <sup>i</sup> of his enemy.

And the mariners of the descendants <sup>j</sup> of Naubolus shall come to Temessa, <sup>k</sup> where the hard horn of the Hipponian <sup>l</sup> hill inclines to the sea of Lampeta. <sup>m</sup>

<sup>b</sup> Tydeus fought with Polyneices in Argos. Adrastus had received an oracle that he should marry his daughters to a lion and a boar, and a seer now recognized in Polyneices the lion, in Tydeus the boar (*Eur. Suppl.* 110 ff.).

<sup>c</sup> In the war of the Seven against Thebes Melanippos (*Aesch. Sept.* 415) was opposed to Tydeus (*ibid.* 377). Tydeus was wounded by Melanippos whom he then slew. As Tydeus lay dying, Athena brought a drug which was to make him immortal. But Amphiaræus, who hated Tydeus, cut off the head of Melanippos and gave it to Tydeus who opened it and supped the brains (*Apollod.* iii. 76).

<sup>d</sup> Schedius and Epistrophus, sons of Iphitus, son of Naubolus, from Phocis (*Il.* ii. 517).

<sup>e</sup> Tempsa in Bruttium (*Strabo* 255).

<sup>f</sup> Vibo Valentia (*Strabo* 256), in Bruttium.

<sup>m</sup> Clamptia, in Bruttium.

# LYCOPHRON

- σκληρὸν νένευκεν. ἀντὶ δὲ Κρίσης ὄρων 1070  
 Κροτωνιάτῃ ἀντίπορθμον αὐλακα  
 βοῶν ἀροτρεύουσιν ὀλκαίῳ πτερῶ,  
 πάτραν Λίλαιαν κἀνεμωρείας πέδον  
 ποθοῦντες Ἄμφισσάν τε καὶ κλεινὰς Ἄβας.  
 Σήταια τλήμον, σοὶ δὲ πρὸς πέτραις μόρος 1075  
 μῖμνει δυσαίων, ἔνθα γυνιούχοις πέδαις  
 οἴκτιστα χαλκείῃσιν ὤργυιωμένη  
 θανῇ, πυρὶ φλέξασα δεσποτῶν στόλον,  
 ἔκβλητον αἰάζουσα Κράθιδος πέλας  
 τόργοισιν αἰώρημα φοινίοις δέμας. 1080  
 σπιλὰς δ' ἐκείνῃ σῆς φερώνυμος τύχης  
 πόντον προσαυγάζουσα φημισθήσεται.  
 Οἱ δ' αὖ Πελασγῶν ἀμφὶ Μέμβλητος ῥοὺς  
 νῆσόν τε Κερνεῦτιν ἐκπεπλωκότες  
 ὑπὲρ πόρον Τυρσηνὸν ἐν Λαμητῆϊαις 1085  
 δίναισιν οἰκήσουσι Λευκανῶν πλάκας.  
 Καὶ τοὺς μὲν ἄλγῃ ποικίλαι τε συμφοραὶ  
 ἄνοστον αἰάζοντας ἔξουσιν τύχην  
 ἐμῶν ἕκατι δυσγόμων ῥυσταγμάτων.  
 Οὐδ' οἱ χρόνῳ μολόντες ἀσπαστῶς δόμους 1090  
 εὐκταῖον ἐκλάμπουσι θυμάτων σέλας,  
 χάριν τίνοντες Κερδύλα Λαρυνητίῳ.  
 τοιαῖσδ' ἐχῖνος μηχαναῖς οἰκοφθορῶν  
 παραιολίζει τὰς ἀλεκτόρων πικρὰς  
 στεγανόμους ὄρνιθας. οὐδὲ ναυφάγοι 1095  
 λήξουσι πένθους δυσμενεῖς φρυκτωρῆαι  
 πτόρθου διαρραισθέντος, ὃν νεοσκαφεῖς

<sup>a</sup> Phocian towns (*Il. l.c.*).

<sup>b</sup> Setaea, a Trojan captive, set fire to the Greek ships. Hence Setaeum, cliff near Sybaris.

## ALEXANDRA

And in place of the bounds of Crisa<sup>a</sup> they shall till with ox-drawn trailing ploughshare the Crotonian fields across the straits, longing for their native Lilaca<sup>a</sup> and the plain of Anemorea<sup>a</sup> and Amphissa<sup>a</sup> and famous Abae.<sup>a</sup> Poor Setaea<sup>b</sup>! for thee waits an unhappy fate upon the rocks, where, most pitifully outstretched with brazen fetters on thy limbs, thou shalt die, because thou didst burn the fleet of thy masters: bewailing near Crathis thy body cast out and hung up for gory vultures to devour. And that cliff, looking on the sea, shall be called by thy name in memory of thy fate.

And others again beside the Pelasgian streams of Membles and the Cernentid isle shall sail forth and beyond the Tyrrhenian strait occupy in Lametian waters Leucanian plains.

And griefs and varied sufferings shall be the lot of these—bewailing their fate which allows them not to return home, on account of my haling to unhappy marriage.

Nor shall they who after many days come gladly home kindle the flame of votive offering in gratitude to Cerdylas Larynthius.<sup>c</sup> With such craft shall the hedgehog<sup>d</sup> ruin their homes and mislead the house-keeping hens embittered against the cocks. Nor shall the ship-devouring hostile beacons abate their sorrow for his shattered scion,<sup>e</sup> whom a new-dug

<sup>a</sup> Zeus. The meaning of these cult-names is quite obscure: Cerdylas possibly = Κέρκυρας, Zeus as god of property.

<sup>b</sup> Nauplius ("hedgehog," from proverbial craftiness of that animal, Ael. *N.A.* vi. 54), in revenge for his son Palamedes, lures the Greeks by false beacons on to the rocks and by lies induces their wives to be faithless.

<sup>c</sup> Palamedes, stoned to death by the Greeks, was buried by Achilles and Aias near Methymna (in Lesbos).

# LYCOPHRON

κρύψει ποτ' ἐν κλήροισι Μηδύμνης στέγος.  
 Ὅ μὲν γὰρ ἀμφὶ χύτλα τὰς δυσεξόδους  
 ζητῶν κελεύθους αὐχενιστήρος βρόχου 1100  
 ἐν ἀμφιβλήστρῳ συντεταργανωμένος  
 τυφλαῖς ματεύσει χερσὶ κροσσωτοὺς ῥαφάς.  
 θερμὴν δ' ὑπαὶ λουτρῶνος ἀρνεύων στέγην  
 τιβῆνα καὶ κύπελλον ἐγκάρῳ ῥανεῖ,  
 τυπεῖς σκεπάρνῳ κόγχον εὐθήκτῳ μέσον. 1105  
 οἰκτρὰ δέ πέμφιξ Ταίναρον περυζέται,  
 λυπρὰν λεαίνης εἰσιδοῦσ' οἰκουρίαν.  
 ἐγὼ δέ δροίτης ἄγχι κείσομαι πέδῳ,  
 Χαλυβδικῷ κνώδοντι συντεθραυσμένη,  
 ἐπεὶ με, πεύκης πρέμνον ἢ στύπος δρυὸς 1110  
 ὅπως τις ὕλοκουρὸς ἐργάτης ὀρεὺς,  
 ῥήξει πλατὺν τένοντα καὶ μετάφρενον,  
 καὶ πᾶν λακίζουσ' ἐν φοναῖς ψυχρὸν δέμας  
 δράκαινα διψὰς κἀπιβάσ' ἐπ' αὐχένος  
 πλησεί γέμοντα θυμὸν ἀγρίας χολῆς, 1115  
 ὥς κλεινὺμφον κοῦ δορίκτητον γέρας  
 δύσζηλος ἀστέμβακτα τιμωρουμένη.  
 βοῶσα δ' οὐ κλύοντα δεσπότην πόσιν  
 θεύσω κατ' ἔχνος ἡνεμωμένη πτεροῖς.  
 σκύμνος δὲ πατρὸς κῆρα μαστεύων φόνου 1120  
 εἰς σπλάγχν' ἐχίδνης αὐτόχειρ βάψει ξίφος,  
 κακὸν μίασμ' ἔμφυλον ἀλθαίνων κακῷ.  
 Ἔμὸς δ' ἀκοίτης, δμῳίδος νύμφης ἄναξ,  
 Ζεὺς Σπαρτιάταις αἰμύλοις κληθήσεται,  
 τιμὰς μεγίστας Οἰβάλου τέκνοις λαχών. 1125

<sup>a</sup> Agamemnon is killed in the bath by Clytemnestra.

<sup>b</sup> In Laconia, where there was a descent to Hades.

<sup>c</sup> Clytaemnestra.

<sup>d</sup> The Chalybes in Pontus were famous workers in metal.

## ALEXANDRA

habitation in the territory of Methymna shall hide.

One <sup>a</sup> at the bath while he seeks for the difficult exits of the mesh about his neck, entangled in a net, shall search with blind hands the fringed stitching. And diving under the hot covering of the bath he shall sprinkle with his brains tripod and basin, when he is smitten in the midst of the skull with the well-sharpened axe. His piteous ghost shall wing its way to Tacuarus,<sup>b</sup> having looked on the bitter housekeeping of the lioness.<sup>c</sup> And I beside the bath shall lie on the ground, shattered by the Chalybdic <sup>d</sup> sword. For she shall cleave me—broad tendon and back—even as a woodcutter workman on the mountains cleaves trunk of pine or stem of oak—and, sand-viper as she is, will rend all my cold body in blood and set her foot on my neck and glut her laden soul of bitter bile, taking relentless vengeance on me in evil jealousy, as if I were a stolen bride and not a spear-won prize. And calling on my master and husband,<sup>e</sup> who hears no more, I shall follow his track on wings of the wind. But a whelp,<sup>f</sup> seeking vengeance for his father's blood, shall with his own hand plunge his sword in the entrails of the viper, with evil healing the evil pollution of his race.

And my husband, lord of a slave bride, shall be called Zeus <sup>g</sup> by the crafty Spartiates, obtaining highest honours from the children of Oebalus.<sup>h</sup> Nor

<sup>a</sup> Agamemnon.

<sup>f</sup> Orestes, son of Agamemnon, slays his mother Clytaemnestra.

<sup>g</sup> Zeus-Agamemnon, worshipped in Sparta.

<sup>h</sup> Father of Tyndareus.

# LYCOPHRON

- οὐ μὲν ἐμὸν νύνυμνον ἀνθρώποις σέβας  
 ἔσται, μαρὰνθὲν αὖθι ληθαίῳ σκότῳ.  
 ναὸν δέ μοι τεύξουσι Δαυνίων ἄκροι  
 Σάλπης παρ' ὄχθαις, οἳ τε Δάρδανον πόλιν  
 ναίουσι, λίμνης ἀγχιτέρμονες ποτῶν. 1130  
 κοῦραι δὲ παρθένειον ἐκφυγεῖν ζυγὸν  
 ὅταν θέλωσι, νυμφίους ἀρνούμεναι  
 τοὺς Ἑκτορείους ἡγλαῖσμένους κόμαις,  
 μορφῆς ἔχοντας σίφλον ἢ μῶμαρ γένους,  
 ἐμὸν περιπτύξουσιν ὠλέναις βρέτας, 1135  
 ἄλκαρ μέγιστον κτῶμεναι νυμφευμάτων,  
 Ἐρινύων ἐσθήτα καὶ ῥέθους βαφὰς  
 πεπαμέναι θρόνοισι φαρμακτηρίοις.  
 κείναις ἐγὼ δηναῖον ἄφθιτος θεὰ  
 ραβδηφόροις γυναιξὶν αὐδηθήσομαι. 1140  
 Πένθος δὲ πολλαῖς παρθένων τητωμέναις  
 τεύξω γυναιξὶν αὖθις, αἷ στρατηλάτην  
 ἀθεσμόλεκτρον, Κύπριδος ληστήν θεᾶς,  
 δαρὸν στένουσαι, κλῆρον εἰς ἀνάρσιον  
 πέμπουσι παῖδας ἐστερημένας γάμων. 1145  
 Λάρυμνα, καὶ Σπερχειέ, καὶ Βοάγριε,  
 καὶ Κύνε, καὶ Σκάρφεια, καὶ Φαλωριάς,  
 καὶ Ναρύκειον ἄστυ, καὶ Θρονίτιδες  
 Λοκρῶν ἀγυαί, καὶ Πυρωναῖαι νάπαι,  
 καὶ πᾶς Ὀδοιδόκειος Ἰλέως δόμος, 1150

<sup>a</sup> "A lake in Italy" (schol.); possibly the reference is to Salapia.

<sup>b</sup> Unknown.

<sup>c</sup> The schol. says this means that the hair is worn long behind and shorn in front. Cf. Hesych. s. v. Ἑκτόριοι· κομῆται. Δαῦνιοι καὶ Πευκέτιοι ἔχοντες τὴν ἀπ' Ἰλίου τοῖς ὤμοις περικεχυμένην τρίχα (Plut. *Thes.* 5).

<sup>d</sup> Aristot. *Mirab.* 109 refers to the black clothes worn by all Daunians, male or female. The schol. quotes Timaeus for the statement that the Daunian women wore a dark dress,

## ALEXANDRA

shall my worship be nameless among men, nor fade hereafter in the darkness of oblivion. But the chiefs of the Daunians shall build for me a shrine on the banks of Salpe,<sup>a</sup> and those also who inhabit the city of Dardanus,<sup>b</sup> beside the waters of the lake. And when girls wish to escape the yoke of maidens, refusing for bridegrooms men adorned with locks such as Hector wore,<sup>c</sup> but with defect of form or reproach of birth, they will embrace my image with their arms, winning a mighty shield against marriage, having clothed them in the garb of the Erinyes<sup>d</sup> and dyed their faces with magic simples. By those staff-carrying women I shall long be called an immortal goddess.

And to many women robbed of their maiden daughters I shall bring sorrow hereafter. Long shall they bewail the leader<sup>e</sup> who sinned against the laws of marriage, the pirate of the Cyprian goddess,<sup>f</sup> when they shall send to the unkindly shrine<sup>g</sup> their daughters reft of marriage. O Larynna<sup>h</sup> and Spercheius and Boagrius and Cynus and Scarpheia and Phalorias and city of Naryx and Locrian streets of Thronium and Pyronaeon glades and all the house of Ileus son of Hodoedocus—ye

were girt with broad ribands, wore τὰ κοῖλα τῶν ὑποδημάτων, *i.e.* reaching to the calves of the leg (*ἐς μέσην τὴν κνήμην ἀνέκοντα*, Poll. v. 18, *cf.* vii. 84, Ael. *N.A.* vi. 23), carried a wand in their hands, and painted their faces with a reddish colour—suggesting the Furies of tragedy.

<sup>e</sup> Aias the Locrian, son of Oileus (Ileus), who assaulted Cassandra in the temple of Athena.

<sup>f</sup> Aphrodite.

<sup>g</sup> Shrine of Athena in Troy. The reference is to the Locrian maiden-tribute. See Callim. *Aet.* i. 8 n. and *cf.* Strabo 601 and Plut. *De ser. rivalict.* 557.

<sup>h</sup> This and the other places named are in Locris.

# LYCOPHRON

ἡμεῖς ἐμῶν ἑκατι δυσσεβῶν γάμων  
 ποιναὶς Γυγαίᾳ τίσεται Ἀγρίσκα θεᾷ,  
 τὸν χιλίωρον τὰς ἀνυμφεύτους χρόνον  
 πάλου βραβεΐαις γηροβοσκοῦσαι κόρας.  
 αἷς ἀκτέριστος ἐν ξένῃ ξένας τάφος 1155  
 ψάμμῳ κλύδωνος λυπρὸς ἐκκλυσθήσεται,  
 φυτοῖς ἀκάρποις γυῖα συμφλέξας ὅταν  
 Ἥφαιστος εἰς θάλασσαν ἐκβράσῃ σποδὸν  
 τῆς ἐκ λόφων Τράρωνος ἐφθιτωμένης.  
 ἄλλαι δὲ νύκτωρ ταῖς θανουμέναις ἴσαι 1160  
 Σιθῶνος εἰς θυγατρὸς ἴξονται γύας,  
 λαθραῖα κἀκκέλευθα παπταλῶμεναι,  
 ἕως ἂν εἰσθρέξωσιν Ἀμφείρας δόμους  
 λιταῖς Σιθένιαν ἱκτιδες γοννούμεναι.  
 θεᾶς δ' ὀφελτρεύσουσι κοσμοῦσαι πέδον, 1165  
 δρόσῳ τε φοιβάσουσιν, ἀστεργῇ χόλον  
 ἀστῶν φυγοῦσαι. πᾶς γὰρ Ἰλιεύς ἀνὴρ  
 κόρας δοκεύσει, πέτρον ἐν χεροῖν ἔχων,  
 ἢ φάσγανον κελαιόν, ἢ ταυροκτόνον  
 στερρὰν κύβηλιν, ἢ Φαλακραῖον κλάδον, 1170  
 μαιμῶν κορέσσαι χεῖρα διψῶσαν φόνου.  
 δῆμος δ' ἀνατεῖ τὸν κτανόντ' ἐπαινέσει,  
 τεθμῶ χαράξας, τοῦπιλώβητον γένος.  
 ὦ μήτηρ, ὦ δύσμητερ, οὐδὲ σὸν κλέος  
 ἄπυστον ἔσται, Περσέως δὲ παρθένος 1175  
 Βριμῶ Τρίμορφος θήσεται σ' ἐπωπίδα

<sup>a</sup> Athena Gygaia either, in spite of the quantity, from the Γυγαίη λίμνη in Lydia (Strabo 626) or cf. Γυγά· Ἀθηνᾶ ἐγχώριος (Bocotian?) Hesych. Agriscia as goddess of agriculture.

<sup>b</sup> Holzinger takes this to mean that the first Locrian maiden escaped her pursuers by jumping into the sea from Cape Traron in the Troad. It seems better to suppose it



## ALEXANDRA

for the sake of my impious wedlock shall <sup>f</sup> pay penance to the goddess Gygaea Agriscæ,<sup>a</sup> for the space of a thousand years fostering to old age your unwed daughters by the arbitrament of the lot. And they, aliens in an alien land, shall have without funeral rites a tomb, a sorry tomb in wave-washed sands, when Hephaestus burns with unfruitful plants the limbs of her<sup>b</sup> that perishes from Traron's peaks, and tosses her ashes into the sea. And, to fill the place of those that shall die, others shall come by night to the fields<sup>c</sup> of Sithon's daughter by secret paths and glancing fearfully, until they rush into the shrine of Ampheira<sup>d</sup> as suppliants beseeching with their prayers Stheneia.<sup>d</sup> And they shall sweep and array the floor of the goddess and cleanse it with dew, having escaped the loveless anger of the citizens. For every man of Ilios shall keep watch for the maidens, with a stone in his hands, or a dark sword or hard bull-slaying axe, or shaft from Phalacra,<sup>e</sup> eager to sate his hand athirst for blood. And the people shall not harm him who slays that race of reproach, but shall praise him and grave his name by ordinance.

O mother,<sup>f</sup> O unhappy mother! thy fame, too, shall not be unknown, but the maiden daughter<sup>g</sup> of Perseus, Triform Brimo, shall make thee her means that the ashes of every maiden who died were cast into the sea from Cape Traron.

<sup>a</sup> Rhoeteum, *cf.* 583.

<sup>d</sup> Athena Ampheira as a name of Athena is unknown; <sup>h</sup> Ἀθήνη Σθενείας was worshipped in Troezen (Paus. ii. 30. 6 ff.).

<sup>e</sup> *Cf.* 21.

<sup>f</sup> Hecuba, who was turned into a dog and stoned to death.

<sup>g</sup> Hecate, daughter of Asteria and Perses (Perseus) son of Crius and Eurybia.

# LYCOPHRON

κλαγγαῖσι ταρμύσσουσαν ἐννύχοις βροτούς,  
 ὅσοι μεδούσης Στρυμόνος Ζηρυνθίας  
 δείκηλα μὴ σέβουσι λαμπαδουχίαις,  
 θύσθλοισ Φεραίαν ἐξακεύμενοι θεάν. 1180  
 ψευδήριον δὲ νησιωτικὸς στόνουξ

Πάχυνος ἔξει σεμνὸν ἐξ ὄνειράτων  
 ταῖς δεσποτείαις ὠλέναις ὠγκωμένον  
 ρεῖθριν Ἐλώρου πρόσθεν ἐκτερισμένης·  
 ὃς δὴ παρ' ἀκταῖς τλήμονος ῥανεῖ χροάς, 1185  
 τριαύχενος μήνιμα δειμαίνων θεῆς,  
 λευστήρα πρῶτον οὔνεκεν ῥύψας πέτρον  
 "Αἰδη κελαινῶν θυμάτων ἀπάρξεται.

Σὺ δ', ὦ ξύναιμε, πλείστον ἐξ ἐμῆς φρενὸς  
 στερχθεῖς, μελάρων ἔρμα καὶ πάτρας ὕλης, 1190  
 οὐκ εἰς κενὸν κρηπίδα φοινίξεις φόνω  
 ταύρων, ἄνακτι τῶν Ὀφίωνος θρόνων  
 πλείστας ἀπαρχὰς θυμάτων δωρούμενος.

ἀλλ' ἄξεται σε πρὸς γενεθλίαν πλάκα  
 τὴν ἐξόχως Γραικοῖσιν ἐξυμνημένην, 1195  
 ὅπου σφε μήτηρ ἢ πάλης ἐμπείραμος  
 τὴν πρόσθ' ἄνασσαν ἐμβαλοῦσα Ταρτάρῳ  
 ὠδῖνας ἐξέλυσε λαθραίας γονῆς,

τὰς παιδοβρώτους ἐκφυγοῦσ' ὀμεινέτου  
 θοῖνας ἀσέπτους, οὐδ' ἐπίανεν βορᾷ 1200  
 νηδύν, τὸν ἀντίποινον ἐγμάψας πέτρον,  
 ἐν γυιοκόλλοις σπαργάνοις εἰλημένον,  
 τύμβος γεγὼς Κένταυρος ὠμόφρων σποράς.  
 νήσοις δὲ μακάρων ἐγκατοικήσεις μέγας

<sup>a</sup> Hecate.

<sup>b</sup> In Thessaly. Hecate with torch appears on coins of Phrae (Head, II. N. 307 f.).

<sup>c</sup> Cenotaph of Hecuba built in Sicily by Odysseus.

<sup>d</sup> Hecate.

<sup>e</sup> Hector.

<sup>f</sup> Zeus.

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attendant, terrifying with thy baying in the night all mortals who worship not with torches the images of the Zerynthian queen of Strymon,<sup>a</sup> appeasing the goddess of Pherae<sup>b</sup> with sacrifice. And the island spur of Pachynus shall hold thine awful cenotaph,<sup>c</sup> piled by the hands of thy master, prompted by dreams when thou hast gotten the rites of death in front of the streams of Helorus. He shall pour on the shore offerings for thee, unhappy one, fearing the anger of the three-necked goddess,<sup>d</sup> for that he shall hurl the first stone at thy stoning and begin the dark sacrifice to Hades.

And thou, O brother,<sup>e</sup> most beloved of my heart, stay of our halls and of our whole fatherland, not in vain shalt thou redden the altar pedestal with blood of bulls, giving full many a sacrificial offering to him<sup>f</sup> who is lord of Ophion's<sup>g</sup> throne. But he shall bring thee to the plain of his nativity,<sup>h</sup> that land celebrated above others by the Greeks, where his mother,<sup>i</sup> skilled in wrestling, having cast into Tartarus the former queen, delivered her of him in travail of secret birth, escaping the child-devouring unholy feast of her spouse<sup>j</sup>; and he fattened not his belly with food, but swallowed instead the stone, wrapped in limb-fitting swaddling-clothes: savage Centaur, tomb of his own offspring. And in the Islands of the Blest<sup>k</sup> thou shalt dwell,

<sup>a</sup> A Titan, who preceded Zeus as king of the gods.

<sup>b</sup> Thebes, where was a place called *Διὸς Παρά* (schol. II. xiii. 1). The Thebans were told by an oracle to bring Hector's bones to Thebes (Paus. ix. 18).

<sup>c</sup> Rhea overcame Eurynome, wife of Ophion.

<sup>d</sup> Cronus, called Centaur as father of Cheiron.

<sup>e</sup> In Thebes was a place called *Μακάρων νῆσος*. Hesych. s.v. *Μ. νῆσος* says it is the acropolis of Thebes.

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ἤρως, ἄρωγός λαιμικῶν τοξευμάτων,  
 ὅπου σε πεισθεῖς Ὠγύγου σπαρτός λεῶς  
 χρησιμοῖς Ἰατροῦ Λειψίου Τερμινθέως  
 ἐξ Ὀφρυνείων ἡρίων ἀνειρύσας  
 ἄξει Καλύδνου τύρσιν Ἀόνων τε γῆν  
 σωτῆρ', ὅταν κάμνωσιν ὀπλίτη στρατῷ  
 πέρθοντι χώραν Τηνέρου τ' ἀνάκτορα.  
 κλέος δὲ σὸν μέγιστον Ἐκτήνων πρόμοι  
 λοιβαῖσι κυδανούσιν ἀφθίτοις ἴσον.

Ἦξει δὲ Κνωσσὸν καπὶ Γόρτυνος δόμους  
 τοῦμόν ταλαίνης πῆμα, πᾶς δ' ἀνάστατος  
 ἔσται στρατηγῶν οἶκος. οὐ γὰρ ἦσυχος  
 πορκεὺς δίκωπον σέλμα ναυστολῶν ἐλᾷ,  
 Λεῦκον στροβήσων φύλακα τῆς μοναρχίης,  
 ψυδραῖσί τε ἔχθραν μηχαναῖς ἀναπλέκων.  
 ὅς οὔτε τέκνων φείσεται οὔτε συγγάμου  
 Μήδας δάμαρτος, ἡγριωμένος φρένας,  
 οὐ Κλεισιθήρας θυγατρός, ἥς πατὴρ λέχος  
 θρεπτῷ δράκοντι συγκαταινέσει πικρόν.  
 πάντας δ' ἀνάγνοις χερσὶν ἐν ναῷ κτενεῖ,  
 λώβαισιν αἰκισθέντας Ὀγκαίου βόθρου.

Γένους δὲ πάππων τῶν ἐμῶν αὖθις κλέος  
 μέγιστον αὐξήσουσιν ἄμναμοί ποτε,  
 αἰχμαῖς τὸ πρωτόλειον ἄραντες στέφος,  
 γῆς καὶ θαλάσσης σκῆπτρα καὶ μοναρχίαν  
 λαβόντες. οὐδ' ἄμνηστον, ἀθλία πατρίς,

<sup>a</sup> The Thebans sprang from the dragon's teeth sown by Cadmus.

<sup>b</sup> Early king of Thebes.

<sup>c</sup> Apollo.

<sup>d</sup> In the Troad.

<sup>e</sup> Early king of Thebes.

<sup>f</sup> Boeotians.

<sup>g</sup> Son and priest of Ptoian Apollo in Boeotia.

<sup>h</sup> Boeotians.

<sup>i</sup> In Crete.

<sup>j</sup> Nauplius (*cf.* 1093) goes to Crete, where he incites

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a mighty hero, defender of the arrows of pestilence, where the sown <sup>a</sup> folk of Ogygus, <sup>b</sup> persuaded by the oracles of the Physician <sup>c</sup> Lepsius Termintheus, shall lift thee from thy cairn in Ophryneion <sup>d</sup> and bring thee to the tower of Calydnus <sup>e</sup> and the land of the Aonians <sup>f</sup> to be their saviour, when they are harassed by an armed host which seeks to sack their land and the shrine of Tenerus. <sup>g</sup> And the chiefs of the Ectenes <sup>h</sup> shall with libations celebrate thy glory in the highest, even as the immortals.

And unto Cnossus <sup>i</sup> and the halls of Gortyn <sup>j</sup> shall come the woe of me unhappy, and all the house of the rulers shall be overthrown. For not quietly shall the fisherman <sup>k</sup> voyage, rowing his two-oared boat, to stir up Leucus, guardian of the kingdom, and weaving hate with lying wiles. He shall spare neither the children nor Meda the wedded wife, in the rage of his mind, nor the daughter Cleisithera, whom her father shall betroth unhappily to the serpent <sup>l</sup> whom he himself has reared. All will he slay with impious hands in the temple, maltreated and abused in the Trench of Oncaea. <sup>l</sup>

And the fame of the race of my ancestors shall hereafter be exalted to the highest by their descendants, <sup>m</sup> who shall with their spears win the foremost crown of glory, obtaining the sceptre and monarchy of earth and sea. <sup>n</sup> Nor in the darkness Leucus, to whom Idomeneus during his absence in Troy had entrusted his kingdom, to seize the throne and to murder Meda, wife of Idomeneus, and her children, Iphiclus and Lycus, as well as his own bride, Cleisithera, daughter of Idomeneus.

<sup>k</sup> Leucus, exposed in infancy, had been adopted by Idomeneus.

<sup>i</sup> Demeter Erinys.

<sup>m</sup> The Romans.

<sup>n</sup> See Introduction, pp. 482 f.

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κῦδος μαρανθὲν ἐγκατακρύψεις ζόφῳ.  
 τοιούσδ' ἐμός τις σύγγονος λείψει διπλοῦς  
 σκύμνους λέοντας, ἔξοχον ῥώμῃ γένος,  
 ὁ Καστνίας τε τῆς τε Χειράδος γόνος,  
 βουλαῖς ἄριστος, οὐδ' ὄνοστός ἐν μάχαις. 1235  
 ὃς πρῶτα μὲν 'Ραΐκηλον οἰκήσει μολών,  
 Κισσοῦ παρ' αἰπὺν πρῶνα καὶ Λαφυστίας  
 κερασφόρους γυναῖκας. ἐκ δ' 'Αλμωπίας  
 πάλιμπλανήτην δέξεται Τυρσηνία  
 Λιγγεύς τε θερμῶν ῥεῖθρον ἐκβράσσων ποτῶν, 1240  
 καὶ Πῖσ' 'Αγύλλης θ' αἱ πολύρρηνοι νάπαι.  
 σὺν δέ σφι μίξει φίλιον ἐχθρὸς ὦν στρατόν,  
 ὄρκοις κρατήσας καὶ λιταῖς γουνασμάτων  
 νάνος, πλάναισι πάντ' ἐρευνήσας μυχὸν  
 ἄλός τε καὶ γῆς. σὺν δέ δίπτυχοι τόκοι 1245  
 Μυσῶν ἄνακτος, οὗ ποτ' Οἰκουρὸς δόρυ  
 γνάμψει Θεόινος, γυῖα συνδήσας λύκοις,  
 Τάρχων τε καὶ Τυρσηνός, αἰθωνες λύκοι,  
 τῶν 'Ηρακλείων ἐκγεγῶτες αἱμάτων.  
 ἔνθα τράπεζαν εἰδάτων πλήρη κιχών, 1250  
 τὴν ὕστερον βρωθεῖσαν ἐξ ὀπαόνων,  
 μνήμην παλαιῶν λήψεται θεσπισμάτων.

<sup>a</sup> Romulus and Remus.

<sup>b</sup> Aeneas.

<sup>c</sup> Roma: ῥώμη.

<sup>d</sup> Aphrodite, mother of Aeneas.

<sup>e</sup> On the Thermaic Gulf.

<sup>f</sup> Worshippers of Dionysus (Laphystius) in Macedonia.

<sup>g</sup> In Macedonia (Thuc. ii. 9).

<sup>h</sup> Etruria.

<sup>i</sup> Unknown: Arnus?

<sup>j</sup> In Etruria.

<sup>k</sup> Odysseus, who is said to have met Aeneas in Italy.  
Hellenicus *ap.* Dion. Hal. *A.R.* 72.

<sup>l</sup> Odysseus is here identified with the Nanus or Nanas of Etruscan legend.

<sup>m</sup> Telephus, *cf.* 207 ff.

<sup>n</sup> Heracles, father of Telephus.

<sup>o</sup> Verg. *A.* iii. 251 ff. Aeneas in the Strophades south of

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of oblivion, my unhappy fatherland, shalt thou hide thy glory faded. Such a pair of lion whelps <sup>a</sup> shall a certain kinsman <sup>b</sup> of mine leave, a breed eminent in strength <sup>c</sup>: the son of Castnia <sup>d</sup> called also Cheiras, —in counsel best and not to be despised in battle. He shall first come to occupy Rhaecelus <sup>e</sup> beside the steep crag of Cissus <sup>f</sup> and the horned women <sup>g</sup> of Laphystius. And from Almopia <sup>h</sup> in his wandering Tyrsenia <sup>i</sup> shall receive him and Lingeus <sup>j</sup> bubbling forth its stream of hot waters, and Pisa <sup>k</sup> and the glades of Agylla, <sup>l</sup> rich in sheep. And with him shall an erstwhile foe <sup>m</sup> join a friendly army, winning him by oaths and prayers and clasped knees: even the Dwarf <sup>n</sup> who in his roaming searched out every recess of sea and earth; and therewithal the two sons of the King <sup>o</sup> of the Mysians, whose spear one day shall be bent by the Housekeeping God of Wine, who shall fetter his limbs with twisted tendrils: even 'Tarchon and 'Tyrsenus, tawny wolves, sprung from the blood of Heracles." There he shall find full of eatables a table <sup>p</sup> which is afterwards devoured by his attendants and shall be reminded of an ancient prophecy. And he shall found in

Zacynthus receives from 'the harpy Celaeno an oracle of Apollo declaring that Aeneas should not found a city in Italy till hunger should compel the Trojan exiles to "eat their tables." The prophecy is fulfilled Verg. *A.* vii. 109 ff. Aeneas and his company reach the Tiber. They take their meal on the banks of the river, using wheaten cakes on which to lay their other eatables. When these are consumed, hunger causes them to eat the wheaten cakes as well. Thereupon Iulus exclaims: "Heus! etiam mensas consumimus!" Vergil in the latter passage attributes the prophecy to Anchises. Varro, in Serv. on *Aen.* iii. 256, says Aeneas got it at Dodona, Dion. Hal. *A.R.* i. 55 says from the Erythraean Sibyl in the Troad

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κτίσει δὲ χώραν ἐν τόποις Βορειγόνων  
 ὑπὲρ Λατίνους Δαυνίους τ' ὤκισμένην,  
 πύργους τριάκοντ', ἐξαριθμήσας γονὰς 1255  
 συὸς κελαινῆς, ἣν ἀπ' Ἰδαίων λόφων  
 καὶ Δαρδανείων ἐκ τόπων ναυσθλώσεται,  
 ἰσηρίθμων θρέπτειραν ἐν τόκοις κάπρων·  
 ἧς καὶ πόλει δείκηνλον ἀνθήσει μιᾷ  
 χαλκῷ τυπώσας καὶ τέκνων γλαγοτρόφων. 1260  
 δείμας δὲ σηκὸν Μυνδία Παλληνίδι,  
 πατρῷ' ἀγάλατ' ἐγκατοικεῖ θεῶν.  
 ἂ δὴ, παρώσας καὶ δάμαρτα καὶ τέκνα  
 καὶ κτῆσιν ἄλλην ὀμπνίαν κειμηλίων,  
 σὺν τῷ γεραιῷ πατρὶ πρεσβειώσεται, 1265  
 πέπλοις περισχών, ἦμος αἰχμηταὶ κύνες,  
 τὰ πάντα πάτρας συλλαφύξαντες πάλῳ,  
 τούτῳ μόνῳ πόρωσιν αἵρεσιν, δόμων  
 λαβεῖν ὃ χρῆζει κάπενέγκασθαι δάνος.  
 τῷ καὶ παρ' ἐχθροῖς εὐσεβέστατος κριθεῖς, 1270  
 τὴν πλείστον ὑμνηθεῖσαν ἐν χάρμας πάτραν  
 ἐν ὀψιτέκνοις ὀλβίαν δωμήσεται,  
 τύρσιν μακεδνὰς ἀμφὶ Κιρκαίου νάπας  
 Ἄργουῤς τε κλεινὸν ὄρμον Αἰήτην μέγαν,  
 λίμνης τε Φόρκης Μαρσιωνίδος ποτὰ 1275

<sup>a</sup> The Aborigines (Strabo 228 ff.).

<sup>b</sup> Aeneas received from Helenus in Epirus a prophecy that he would be guided in founding a city by a sow. When he was sacrificing on the banks of the Tiber, a sow, one of the intended victims, escaped and fled inland, finally resting on a hill where it gave birth to thirty young. The number thirty is variously interpreted in legend; here with reference to the thirty Latin towns of which Lavinium was the metropolis. According to the usual version the sow was *white*, e.g. Verg. *A.* iii. 392 "Alba, solo recubans" Hence



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places of the Boreigonoï " a settled land beyond the Latins and Daunians—even thirty towers, when he has numbered the offspring of the dark sow,<sup>b</sup> which he shall carry in his ship from the hills of Ida and places of Dardanus, which shall rear such number of young at a birth. And in one city<sup>c</sup> he shall set up an image of that sow and her suckling young, figuring them in bronze. And he shall build a shrine to Myndia Pallenis<sup>d</sup> and establish therein the images of his fathers' gods.<sup>e</sup> He shall put aside his wife and children and all his rich possessions and honour these first, together with his aged sire,<sup>f</sup> wrapping them in his robes, what time the spearmen hounds, having devoured all the goods of his country together by casting of lots, to him alone shall give the choice to take and carry away what gift from his house he will. Wherefore being adjudged even by his foes to be most pious, he shall found a fatherland of highest renown in battle, a tower blest in the children of after days, by the tall glades of Circeon<sup>g</sup> and the great Acetes haven,<sup>h</sup> famous anchorage of the Argo, and the waters of

some suppose Lycophron in his riddling manner to mean here horrid, terrible, "black" metaphorically.

<sup>c</sup> Lavinium, founded where the sow came to rest.

<sup>d</sup> Athena : Myndia, cult-name of Athena from Myndus in Caria. A temple of Athena Pallenis lay between Athens and Marathon.

<sup>e</sup> Penates.

<sup>f</sup> Anchises. Xenoph. *Cyn.* 1. 15 says : "Aeneias, by saving his paternal and maternal gods and saving his father, won such renown for piety that to him alone of all whom they conquered in Troy the enemy granted that he should not be robbed of his possessions." Cf. Aelian, *V.H.* iii. 22, Serv. on *Jen.* ii. 636.

<sup>g</sup> Circeji.

<sup>h</sup> Cajeta.

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Τιτώνιον τε χεῦμα τοῦ κατὰ χθονὸς  
δύνοντος εἰς ἄφαντα κευθμῶνος βάθη,  
Ζωστηρίου τε κλιτύν, ἔνθα παρθένου  
στυγνὸν Σιβύλλης ἐστὶν οἰκητήριον,  
γρώνω βερέθρῳ συγκατηρεφές στέγης. 1280

Τόσαῦτα μὲν δύσκλητα πείσονται κακὰ  
οἱ τὴν ἐμὴν μέλλοντες αἰστώσειν πάτραν.

Τί γὰρ ταλαίην μητρὶ τῇ Προμηθέως  
ξυνὸν πέφυκε καὶ τροφῷ Σαρπηδόνας,  
ἃς πόντος Ἑλλης καὶ πέτραι Συμπληγάδες 1285  
καὶ Σαλμυδησὸς καὶ κακόξεινος κλύδων,  
Σκύθαισι γείτων, καρτεροῖς εἵργει πάγοις,  
λίμνην τε τέμνων Τάναις ἀκραιφνῆς μέσσην  
ρείθροις ὀρίζει, προσφιλεστάτην βροτοῖς  
χίμετλα Μαιώταισι θρηνοῦσιν ποδῶν. 1290

Ὅλοιντο ναῦται πρῶτα Καρνῖται κύνες,  
οἳ τὴν βοῶπιν ταυροπάρθενον κόρην  
Λέρνης ἀνηρέψαντο, φορτηγοὶ λύκοι,  
πλάτιν πορεύσαι κῆρα Μεμφίτῃ πρόμῳ,  
ἔχθρας δὲ πυρσὸν ἦραν ἡπείροις διπλαῖς. 1295  
αὖθις γὰρ ὕβριν τὴν βαρεῖαν ἀρπαγῆς  
Κουρήτες ἀντίποινον Ἰδαῖοι κάπροι

<sup>a</sup> Lacus Fucinus.

<sup>b</sup> The schol. says "Titon, a river of Italy near the river Circaeus, which does not flow into the sea but is swallowed up by the earth."

<sup>c</sup> Apollo.

<sup>d</sup> Cumae.

<sup>e</sup> Asia, mother of Prometheus by Iapetus (Apollod. i. 8).

<sup>f</sup> Europa, mother of the Cretan Sarpedon by Zeus.

<sup>g</sup> Hellespont.

<sup>h</sup> The Euxine, i.e. Hospitable, previously called Axine, i.e. Inhospitable.

<sup>i</sup> The river Don.

<sup>j</sup> The idea is that the water of the Don does not mingle with the water of the sea. So Arrian, *Periplus* 600

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the Marsionid lake of Phorce<sup>a</sup> and the Titonian<sup>b</sup> stream of the cleft that sinks to unseen depths beneath the earth, and the hill of Zosterius,<sup>c</sup> where is the grim dwelling<sup>a</sup> of the maiden Sibylla, roofed by the cavernous pit that shelters her.

So many are the woes, hard to bear, which they shall suffer who are to lay waste my fatherland.

For what has the unhappy mother<sup>e</sup> of Prometheus in common with the nurse<sup>f</sup> of Sarpedon? Whom the sea<sup>g</sup> of Helle and the Clashing Rocks and Salmydessus and the inhospitable<sup>h</sup> wave, neighbour to the Scythians, sunder with strong cliffs and Tanais<sup>i</sup> divides with his streams—Tanais who, undefiled,<sup>j</sup> cleaves the middle of the lake<sup>k</sup> which is most dear to Macotiau men who mourn their chilblained feet.

My curse, first, upon the Carnite<sup>l</sup> sailor hounds! the merchant wolves who carried off from Lerne the ox-eyed girl, the bull-maiden, to bring to the lord of Memphis a fatal bride, and raised the beacon of hatred for the two continents. For afterwards the Curetes,<sup>m</sup> Idacan boars, seeking to avenge the

*Eux. Pont.* 8 says of the Phasis that ἐπιπλεῖ τῇ θαλάσσῃ, οἷχί δὲ συμμύγνυται.

<sup>k</sup> Lake Macotis or Sea of Azov.

<sup>i</sup> The quarrel between Asia and Europe (Herod. i. 1 ff.) began with the carrying off of Io, daughter of Inachus king of Argos (Lerne), by the Phoenicians (Carna or Carnos is the port of Arados, Strabo 753). Io was turned into a cow by Zeus, hence "bull-maiden." She became wife of Telegonus, king of Egypt (Apollod. ii. 9), who is here "lord of Memphis"; or, if Io is here equated with Isis, the lord of Memphis will be Osiris.

<sup>m</sup> The Cretans (Curetes) carried off Europa, daughter of Phoenix, from Phoenicia (Sarapta or Sarepta, town on coast of Phoenicia) to become wife of Asterus, king of Crete. The "bull-formed vessel" rationalizes the myth that Zeus in form of a bull carried Europa to Crete to become his bride.

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ζητοῦντες, αἰχμάλωτον ἤμπρευσαν πόριν  
 ἐν ταυρομόρφῳ τράμπιδος τυπώματι  
 Σαραπτίαν Δικταῖον εἰς ἀνάκτορον 1306  
 δάμαρτα Κρήτης Ἀστέρῳ στρατηλάτῃ.  
 οὐδ' οἷ γ' ἀπηρκέσθησαν ἀντ' ἴσων ἴσα  
 λαβόντες, ἀλλὰ κλῶπα σὺν Τεύκρῳ στρατὸν  
 καὶ σὺν Σκαμάνδρῳ Δραυκίῳ φυτοσπόρῳ  
 εἰς Βεβρύκων ἔστειλαν οἰκητήριον, 1305  
 σμίνθοισι δηρίσοντας, ὧν ἀπὸ σπορᾶς  
 ἐμοὺς γενάρχας ἐξέφυσε Δάρδανος,  
 γῆμας Ἀρίσβαν Κρήσσαν εὐγενῇ κόρῃν.  
 Καὶ δευτέρους ἔπεμψαν Ἀτρακας λύκους  
 ταγῷ μονοκρήπιδι κλέψοντας νάκην, 1310  
 δρακοντοφρούροις ἐσκεπασμένην σκοπαῖς.  
 ὃς εἰς Κύταιαν τὴν Λιβυστικὴν μολών,  
 καὶ τὸν τετράπνῃν ὕδρον εὐνάσας θρόνοις,  
 καὶ γυρὰ ταύρων βαστάσας πυριπνόων  
 ἄροτρα, καὶ λέβητι δαιτρευθεὶς δέμας, 1315  
 οὐκ ἀσμένως ἔμαρψεν ἐρράου σκύλος,  
 ἀλλ' αὐτόκλητον ἀρπάσας κεραῖδα,  
 τὴν γνωτοφόντιν καὶ τέκνων ἀλάστορα,  
 εἰς τὴν λάληθρον κίσσαν ἡρματίξατο,  
 φθογγὴν ἐδώλων Χαονιτικῶν ἄπο 1320  
 βροτησίαν ἱεῖσαν, ἔμπαιον δρόμων.

<sup>a</sup> The Cretans sent an army to the Troad under Teucer and Scamandrus, who received an oracle bidding them settle "wherever the earth-born (*γηγενεῖς*) should attack them." This happened at Hamaxitos, where the "earth-born" proved to be a plague of field-mice which devoured the leathern parts of their armour. So they abode there (Strabo 604). Arisba, daughter of Teucer, became wife of Dardanus, and thus ancestress of Cassandra.

<sup>b</sup> Trojans.

<sup>c</sup> The voyage of the Argonauts.

<sup>d</sup> Thessalian, from Atrax in Thessaly Hestiaeolis.

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rape by their heavy deed of violence, carried off captive in a bull-formed vessel the Sarapitian heifer to the Dictæan palace to be the bride of Asteros, the lord of Crete. Nor were they contented when they had taken like for like; but sent with Teucer<sup>a</sup> and his Draucian father Scamandrus a raping army to the dwelling-place of the Bebryces<sup>b</sup> to war with mice; of the seed of those men Dardanus begat the authors of my race, when he married the noble Cretan maid Arisba.

And second<sup>c</sup> they sent the Atracian<sup>d</sup> wolves to steal for their leader of the single sandal<sup>e</sup> the fleece<sup>f</sup> that was protected by the watching dragon's ward. He came to Libyan Cytaea<sup>g</sup> and put to sleep with simples that four-nostrilled snake, and handled the curved plough of the fire-breathing bulls,<sup>h</sup> and had his own body cut to pieces in a caldron<sup>i</sup> and, not joyfully, seized the hide of the ram. But the self-invited crow<sup>j</sup> he carried off—her who slew her brother<sup>k</sup> and destroyed her children<sup>l</sup>—and set her as ballast in the chattering jay<sup>m</sup> which uttered a mortal voice derived from Chaonian abode and well knew how to speed.

<sup>a</sup> Jason (Pind. *P.* iv.).

<sup>f</sup> The Golden Fleece.

<sup>g</sup> In Colchis.

<sup>h</sup> Pind. *P.* iv. 224 ff. ; Apoll. Rh. iii. 1284 ff.

<sup>i</sup> Medea renewed the youth of Jason by boiling him in a magic caldron.

<sup>j</sup> Medea.

<sup>k</sup> Apsyrtus.

<sup>l</sup> When Jason married the daughter of Creon, king of Corinth, Medea in revenge slew her own children by Jason.

<sup>m</sup> The ship *Argo*, in which, while it was being built, Athena inserted a piece of the oak of Dodona (hence Chaonian), which gave it the gift of human speech and of prophecy.

Πάλιν δ' ὁ πέτρας ἀσκέρας ἀνείρυσας  
 καὶ φασγάνου ζωστήρα καὶ ξίφος πατρός,  
 ὁ Φημίον παῖς, Σκύρος ᾧ λυγροὺς τάφους  
 κρημνῶν ἔνερθεν αἰγίλιψ ῥοιζομένων 1325  
 πάλαι δοκεύει τὰς ἀταρχύτους ρίφας,  
 σὺν θηρὶ βλώξας τῷ σπάσαντι δηίας  
 Μύστη Τροπαίας μαστὸν εὐθελον θεᾶς,  
 ζωστηροκλέπτῃς, νεῖκος ὥρινεν διπλοῦν,  
 στόρνῃν τ' ἀμέρσας καὶ Θेमισκύρας ἀπο 1330  
 τὴν τοξόδαμνον νοσφίσας Ὀρθωσίαν.  
 ἧς αἱ ξύναιμοι, παρθένοι Νεπτουνίδος,  
 Ἔριν λιποῦσαι, Λάγμον, ἡδὲ Τήλαμον,  
 καὶ χεῦμα Θερμώδοντος Ἀκταῖόν τ' ὄρος,  
 ποινὰς ἀθέλκτους θ' ἀρπαγὰς διζήμεναι, 1335  
 ὑπὲρ κελαινὸν Ἴστρον ἤλασαν Σκύθας  
 ἵππους, ὁμοκλήτειραν ἰεῖσαι βοὴν  
 Γραικοῖσιν ἀμνάμοις τε τοῖς Ἐρεχθέως.  
 καὶ πᾶσαν Ἀκτὴν ἐξεπόρθησαν δορί,  
 τοὺς Μοψοπείους αἰθαλώσασαι γύας. 1340

Πάππος δὲ Θρήκης οὐμὸς αἰστώσας πλάκα  
 χώραν τ' Ἑορδῶν καὶ Γαλαδραίων πέδον,  
 ὄρους ἔπηξεν ἀμφὶ Πηνειοῦ ποτοῖς,  
 στερρὰν τραχήλῳ ζευγλαν ἀμφιβεῖς πέδαις,

<sup>a</sup> Theseus. For the legend see Introduction to Callimachus, *Hecale*.

<sup>b</sup> Aegeus.

<sup>c</sup> Poseidon, who was said to be the real father of Theseus (Bacchylid. 16).

<sup>d</sup> Theseus either threw himself from a cliff in Scyrus or was pushed over by Lycomedes, king of the island. His bones were brought to Athens in 473 B.C. by Cimon (Plut. *Thes.* 35-36).

<sup>e</sup> Heracles, who was initiated in the Eleusinian mysteries before he went to bring Cerberus from Hades.

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And again he <sup>a</sup> that took up from the rock his father's <sup>b</sup> shoes and sword-belt and sword, the son of Phemius, <sup>c</sup> on whose sad grave <sup>d</sup>—where to he was hurled without funeral rites—steep Scyrus long keeps watch beneath its hissing precipices—he went with the wild beast, the Initiate, <sup>e</sup> who drew the milky breast of the hostile goddess Tropaëa, <sup>f</sup> and stole the belt <sup>g</sup> and roused a double feud, taking away the girdle and from Themiscyra carrying off the archer Orthosia <sup>h</sup>; and her sisters, the maidens of Neptunis, <sup>i</sup> left Eris, Lagmus and Telamus and the stream of Thermodon and the hill of Actaeum to seek vengeance and relentless rape. Across the dark Ister <sup>j</sup> they drove their Scythian mares, shouting their battle-cry against the Greeks and the descendants of Erechtheus. And they sacked all Acte <sup>k</sup> with the spear and laid waste with fire the fields of Mopsopia. <sup>l</sup>

And my ancestor <sup>l</sup> laid waste the plain of Thrace and the country of the Eordi and the land of the Galadraei, and fixed his bounds beside the waters of Peneius, fettering them with a stern yoke laid upon their necks, in battle a young warrior, most

<sup>f</sup> Hera, who by a trick was induced to give the breast to Heracles (Diod. iv. 9, Paus. ix. 25).

<sup>g</sup> Hippolyte's girdle.

<sup>h</sup> The Amazon Antiope, here called Orthosia, a cult-title of Artemis (Pind. O. iii. 30).

<sup>i</sup> The scholiast says this was a name of Hippolyte. Holzinger takes it as a cult-name of Artemis from Nepete in Etruria. The Amazons, in revenge for the expedition against them of Heracles and Theseus, invade Attica.

<sup>j</sup> Danube.

<sup>k</sup> Attica.

<sup>l</sup> Ilus, great-grandfather of Cassandra, invaded Thrace and Macedonia; cf. Herod. vii. 20 and 75.

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ἀλκῇ νέανδρος, ἐκπρεπέστατος γένους. 1345  
 ἢ δ' ἀντὶ τούτων τάρροθον βοηλάτην  
 τὸν ἐξάπρυμιον, στέρφος ἐγχαλινούμενον,  
 στείλασα, λίστροις αἰπὺν ἤρειβεν πάγον,  
 τὸν ἢ παλίμφρων Γοργὰς ἐν κλήροις θεῶν  
 καθιερώσει, πημάτων ἀρχηγέτις. 1350

Αὔθις δὲ κίρκοι, Τμῶλον ἐκλελοιπότες  
 Κίμψον τε καὶ χρυσεργὰ Πακτωλοῦ ποτά,  
 καὶ νᾶμα λίμνης, ἔνθα Τυφῶνος δάμαρ  
 κευθμῶνος αἰνόλεκτρον ἐνδαύει μυχόν,  
 Ἄγυλλαν Αὔσονίτιν εἰσεκώμασαν, 1355  
 δεινὴν Λιγυστίνοισι τοῖς τ' ἀφ' αἵματος  
 ρίζαν γιγάντων Σιθόνων κεκτημένοις  
 λόγχης ἐν ὑσμίναισι μίξαντες πάλην.  
 εἶλον δὲ Πῖσαν καὶ δορίκτητον χθόνα  
 πᾶσαν κατειργάσαντο τὴν Ὀμβρων πέλας 1360  
 καὶ Σαλπίων βεβῶσαν ὀχθηρῶν πάγων.

Λοῖσθος δ' ἐγείρει γρυνὸς ἀρχαίαν ἔριν,  
 πῦρ εὖδον ἤδη τὸ πρὶν ἐξάπτων φλογί,  
 ἐπεὶ Πελασγοὺς εἶδε Ῥυνδακοῦ ποτῶν  
 κρυσσοῖσιν ὀθνείοισι βάψαντας γάνος. 1365  
 ἢ δ' αὖθις οἰστρήσασα τιμωρουμένη  
 τριπλᾶς τετραπλᾶς ἀντιτίσεται βλάβας,  
 πορθοῦσα χώρας ἀντίπορθμον ἥϊονα.

<sup>a</sup> Europe sends Heracles to sack Troy.

<sup>b</sup> Reference to the oxen of Geryon.

<sup>c</sup> Hom. *Il.* v. 610 ff. (Heracles) ὅς ποτε δεῦρ' ἐλθὼν ἔνεχ' ἵππων Λαομέδοντος | ἐξ οἷος σὺν νηυσὶ . . . | Ἴλιον ἐξαλάπαξε πόλιν.

<sup>d</sup> The skin of the Nemean lion.

<sup>e</sup> Hera.

<sup>f</sup> Tyrrhenians from Lydia come to Etruria.

<sup>g</sup> Echidna.

<sup>h</sup> The Pelasgians.



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eminent of his race. And she<sup>a</sup> in return for these things sent her champion, the driver of the oxen,<sup>b</sup> him of the six ships,<sup>c</sup> robed in a hide,<sup>d</sup> and laid in ruins with the spade their steep hill; and him shall Gorgas,<sup>e</sup> changing her mind, consecrate in the estate of the gods, even she that was the prime mover in his woes.

And in turn the falcons<sup>f</sup> set forth from Tmolus and Cimpus and the gold-producing streams of Pactolus and the waters of the lake where the spouse<sup>g</sup> of Typhon couches in the hidden recess of her dread bed, and rioted into Ausonian Agylla and in battles of the spear joined terrible wrestling with the Ligurians and them<sup>h</sup> who drew the root of their race from the blood of the Sithonian<sup>i</sup> giants. And they took Pisa and subdued all the spear-won land that stands near the Umbrians and the high cliffs of the Salpians.<sup>j</sup>

And, last, the fire-brand<sup>k</sup> wakens the ancient strife, kindling anew with flame the ancient fire that already slept since she<sup>l</sup> saw the Pelasgians<sup>m</sup> dipping alien pitchers in the bright waters of Rhyndacus.<sup>n</sup> But the other<sup>o</sup> in turn in a frenzy of revenge shall repay the injury threefold and fourfold, laying waste the shore of the land across the sea.

<sup>i</sup> Sithonia and Pallene, the middle and southern spurs of Chalcidice, are the home of the giants; cf. 1406 f.

<sup>j</sup> Unknown. Some suppose the reference is to the Alps. Holzinger takes it as = the *Σάλνες* or *Salvii* in N.W. Etruria.

<sup>k</sup> Paris.

<sup>l</sup> Asia.

<sup>m</sup> Argonauts.

<sup>n</sup> River in Mysia.

<sup>o</sup> Europe sends the Greeks against Troy.

# LYCOPHRON

- Πρῶτος μὲν ἦξει Ζηνὶ τῷ Λαπερσίῳ  
 ὁμώνυμος Ζεύς, ὃς καταιβάτης μολῶν  
 σκηπτῷ πυρώσει πάντα δυσμενῶν σταθμά.  
 σὺν ᾧ θανοῦμαι, κὰν νεκροῖς στρωφωμένη  
 τὰ λοιπὰ ἀκούσω ταῦθ', ἃ νῦν μέλλω θροεῖν.  
 Ὁ δεύτερος δέ, τοῦ πεφασμένου κέλῳ  
 ἐν ἀμφιβλήστοις ἔλλοπος μυνδοῦ δίκην,  
 καταιθαλώσει γαῖαν ὀθνεῖαν, μολῶν  
 χρησιμοῖς Ἰατροῦ σὺν πολυγλώσσῳ στρατῷ.  
 Τρίτος δ', ἄνακτος τοῦ δρυηκόπου γόνος,  
 τὴν τευχοπλάστιν παρθένον Βραγχησίαν  
 παραιολίξας βῶλον ἐμπεφυρμένην  
 νασμοῖς ὀρέξαι τῷ κεχρημένῳ δάνος,  
 σφραγίδα δέλτῳ δακτύλων ἐφαρμόσαι,  
 Φθειρῶν ὀρεῖαν νάσσεται μοναρχίαν,  
 τὸν πρωτόμισθον Κᾶρα δηύσας στρατόν,  
 ὅταν κόρη κασωρὶς εἰς ἐπείσιον  
 χλεύην ὑλακτήσασα κηκάσῃ γάμους  
 νυμφεῖα πρὸς κηλωστὰ καρβάνων τελεῖν.

<sup>a</sup> Agamemnon, in reference to cult of Zeus-Agamemnon in Sparta. Lapersios consequently is here transferred from the Dioscuri (see 511) to Zeus. The real meaning of this word is of course very obscure.

<sup>b</sup> Orestes, son of Agamemnon, occupies Aeolis.

<sup>c</sup> Apollo.

<sup>d</sup> Reference to popular derivation of Αἰολεῖς from αἰόλος, "varied."

<sup>e</sup> Neleus founds Miletus in Ionia.

<sup>f</sup> Codrus, the last king of Athens. The Peloponnesians, invading Attica, were told by the Delphic oracle that they would be successful if they did not kill the Athenian king. This becoming known to the Athenians, Codrus disguised himself and went out of the city gates to gather firewood. Picking a quarrel with two enemy scouts, he slew one and

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First there shall come a Zeus " who bears the name of Zeus Lapersios; who shall come with swooping thunderbolt to burn all the habitations of the foe. With him shall I die, and when I flit among the dead I shall hear these further things which I am about to utter.

And, second,<sup>b</sup> the son of him that was slain in a net, like a dumb fish, shall lay waste with fire the alien land, coming, at the bidding of the oracles of the Physician,<sup>c</sup> with a host of many tongues.<sup>d</sup>

And third, the son<sup>e</sup> of the woodcutter king,<sup>f</sup> beguiling the potter maiden<sup>g</sup> of Branchidae to give him in his need earth mixed with water, wherewith to set on a tablet his finger-seal, shall found the mountain monarchy of the Phtheires,<sup>h</sup> when he has destroyed the host of the Carians—the first to fight for hire<sup>i</sup>—what time his wanton daughter<sup>j</sup> shall abuse her nakedness and say in mockery of marriage that she will conclude her nuptials in the brothels of barbarians.<sup>k</sup>

was himself slain by the other, thus saving his country. Lycurgus, *Contra Leocrat.* 84 ff.

<sup>b</sup> Nelus was told by an oracle to found his city where he should first receive "earth and water." At Branchidae near Miletus he asked a potter maid for some clay (the so-called *terra sigillata* or γῆ Δημῖα) for a seal. She gave him the moist clay, thus giving him "earth and water."

<sup>c</sup> Φθειρῶν ἕως (Homer, *Il.* ii. 868), near Miletus.

<sup>d</sup> (Cf. Archiloch. fr. 30 (Hiller) καὶ δὴ 'πικυρος ὥστε Καρ κεκλήσομαι.

<sup>e</sup> Nelus received at Delphi an oracle which bade him "go to the golden men" (i.e. the Carians, cf. *Il.* ii. 872) and that "his daughter would show him." Returning to Athens ἤκουσε τῆς θυγατρὸς γυνῆς τυπτοῦσης τὸ ἐπέσιον καὶ λεγοῦσης· Δίξο σεῦ μάλα ἐς θαλερὸν πύσιν ἢ ἐς Ἀθήνας ἢ ἐς Μίλητον· κατάρξω πῆματα Καρί. Cf. *B.M.* s.v. ἀσελγανειν.

<sup>k</sup> Carians.

# LYCOPHRON

Οἱ δ' αὖ τέταρτοι τῆς Δυμαντείου σποράς,  
 Λακμώνιοί τε καὶ Κυτιναῖοι Κόδροι,  
 οἳ Θίγρον οἰκήσουσι Σάτνιόν τ' ὄρος,  
 καὶ χερσόνησον τοῦ πάλαι ληκτηηρίαν  
 θεᾶ Κυρίτα πάμπαν ἐστυγημένου,  
 τῆς παντομόρφου βασσάρας λαμπούριδος  
 τοκῆος, ἥ τ' ἀλφαῖσι ταῖς καθ' ἡμέραν  
 βούπειναν ἀλθαίνεσκεν ἄκμαίαν πατρός,  
 ὀθνεῖα γατομοῦντος Αἴθωνος πετερά.

1390

1395

Ὅ Φρὺξ δ', ἀδελφὸν αἷμα τιμωρούμενος,  
 πάλιν τιθηνὸν ἀντιπορθήσει χθόνα  
 τοῦ νεκροτάγου, τὰς ἀθωπεύτους δίκας  
 φθιτοῖσι ρήτρεύοντος ἀστεργεῖ τρόπῳ.  
 ὃς δὴ ποτ' ἀμφώδοντος ἐξ ἄκρων λοβῶν  
 φθέρσας κύφελλα καλλυνεῖ παρωτίδας,  
 δαπταῖς τιτύσκων αἰμοπώταισιν φόβον.  
 τῷ πᾶσα Φλεγρὰς αἶα δουλωθήσεται  
 Θραμβουσία τε δειρὰς ἥ τ' ἐπάκτιος  
 στόρθυγξ Τίτωνος αἷ τε Σιθόνων πλάκες  
 Παλληνία τ' ἄρουρα, τὴν ὁ βούκερως  
 Βρύχων λιπαίνει, γηγενῶν ὑπηρέτης.

1400

1405

Πολλῶν δ' ἐναλλάξ πημάτων ἀπάρξεται  
 Κανδαῖος ἢ Μάμερτος, ἢ τί χρὴ καλεῖν  
 τὸν αἰμοφύρτοις ἐστιώμενον μάχαις;

1410

<sup>a</sup> Lycophron now passes to Dorian settlements in Asia, founded by Dorians from N. Greece.

<sup>b</sup> Dynas, Pamphylus, and Hyllus were the eponyms of the three Dorian tribes—Dymanes, Pamphyli, and Hyllæis.

<sup>c</sup> Codrus (cf. 1378 n.) here merely = "ancient."

<sup>d</sup> In N.W. Thessaly.

<sup>e</sup> In Doris.

<sup>f</sup> Unknown places in Caria. <sup>g</sup> The Cnidian Chersonese.

<sup>h</sup> Erysichthon, see Callim. II. vi.; Ovid, *M.* viii. 738 n.

<sup>i</sup> Demeter.

<sup>j</sup> Mestra, daughter of Erysichthon, got from Poseidon the

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And then, again, the fourth,<sup>a</sup> of the seed of Dynas,<sup>b</sup> the Codrus-ancients<sup>c</sup> of Lacmon<sup>d</sup> and Cytina<sup>e</sup>—who shall dwell in Thigros<sup>f</sup> and the hill of Satnion<sup>f</sup> and the extremity of the peninsula<sup>g</sup>, of him<sup>h</sup> who of old was utterly hated by the goddess Cyrita<sup>i</sup>: the father of the crafty vixen<sup>j</sup> who by daily traffic assuaged the raging hunger of her sire—even Aethon,<sup>k</sup> plougher of alien shires.

And the Phrygian,<sup>l</sup> avenging the blood of his brothers,<sup>m</sup> will sack again the land<sup>n</sup> that nursed the ruler<sup>o</sup> of the dead, who in loveless wise pronounces relentless judgement on the departed. He<sup>p</sup> shall spoil the ears of the ass, lobes and all, and deck his temples, fashioning a terror for the ravenous blood-suckers.<sup>q</sup> By him all the land of Phlegra shall be enslaved and the ridge of Thrambus and spur of Titon by the sea and the plains of the Sithonians and the fields of Pallene, which the ox-horned Brychon,<sup>r</sup> who served the giants, fattens with his waters.

And many woes, on this side and that alternately, shall be taken as an offering by Candaeus<sup>s</sup> or Mamertus<sup>t</sup>—or what name should be given to him who banquets in gory battles?

gift of assuming whatever form she pleased. When her father, in order to get the means of satisfying his hunger, sold her in one form, she returned in another to be sold again (Ovid, *M. l.c.*).  
<sup>k</sup> = Erysichthon.

<sup>l</sup> Midas who, according to Lycophron, invades Thrace and Macedonia.

<sup>m</sup> Trojans.

<sup>n</sup> Europa.

<sup>o</sup> Minos.

<sup>p</sup> Midas, in a musical contest between Pau and Apollo, gave unasked his verdict against Apollo, who, in revenge, gave him the ears of an ass, to hide which Midas invented the tiara (Ovid, *M. xi.* 180 f. "Ille quidem celat turpique onerata pudore Tempora purpureis tentat velare tiaris").

<sup>q</sup> *i.e.* flies.

<sup>r</sup> River in Pallene (Hesych.).

<sup>s</sup> Ares.

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Οὐ μὰν ὑπείξει γ' ἡ ἑπιμηθέως τοκάς,  
 ἀλλ' ἀντὶ πάντων Περσέως ἓνα σποράς  
 στελεῖ γίγαντα, τῷ θάλασσα μὲν βατῇ  
 πεζῷ ποτ' ἔσται, γῇ δὲ ναυσθλιωθήσεται 1415  
 ῥήσسونτι πηδοῖς χέρσον. οἱ δὲ Λαφρίας  
 οἴκοι Μამέρσας, ἡθαλωμένοι φλογὶ  
 σὺν καλίνοισι τειχέων προβλήμασι,  
 τὸν χρησμολέσχην αἰτιάσονται βλάβης.  
 ψαίνυνθα θεσπίζοντα Πλούτωνος λάτριν. 1420  
 στρατῷ δ' ἀμίκτῳ πᾶσα μὲν βρωθήσεται,  
 φλοιῶτιν ἐκδύνουσα δίπλακα σκέπην,  
 καρποτρόφος δρυὺς ἀγριάς τ' ὀρειθαλής.  
 ἅπας δ' ἀναύρων νασμὸς αὐανθήσεται,  
 χανδὸν κελαινὴν δίψαν αἰονωμένων. 1425  
 κύφελλα δ' ἰῶν τηλόθεν ῥοιζομένων  
 ὑπὲρ κᾶρα στήσουσι, Κίμμερός θ' ὅπως,  
 σκιά καλύψει πέρραν, ἀμβλύνων σέλας.  
 Λοκρὸν δ' ὅποια παῦρον ἀνθήσας ῥόδον,  
 καὶ πάντα φλέξας, ὥστε κάγκανον στάχυν, 1430  
 αὔθις παλιμπλώτιο γεύσεται φυγῆς,  
 μόσσυνα φηγότευκτον, ὡς λυκοψίαν  
 κόρη κνεφαίαν, ἄγχι παμφαλῶμενος,  
 χαλκηλάτῳ κινῶδοντι δειματομένη.  
 Πολλοὶ δ' ἀγῶνες καὶ φόνοι μεταίχμιοι 1435  
 λύσουσιν ἀνδρῶν οἱ μὲν ἐν γαίᾳ<sup>1</sup> πάλυς  
 δειναῖσιν ἀρχαῖς ἀμφιδηριωμένων,  
 οἱ δ' ἐν μεταφρένοισι βουστρόφοις χθονός,  
 ἕως ἂν αἰθῶν εὐνάσῃ βαρὺν κλόνον,  
 ἀπ' Λίακοῦ τε καὶ Δαρδάνου γεγῶς 1440

<sup>1</sup> One expects "on the sea," but no satisfactory emendation has been proposed.

<sup>a</sup> Asia.

<sup>b</sup> Xerxes.

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Yet the mother<sup>a</sup> of Epimetheus shall not yield, but in return for all shall send a single giant<sup>b</sup> of the seed of Perseus, who shall walk over the sea on foot and sail over the earth,<sup>c</sup> smiting the dry land with the oar. And the shrines of Laphria Mamerse<sup>d</sup> shall be consumed with fire together with their defence of wooden walls,<sup>e</sup> and shall blame for their hurt the prater of oracles, the false prophesying lackey<sup>f</sup> of Pluto. By his unapproachable host every fruit-bearing oak and wild tree flourishing on the mountain shall be devoured, stripping off its double covering of bark,<sup>g</sup> and every flowing torrent shall be dried up,<sup>h</sup> as they slake with open mouth their black thirst. And they shall raise overhead clouds of arrows hurtling from afar, whose shadow shall obscure the sun, like a Cimmerian darkness<sup>i</sup> dimming the sun. And blooming for a brief space, as a Locrian rose,<sup>j</sup> and burning all things like withered ear of corn, he shall in his turn taste of homeward flight, glancing fearfully towards the oaken bulwark hard at hand, even as a girl in the dusky twilight frightened by a brazen sword.

And many contests and slaughters in between shall solve the struggles of men, contending for dread empire, now on land, now on the plough-turned backs of earth, until a tawny lion<sup>k</sup>—sprung from Aeacus and from Dardanus, Thesprotian at

<sup>a</sup> Reference to the bridging of the Hellespont and the canal through Athos.

<sup>b</sup> Athena on the acropolis at Athens. <sup>c</sup> Herod. viii. 51.

<sup>f</sup> Apollo is here the servant of Pluto because his oracle causes death to the defenders of the Acropolis.

<sup>v</sup> Herod. viii. 115. <sup>h</sup> Herod. vii. 21. <sup>i</sup> Od. xi. 14-19.

<sup>j</sup> Pollux v. 102 *ῥόδον παρειαῖς φυτεύει, πύθωρον ἀνθοῦν καὶ θάπτον ἀπανθοῦν κατὰ τὸ Δοκρόν*. It is the type of that which is fleeting.

<sup>k</sup> For this passage see Introduction, pp. 483 f.

# LYCOPHRON

- Θεσπρωτὸς ἄμφω καὶ Χαλαστραῖος λέων,  
 πρηνῇ θ' ὁμαίμων πάντα κυπῶσας δόμον  
 ἀναγκάσῃ πτήξαντας Ἀργείων πρόμους  
 σῆναι Γαλάδρας τὸν στατηλάτην λύκον  
 καὶ σκῆπτρ' ὀρέξαι τῆς πάλαι μοναρχίας. 1445  
 ᾧ δὴ μεθ' ἔκτην γένναν αὐθαίμων ἐμὸς  
 εἷς τις παλαιστής, συμβαλὼν ἀλκὴν δορὸς  
 πόντου τε καὶ γῆς κεῖς διαλλαγὰς μολῶν,  
 πρέσβιστος ἐν φίλοισιν ὑμνηθήσεται,  
 σκύλων ἀπαρχὰς τὰς δορικτήτους λαβών. 1450  
 Τί μακρὰ τλήμων εἰς ἀνηκόους πέτρας,  
 εἰς κῦμα κωφόν, εἰς νάπας δασπλήτιδας  
 βαύζω, κενὸν ψάλλουσα μᾶστακος κρότον;  
 πίστιν γὰρ ἡμῶν Λειψιεύς ἐνόσφισε,  
 ψευδηγόροις φήμαισιν ἐγχρίσας ἔπη, 1455  
 καὶ θεσφάτων πρόμαντιν ἀψευδῇ φρόνιν,  
 λέκτρων στερηθεὶς ὦν ἐκάλχαινε τυχεῖν.  
 θήσει δ' ἀληθῇ. σὺν κακῷ δέ τις μαθὼν,  
 ὅτ' οὐδὲν ἔσται μῆχος ὠφελεῖν πάτραν,  
 τὴν φοιβόληπτον αἰνέσει χελιδόνα. 1460  
 Τόσσ' ἠγόρευε, καὶ παλίσσυτος ποσὶν  
 ἔβαινε ἐῖρκτῆς ἐντός. ἐν δὲ καρδίᾳ  
 Σειρήνος ἐστέναξε λοίσθιον μέλος,  
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 ἐλικτὰ κωτίλλουσα δυσφράστως ἔπη.  
 ἐγὼ δὲ λοξὸν ἦλθον ἀγγέλλων, ἄναξ,

<sup>a</sup> Apollo, who gave to Cassandra the gift of prophecy, but so that no one believed her prophecies.

<sup>b</sup> Aesch. *Ag.* 1208 f.

<sup>c</sup> Cassandra. The swallow is the type of unintelligible speech (Aesch. *Ag.* 1050, Aristoph. *Ran.* 93).



## ALEXANDRA

once and Chalastræan—shall lull to rest the grievous tumult, and, overturning on its face all the house of his kindred, shall compel the chiefs of the Argives to cower and fawn upon the wolf-leader of Galadra, and to hand over the sceptre of the ancient monarchy. With him, after six generations, my kinsman, an unique wrestler, shall join battle by sea and land and come to terms, and shall be celebrated among his friends as most excellent, when he has received the first fruits of the spear-won spoils.

Why, unhappy, do I call to the unheeding rocks, to the deaf wave, and to the awful glades, twanging the idle noise of my lips? For Lepsicus<sup>a</sup> has taken credit from me, daubing with rumour of falsity my words and the true prophetic wisdom of my oracles, for that he was robbed of the bridal which he sought to win.<sup>b</sup> Yet will he make my oracles true. And in sorrow shall many a one know it, when there is no means any more to help my fatherland and shall praise the frenzied swallow.<sup>c</sup>

So<sup>d</sup> much she spake, and then sped back and went within her prison. But in her heart she wailed her latest Siren song—like some Mimallon of Claros<sup>e</sup> or babbler of Melancraera,<sup>f</sup> Neso's daughter, or Phician monster,<sup>g</sup> mouthing darkly her perplexed words. And I came, O King, to

<sup>a</sup> Here begins the Epilogue, spoken by the slave who watched Cassandra.

<sup>c</sup> Μιμαλλών is properly a Bacchant; here "Mimallon of Claros" (famous for cult of Apollo) means merely frenzied prophetess; cf. Eustath., Dion. Per. 445 καὶ παρὰ τῷ Λυκόφρονι ἡ Κασσάνδρα Κλάρου Μιμαλὼν λέγεται, τοιούτῳι βᾶκχῃ καὶ μάντις Κλαρία.

<sup>f</sup> Sibyl (of Cumæ), daughter of Dardanus and Neso.

<sup>g</sup> Sphinx; cf. Φῶκ' ὁλοήν, Hes. Th. 326.

# LYCOPHRON

σοὶ τόνδε μῦθον παρθένου φοιβαστρίας,  
 ἐπεὶ μ' ἔταξας φύλακα λαῖνον στέγης  
 καὶ πάντα φράζειν κἀναπεμπάζειν λόγον  
 ἐτητύμῳς ἄψορρον ὥτρυνας τρόχιν.  
 δαίμων δὲ φήμας εἰς τὸ λῶον ἐκδραμεῖν  
 τεύξειεν, ὅσπερ σῶν προκίχεται θρόνων,  
 σώζων παλαιὰν Βεβρύκων παγκληρίαν.

1470

## ALEXANDRA

announce to thee this the crooked speech of the maiden prophetess, since thou didst appoint me to be the warder of her stony dwelling and didst charge me to come as a messenger to report all to thee and truly recount her words. But may God turn her prophecies to fairer issue—even he that cares for thy throne, preserving the ancient inheritance of the Bebryces."

<sup>a</sup> Trojans.



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 Polydences (Pollux), one of the Dioscuri, L. 506, he being son of Zeus while Castor was son of Tyndareus (Pind. *N.* x. 80 ff.). In the fight with Idas and Lynceus Polydences killed Lynceus and Idas with the help of Zeus, and voluntarily undertook to share his immortality with Castor who had been mortally wounded by Idas, L. 553 ff., E. 2  
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 Polysperchon (Polyparchon), one of the generals of Alexander the Great, who in 319 B.C. was nominated by Antipater as his successor in Macedonia (in preference to his own son Cassander). In 316 he was driven from his kingdom by Cassander. In 315 Antigonus appointed him commander of the Peloponnesus and Greece was declared free. A peace was concluded in 311 by which Greece fell to Cassander, while Polysperchon was confined to some towns in Peloponnesus. Later he was induced by Antigonius to support the claim to the throne of Macedonia of Heracles, s. of Alexander and Barsina. He accordingly invaded Macedonia but accepted the proposal of Cassander to divide the kingdom of Macedonia, with an independent army and dominion in Peloponnesus. Thereupon he assassinated Heracles (309 B.C.). He is the "Tymphaean dragon" of L. 801  
 Polyxena, d. of Priam and Hecabe, sister of Cassandra, L. 314; she was sacrificed by Neptolemus at the grave of Achilles, L. 323 ff., her throat being cut with a knife which Polus had received from Hephaestus.

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Polyxo, mt. of Aetorion, C. vi. 78  
 Pontus Rhœnus; the expression *κακόδενος κλοδών*, L. 1286, refers to the old name of the Black Sea, *πόρος αἰένος*. The name is said to have been changed to *εὐδένος* either after the voyage of the Argonauts, or after Heracles' expedition against the Amazons or after the foundation of the Milesian colonies. Pind. P. iv. 206; has *ἐν Ἀγείνου στόμα* (he is speaking of the Argonauts), but N. iv. 49 *Εὐδένω πέλαγε*  
 Porceus, one of the two snakes (Porceus and Charibœa) which came from Olympos and killed Laocœon and one of his two sons. The story was told by Arctinus in his *Ilupersis*, L. 347  
 Poseidon, C. iii. 50, iv. 101, 271, vi. 98, helps Apollo to build walls of Troy, L. 522, 617; carries off Pelops, L. 157; destroys Lœrian Aias, L. 390 ff.; f. of Proteus, L. 125; Cyrenus, L. 237; Theseus, L. 1321; cult-names, Aegæon, L. 135; Amœbeus, L. 617; Amphibæus, L. 749; Eripeus, L. 722; Hippæetes, L. 767; Melanthus, L. 767; Naumedon, L. 157; Prophantus, L. 522; Phœnus, L. 1324; Lord of Cromia, L. 522  
 Poseidon, the stars of, A. 766. The scholiast's interpretation seems to be correct: "The stars of Poseidon are those which show forth storms and fair weather; the stars of Zeus are those which indicate weather suitable for agriculture." (Cf. Avien. 1377 ff.: "Hic est fons, unde et deduxit tempora lunæ Navita cum longum facili rate curretet æquor, Et cum ruris amans telluri farra parantia Cederet; ingenti petat hæc indagine semper Seu qui vela solo, seu qui dat semina terria")  
 Poseidon, Cape of Poseidon near Poseidonia (Paestum), L. 722  
 Potamius, Flumen, The River, S. constellation, A. 358, 589, 600, 624, 728; also called Eridanus,

A. 360. Cicero calls it Eridanus ("Eridanum cernes . . . funes-tum magnis eum viribus annem") and adopts the legend that it represents the tears of Phæathon's sisters; Germanicus, 861, calls it Annis and follows the same legend; Avienus, 780, calls it Flumen but refers to the Ausonians of old who call it Eridanus and to the Phæathon legend.  
 Præctis, unknown place in Epirus. Some take it to mean Acroceranium. Holzinger thinks Præctis = avenger = Erinyes and that Elephenor built a shrine to her, beside which he built his city  
 Praxandrus leads Lacomians of Therapnae from Troy to Cyprus, L. 586  
 Priam, F. 115  
 Problastus = Dionysus, L. 577  
 Procris, d. of Erechtheus, w. of Cephalus, companion of Artemis, C. iii. 209  
 Procyon, Canis Minor or in particular a Canis Minoris. So called because it rises nearly a fortnight before Cyon, The Dog, Canis Major, A. 450, 595, 600  
 Proetus, King of Argos, s. of Abas; driven from Argos by his twin-brother Acrisius he went to Lycia and married Sthenobœa; returning to Peloponnesus he became king of Thyns. Founders two shrines to Artemis when his daughters were healed of their madness, C. iii. 232  
 Promantheus = Zeus, L. 587  
 Prometheus, s. of Asia, L. 1283, I. 8, F. 24  
 Pronians, the suitors of Penelope, so called from t. in Cephalonia (Προναϊοί, Thuc. ii. 80, Πρωήσιος, Strabo 456), L. 791  
 Prophantus, by-name of Poseidon at Thuri, L. 522  
 Protesilaus, s. of Iphiclus, leader of Thessalians in Trojan War, first to leap ashore at Troy, killed by Hector; tomb at Mazusia, L. 580 ff. In answer to the

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- prayers of his wife Laodameia (or Polydora) he was allowed to return for a short space to the upper world
- Proteus, s. of Poseidon, comes from his home in Egypt to Palene (Phlegra) in Chalcidice, marries Torone and has by her two sons, Tmolus and Telegonus, who kill strangers by compelling them to a wrestling-match. Proteus prays his father Poseidon to convey him by a path beneath the sea to Egypt. When his sons were slain by Heracles, he could neither be wholly glad nor wholly sorry—neither smile nor weep. He gives to Paris a phantom in place of the real Helen, L. 115 ff.
- Prothous, s. of Tenthredon of Pal-audra, shipwrecked in Libya, L. 899
- Protrygeter, Vindemitor, The Vine-tager, star on the right wing of Virgo, A. 138. Its rising in August was the herald of approaching vintage; "Xl. Kal. Sept. Caesari et Assyriae stella, quae Vindemitor (Ov. F. iii. 407) appellatur, exoriri mane incipit vindemiae maturitatem promittens" (Plin. N.H. xviii. 74)
- Pryis, s. of Hermes and Issa, g.g.s. of Atlas, a Lesbian seer who foretold the capture of Troy by the wooden horse, L. 222
- Psylla, one of the mares of Democleus, L. 166
- Pterelaus, f. of Comaetho, leader of the Taphians, defeated by Amphitryon, L. 934
- Ptolemais tribe, E. xii. 3
- Ptolemy, i.e. Ptolemy II. Philadelphus, s. of Ptolemy I. Soter and Beronice, King of Egypt, 285-247 B.C. He was born in Cos (308 B.C.), C. iv. 188. Married (1) Arsinoë, d. of Lysimachus of Thrace; (2) his sister Arsinoë, q.v.
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- Pylais, hy-name of Demeter, E. xl. 1
- Pylatis, hy-name of Athena, L. 356
- Pyramus, r. in Cilicia, L. 439
- Pyriphlegethon, stream from hot springs at Cumae, L. 609
- Pyronaeon (Mss. Pyranthian) glades; in Locris, L. 1149
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- Pytho, old name of Delphi, C. ii. 35, 100, 250, iv. 90
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- Rhamnusia, epithet of Helen, C. iii. 232
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- Rhegium, F. 59
- Rheithron, harbour in Ithaca, L. 768
- Rhetymnia, t. in Crete, L. 76
- Rhipaeon, F. 68
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- Rhoecus, a Centaur, C. iii. 221
- Rhoeo, g.d. of Dionysus, m. of Anius by Apollo, g.m. of the Oenotropi, L. 570 ff.
- Rhoetia, d. of Thracian king Sithon, buried at Rhoeteum in Thrac, L. 583, 1161
- Rhoeteum, prom. in Thrac, L. 1161
- Rhyndacus, r. in Mysia and Phrygia, Argonauts draw water from it, L. 1364
- River, The, a S. constellation. See Eridanus and Potamus
- Salangi, L. 1058
- Salmydessus, L. 186, 1286
- Salpe, "lake in Italy" schol.: some identify it with Salapia, a t. in Daunia, L. 1129
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- others = Salys (Strabo 181, etc.)
- Salpinx = Athena, *L.* 915, 986
- Samos, formerly called Parthena, *C.* iv. 49; Samians, *E.* xviii. 2; the Samian, *E.* vii. 1 = Creophylus, s. of Antyeles, an ancient epic poet of Samos (Strabo, 638); the *S.* xlix. 4 = Dionysus
- Samothrace, island S. of Thrace; "Samothracian gods," *E.* xlviii. 3 = the Cabiri (Samothracas di, Varro, *L.L.* v. 58; "magique Thracia sacra reperta Samo," *Ov. J.A.* ii. 602). See *Saos*
- Saon, of Acanthus, s. of Dicon, *E.* xi. 1
- Saos, old name of Samothrace, *L.* 78, where it is called the foundation of the Cyrbantes = Corybantes - Cabiri
- Sarapis (Serapis), Egyptian deity, *E.* xxviii. 3
- Sarapta = Europa, d. of Phoenix, from Sarepta, t. in Phoenicia, *L.* 1300
- Sardis, capital of Lydia, *C.* iii. 216, 1. 172
- Sardo = Sardinia, *C.* iv. 21; in *L.* 796 *Σαρδωνίης* seems to be "Sardinian."
- Saronic gulf, between Sunium and Scyllaeum on the Isthmus of Corinth, *C.* iv. 42
- Sarpedon, s. of Zeus and Europa, *L.* 1281
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- Scandela, haven of Cythera (Hom. *Il.* x. 268), *L.* 108
- Scapanus - Heracles, *L.* 652
- Scarpheia, t. in Locris (Scarphe, Hom. *Il.* ii. 532), *L.* 1147
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- Seythia, *C.* iii. 174, 256
- Selenaea, *E.* vi. 2
- Serphos, one of the Cyclades, *L.* 844 f.
- Setaea, Trojan captive who with her fellow captives set fire to some of the Greek ships on the way from Troy and was bound to a rock (Setaeum) near Crathis, where she was devoured by sea-birds (other versions of the legend in Strabo 264, *Plut. Rom.* 1, *Aet. Rom.* 6), *L.* 1075 ff.
- Sibyl, d. of Dardanus and Neso, d. of Teneer; the Erythraean = Cumaeen Sibyl, *L.* 1145; her cave at Cumae, *L.* 1278 ff. Another name for the Cumaeen Sibyl is Molancara (Arist. *De mir. anc.* 95), *L.* 1464
- Sicanian, properly of the Sicani in Sicily, but used for Sicilian in general (Lycophron has not *Σικελοί* nor *Σικελία*), *L.* 870, 951, 1020 (in all cases with first syllable long), *C.* iii. 57 (with first syllable short, *Τρινακίη Σικανῶν ἔδος*)
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- Sinois, r. in Troad, *C.* v. 10
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- Sinon, s. of Aesimus (or Sisyphus), b. of Anticleia, m. of Odysseus by Laertes or Sisyphus, and hence cousin of Odysseus, *L.* 344 ff.
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- Sthenelus, s. of Cupaneus, buried near Colophon, *L.* 433
- Strophia, r. at Thebes, d. of Ismenus, *C.* iv. 76.
- Strymon, r. in Thrace, on which was Dion, *L.* 417, with cult of Hecate, *L.* 1178; hence Strymonian = Thracian, of Boreas, *C.* iv. 26
- Stymphalea, t. in Epirus, hence Stymphalean, *v.l.*, *C.* iii. 178
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- Styx, *C.* i. 36, *L.* 705 ff.
- Sunium, S.E. promontory of Attica, *C.* iv. 47
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- Syrtis, the lesser Syrtis, dangerous bay on N. Coast of Africa, *L.* 648
- Taenarum, Cape Matapan in Laconia, near it, entrance to Hades, *L.* 90, 1106
- Tamassus, t. in Cyprus, famous for metal work, *L.* 861
- Tanagra, also called Graia (Strabo 403, Paus. x. 20. 2); and Poimandria (from Poimandrus, Paus. *l.c.*), *L.* 826
- Tanais, the river Don flowing into Lake Maeotis (Sea of Azov), *L.* 1288
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- Taurus = (1) Dionysus, *L.* 209; (2) The Bull, second sign of the Zodiac, *A.* 167, 174, 177, 322, 515, 517, 549, 713 f.
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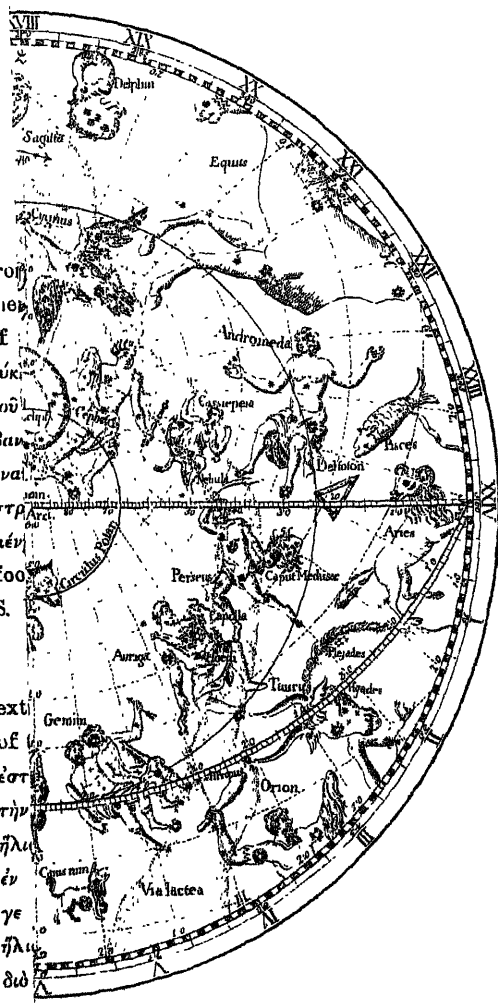
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